THE DOCTRINE OF Justification by Faith Through the IMPUTATION OF THE Righteousness of Christ, EXPLAINED, CONFIRMED, & VINDICATED.

By *JOHN OWEN*, D.D.

Search the Scriptures, Joh. 5. 39.

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MVSEVM
BRITAN
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TO THE READER.

I Shall not need to detain the Reader with an Account of the nature and moment of that Doctrine which is the entire subject of the ensuing Discourse. For although sundry Persons, even among our selves, have various Apprehensions concerning it, yet that the knowledge of the Truth therein is of the highest Importance unto the Souls of men, is on all hands agreed unto. Nor indeed is it possible that any man who knows himself to be a sinner, and obnoxious thereon to the Judgment of God, but he must desire to have some knowledge of it, as that alone whereby the way of delivery from the evil state and condition wherein he finds himself, is revealed. There are I confess, multitudes in the World, who although they cannot avoid some general Convictions of sin, as also of the Consequents of it; yet do fortifie their minds against a practical Admission of such Conclusions, as in a just consideration of things do necessarily and unavoidably ensue thereon. Such Persons wilfully deluding themselves with vain hopes and imaginations, do never once seriously enquire by what way or means they may obtain peace with God and Acceptance before him, which in comparison of the present enjoyment of the pleasures of sin, they value not at all. And it is in vain to recommend the Doctrine of Justification unto them, who neither desire nor endeavour to be justified. But where any Persons are really made sensible of their Apostasie from God, of the evil of their natures and lives, with the dreadful consequences that attend thereon in the wrath of God and eternal punishment due unto sin, they cannot well judge themselves more concerned in any thing, than in the knowledge of that divine way whereby they may be delivered from this condition. And the minds of such Persons stand in no need of Arguments to satisfie them in the Importance of this Doctrine; their own concernment in it is sufficient to that purpose. And I shall assure them, that in the handling of it from first to last, I have

had no other design, but only to enquire diligently into the divine Revelation of that way, and those means with the causes of them, whereby the Conscience of a distressed sinner may attain assured peace with God through our Lord Jesus Christ. I lay more weight on the steady Direction of one Soul in this enquiry, than in disappointing the Objections of twenty wrangling or fiery Disputers. The Question therefore unto this purpose being stated, as the Reader will find in the beginning of our Discourse, although it were necessary to spend some time in the Explication of the Doctrine it self, and the terms wherein it is usually taught, yet the main weight of the whole lies in the Interpretation of Scripture Testimonies, with the Application of them unto the experience of them who do believe, and the state of them who seek after Salvation by Jesus Christ. There are therefore some few things that I would desire the Reader to take notice of, that he may receive benefit by the ensuing Discourse; at least, if it be not his own fault, be freed from prejudices against it, or a vain opposition unto it.

1. Although there are at present various contests about the Doctrine of Justification, and many Books published in the way of controversie about it; yet this Discourse was written with no design to contend with or contradict any of what sort or opinion soever. Some few passages which seem of that tendency, are indeed occasionally inserted. But they are such as every candid Reader will judge to have been necessary. I have ascribed no Opinion unto any particular Person, much less wrested the words of any, reflected on their Persons, censured their Abilities, taken advantages of presumed prejudices against them, represented their Opinions in the deformed Reflections of strained Consequences, fancied intended notions which their words do not express, nor candidly interpreted give any countenance unto, or endeavoured the vain pleasure of seeming success in opposition unto them, which with the like effects of weakness of mind and disorder of affections, are the animating principles of many late controversial Writings. To declare and vindicate the Truth unto the Instruction and Edification of such as love it in sincerity, to extricate

their

their minds from those difficulties in this particular Instance, which some endeavour to cast on all Gospel mysteries, to direct the Consciences of them that enquire after abiding Peace with God, and to establish the minds of them that do believe, are the things I have aimed at. And an Endeavour unto this end, considering all circumstances, that station which God hath been pleased graciously to give me in the Church, hath made necessary unto me.

2. *I have written nothing but what I believe to be true, and useful unto the promotion of Gospel Obedience. The Reader may not here expect an extraction of other mens notions, or a collection and improvement of their Arguments, either by artificial Reasonings, or ornament of Style and Language, but a naked enquiry into the nature of the things treated on, as revealed in the Scripture, and as evidencing themselves in their power and efficacy on the minds of them that do believe. It is the practical direction of the Consciences of men in their application unto God by Jesus Christ for deliverance from the Curse due unto the Apostate state, and Peace with him, with the influence of the way thereof into universal Gospel Obedience, that is alone to be designed in the handling of this Doctrine. And therefore unto him that would treat of it in a due manner, it is required that he weigh every thing he asserts in his own mind and experience, and not dare to propose that unto others which he doth not abide by himself, in the most intimate recesses of his mind, under his nearest approaches unto God, in his suprisals with Dangers, in deep Afflictions, in his preparations for death, and most humble Contemplations of the infinite distance between God and him. Other Notions and Disputations about the Doctrine of Justification not seasoned with these ingredients, however condited unto the palate of some by skill and language, are insipid and useless, immediately degenerating into an unprofitable strife of words.*

3. *I know that the Doctrine here pleaded for, is charged by many with an unfriendly aspect towards the necessity of personal Holiness, Good Works, and all Gospel Obedience in general, yea*

utterly

utterly to take it away. So it was at the first clear Revelation of it by the Apostle Paul, *as he frequently declares. But it is sufficiently evinced by him to be the chief principle of, and motive unto all that Obedience which is accepted with God through Jesus Christ, as we shall manifest afterwards. However it is acknowledged that the objective Grace of the Gospel in the Doctrine of it, is liable to abuse, where there is nothing of the subjective Grace of it in the Hearts of men; and the ways of its influence into the Life of God, are uncouth unto the Reasonings of carnal minds. So was it charged by the Papists at the first Reformation, and continueth yet so to be. Yet as it gave the first occasion unto the Reformation it self, so was it that whereby the Souls of men being set at liberty from their bondage unto innumerable superstitious fears and observances, utterly inconsistent with true Gospel Obedience, and directed into the ways of Peace with God through Jesus Christ, were made fruitful in real Holiness, and to abound in all those blessed effects of the Life of God which were never found among their Adversaries. The same charge was afterwards renewed by the* Socinians, *and continueth still to be managed by them. But I suppose wise and impartial men will not lay much weight on their Accusations, until they have manifested the efficacy of their contrary perswasion by better effects and fruits than yet they have done. What sort of men they were who first coined that Systeme of Religion which they adhere unto, one who knew them well enough, and sufficiently enclined unto their* Antitrinitarian *Opinions, declares in one of the* Queries *that he proposed unto* Socinus *himself and his followers. If this saith he, be the truth which you contend for, whence comes it to pass that it is declared only by persons,* nulla pietatis commendatione, nullo laudato prioris vitæ exemplo commendatos; imo ut plerumq; videmus, per vagabundos, & contentionum zeli carnalis plenos homines, alios ex castris, aulis, ganeis, prolatam esse. Scrupuli ab excellenti viro propositi, inter oper. Socin. *The fiercest charge of such men against any Doctrines they oppose as inconsistent with the necessary motives unto Godliness, are a Recommendation*

mendation of it unto the minds of conſiderative men. And there cannot be a more effectual Engine plied for the ruine of Religion, then for men to declame againſt the Doctrine of Juſtification by Faith alone, and other Truths concerning the Grace of our Lord Jeſus Chriſt, as thoſe which overthrow the neceſſity of moral Duties, Good Works, and Goſpel Obedience, whilſt under the conduct of the Opinions which they embrace in oppoſition unto them, they give not the leaſt evidence of the power of the Truth, or Grace of the Goſpel upon their own hearts, or in their lives. Whereas therefore the whole Goſpel is the Truth which is after Godlineſs, declaring and exhibiting that Grace of God which teacheth us to deny all ungodlineſs and worldly luſts, and that we ſhould live ſoberly and righteouſly and godly in this world; we being fallen into thoſe times wherein under great and fierce conteſts about notions, opinions, and practices in Religion, there is an horrible decay in true Goſpel Purity and Holineſs of life amongſt the generality of men, I ſhall readily grant, that keeping a due regard unto the only ſtandard of Truth, a ſecondary Trial of Doctrines propoſed and contended for, may and ought to be made by the ways, lives, walkings, and converſations of them by whom they are received and profeſſed. And although it is acknowledged that the Doctrine pleaded in the enſuing diſcourſe be liable to be abuſed, yea turned into licentiouſneſs by men of corrupt minds through the prevalency of vitious Habits in them (as is the whole Doctrine of the Grace of God by Jeſus Chriſt) and although the way and means of its efficacy and influence into univerſal Obedience unto God in Righteouſneſs and true Holineſs, be not diſcernable without ſome beam of ſpiritual Light, nor will give an experience of their power unto the minds of men utterly deſtitute of a principle of ſpiritual Life; yet if it cannot preſerve its ſtation in the Church by this Rule, of its uſeful tendency unto the promotion of Godlineſs, and its neceſſity thereunto, in all them by whom it is really believed and received in its proper light and power, and that in the experience of former and preſent times, I ſhall be content that it be exploded.

4. *Finding*

4. *Finding that not a few have esteemed it compliant with their Interest, to publish exceptions against some few leaves, which in the handling of a subject of another nature I occasionally wrote many years ago on this Subject, I am not without Apprehensions, that either the same persons or others of alike temper and principles may attempt an opposition unto what is here expressly tendered thereon. On supposition of such an Attempt, I shall in one word let the Authors of it know, wherein alone I shall be concerned. For if they shall make it their business to cavil at Expressions, to wrest my words, wiredraw inferences and conclusions from them not expressly owned by me, to revile my person, to catch at advantages in any occasional passages, or other uneſſential parts of the Discourse, labouring for an Appearance of success and reputation to themselves thereby, without a due attendance unto Christian moderation, candor and ingenuity, I shall take no more notice of what they say or write, then I would do of the greatest impertinencies that can be reported in this world. The same I say concerning oppositions of the like nature unto any other writings of mine; a work which as I hear, some are at present engaged in. I have somewhat else to do than to cast away any part of the small remainder of my Life in that kind of controversial Writings which good men bewail, and wise men deride. Whereas therefore the principal design of this Discourse, is to state the Doctrine of Justification from the Scripture, and to confirm it by the Testimonies thereof, I shall not esteem it spoken against, unless our Exposition of Scripture Testimonies, and the Application of them unto the present Argument be disproved by just Rules of Interpretation, and another sense of them be evinced. All other things which I conceive necessary to be spoken unto, in order unto the right understanding and due improvement of the Truth pleaded for, are comprised and declared in the ensuing general Discourses to that purpose; These few things I thought meet to mind the Reader of.*

From my Study,
May the 30*th*. 1677.

J. O.

Conſiderations previous unto the Explanation of the Doctrine of Juſtification.

§. 1.

THe *General Nature of Juſtification. State of the Perſon to be juſtified antecedently thereunto.* Rom.4. 5. Chap. 3. 19. Chap.1. 32. Gal.3.10. Joh.3. 18, 36. Gal. 3. 22. *The ſole Inquiry on that ſtate. Whether it be any thing that is our own inherently, or what is only imputed unto us, that we are to truſt unto for our Acceptance with God. The ſum of this Inquiry. The proper ends of Teaching and Learning the Doctrine of Juſtification. Things to be avoided therein.* Pag. 1.

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How the Scripture was fulfilled, that Abraham *believed in God, and it was counted unto him for Righteousness, when he offered his Son, on the Altar. Works the same, and of the same kind*

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Some

Some of the Miſtakes that have eſcaped in the Preſs may be thus corrected.

PAg. 10. Line 2. *a fine*, read *other*, p. 11. l. 24. *none*, r. *nothing*, p. 41. l. 30. r. κατὰ λαι, l. 33. κρυδῆ, p. 42. l. 22. r. דברי, p. 53. l. 6. r. *this Author*, l. 25. *man*, r. *men*, l. 26. them, p. 64. *l.* 4. *a fine, that it is*, p. 71. l. 21. *and* r. *add*, p. 72. l. 12. r. *For an*, p. 172. l. 17. for חכח r. חנח, l. 28. *Hithpaol*, p. 174. l. 8. ומרשיע, p. 175. l. 10 קדוב, l. 20. רשע, l. 24. ורש, *l.* 28. חלילח, p. 176. l. 3. נצטרק, l. 8. ומצדיקי, l. 9. חרבים, l. 4. *a fine*, κατὰ κράσεις, πολλάσεις, l. 3. *a fine*, *affects*, p. 180. l. 22. *vocation that is intended*, p. 199. l. 1. *which was*, r. *whereas*, p. 208. 23. *ſuch*, r. *Faith*, p. 234. *l.* 2. dele אדבי, p. 266. l. 8. *Curcellæus*, p. 283. l. 23. *ſuffered* r. *offered*, p. 311. l. 30. *of him*, p. 362. l. 11. r. *as if we*, p. 392. l. 20. r. *more colour*, p. 412. l. 7. רבים, p. 436. l. 2. *a fine*, r. *other men*, p. 444. l. 10. *proofs*, r. *proceſs*, p. 465. l. 1. καυχώμεθα

Sundry other literal Miſtakes and Miſpointings are referred unto the candor of the Reader; which I chuſe rather than to trouble many with the rehearſal of what it may be, few will take notice of.

Genetal

General Conſiderations previouſly neceſſary unto the Explanation of the Doctrine of Juſtification.

THat we may treat of the Doctrine of *Juſtification* uſefully unto its proper Ends, which are the Glory of God in Chriſt, with the peace and furtherance of the Obedience of Believers, ſome things are *previouſly* to be conſidered, which we muſt have reſpect unto in the whole proceſs of our Diſcourſe. And among others that might be inſiſted on to the ſame purpoſe, theſe that enſue are not to be omitted.

1. The firſt Enquiry in this matter in a way of Duty, is after the *proper Relief* of the Conſcience of a ſinner, preſſed and perplexed with a ſenſe of the Guilt of ſin. For *Juſtification* is the way and means whereby ſuch a perſon doth obtain acceptance before God, with a Right and Title unto an heavenly Inheritance. And nothing is pleadable in this cauſe, but what a man would ſpeak unto his own Conſcience in that ſtate, or unto the Conſcience of another, when he is anxious under that Enquiry. Wherefore, The *Perſon* under conſideration, that is, who is to be Juſtified, is one who in himſelf is ἀσεβὴς *Rom.* 4. 5. *Ungodly*; and thereon ὑπόδικος τῷ Θεῷ; Chap. 3. 19. *guilty before God*; that is, obnoxious, ſubject, liable τῷ δικαιώματι τοῦ Θεοῦ, Chap. 1. 32; to the righteous ſentential Judgment of God; that *he who committeth ſin*, who is in any way guilty of it, is *worthy of Death*. Hereupon ſuch a per-

a person finds himself ὑπὸ κατάραν Gal. 3. 10; under *the curse*, and the *wrath of God* therein *abiding on him*, Joh. 3. 18, 36. In this condition he is ἀναπολόγητος; without plea, without excuse, by any thing in and from himself, for his own relief; *His mouth is stopped*, Rom. 3. 19. For he is in the Judgment of God declared in the Scripture συγκλεισθεὶς ὑπὸ ἁμαρτίαν; Gal. 3. 22; every way *shut up* under sin and all the consequents of it. Many *Evils* in this condition are men subject unto, which may be reduced unto those two of our first Parents wherein they were represented. For first, they thought *foolishly* to hide themselves from God; and then more *foolishly* would have charged him as the cause of their sin. And such naturally are the thoughts of men under their convictions. But whoever is the *subject* of the *Justification* enquired after, is by various means brought into his Apprehensions, who cryed, *Sirs! What must I do to be saved?*

2. With respect unto this state and condition of men, or men in this state and condition, the enquiry is, *What that is upon the account whereof, God pardoneth all their sins, receiveth them into his favour, declareth or pronounceth them Righteous, and acquitted from all Guilt, removes the Curse, and turneth away all his wrath from them, giving them Right and Title unto a blessed Immortality or life Eternal.* This is that alone wherein the Consciences of sinners in this estate are concerned. Nor do they enquire after any thing, but what they may have to oppose unto, or answer the Justice of God in the commands and curse of the Law, and what they may betake themselves unto, for the obtaining of Acceptance with him unto life and salvation.

That the Apostle doth thus and no otherwise state this whole matter, and in an Answer unto this Enquiry, declare the nature of Justification and all the causes of it, in the *third and fourth Chapters of the Epistle to the Romans*, and elsewhere, shall be afterwards declared and proved. And we shall also mani-

manifeſt that the *Apoſtle James* in the ſecond Chapter of his *Epiſtle*, doth not ſpeak unto this Enquiry, nor give an Anſwer unto it; but it is of Juſtification in another ſenſe, and to another purpoſe whereof he treateth. And whereas we cannot either ſafely or uſefully treat of this Doctrine, but with reſpect unto the ſame Ends for which it is declared, and whereunto it is applied in the Scripture, we ſhould not by any pretences be turned aſide from attending unto this Caſe and its Reſolution, in all our Diſcourſes on this ſubject. For it is the Direction, Satisfaction and peace of the Conſciences of men, and not the curioſity of Notions or ſubtilty of Diſputations, which it is our Duty to deſign. And therefore I ſhall as much as poſſibly I may, avoid all thoſe *Philoſophical* Terms and Diſtinctions wherewith this *Evangelical* Doctrine hath been perplexed rather than illuſtrated. For more weight is to be put on the ſteady Guidance of the Mind and Conſcience of one Believer really exerciſed about the Foundation of his peace and acceptance with God, then on the confutation of ten wrangling Diſputers.

3. Now the Enquiry on what account or for what Cauſe and Reaſon a man may be ſo acquitted or diſcharged of ſin, and accepted with God as before declared, doth neceſſarily iſſue in this; Whether it be *any thing in our ſelves*, as *our Faith, and Repentance, the Renovation of our Natures, inherent habits of Grace, and actual works of Righteouſneſs which we have done, or may do; or whether it be the Obedience, Righteouſneſs, Satisfaction and Merit of the Son of God our Mediator and Surety of the Covenant, imputed unto us.* One of theſe it muſt be, namely, ſomething that is our own, which, whatever may be the Influence of the Grace of God into it, or cauſality of it, becauſe wrought in and by us, is *inherently* our own in a proper ſenſe; or ſomething, which being *not our own*, not inherent in us, not wrought by us, is yet imputed unto us, for the pardon of our ſins, and the Acceptation

tion of our Perſons as righteous; or the making of us Righteous in the ſight of God. Neither are theſe things capable of mixture or compoſition, *Rom.* 11. 6. Which of theſe it is the Duty, Wiſdome and ſafety of a convinced ſinner to rely upon and truſt unto in his Appearance before God, is the ſum of our preſent Enquiry.

4. The way whereby ſinners do or ought to betake themſelves unto this Relief, on ſuppoſition that it is the *Righteouſneſs of Chriſt*, and how they come to be partakers of, or intereſted in that which is not inherently their own, unto as good Benefit and as much Advantage as if it were their own, is of a diſtinct conſideration. And as this alſo is clearly determined in the Scripture, ſo it is acknowledged in the Experience of all them that do truly believe. Neither are we in this matter much to regard the ſenſes or arguings of men, who were never throughly convinced of ſin, nor have ever in their own perſons *fled for Refuge unto the Hope ſet before them.*

5. Theſe things I ſay are always to be attended unto, in our whole Diſquiſition into the nature of *Evangelical Juſtification*; For without a conſtant reſpect unto them, we ſhall quickly wander into curious and perplexed Queſtions, wherein the Conſciences of guilty Sinners are not concerned; and which therefore really belong not unto the ſubſtance or truth of this Doctrine, nor are to be immixed therewith. It is alone the Relief of thoſe who are in themſelves ἔνοχοι τῷ Θεῷ, *guilty before*, or obnoxious and liable to the Judgment of God, that we enquire after. That this is not any thing in or of themſelves, nor can ſo be; that it is a Proviſion without them, made in infinite Wiſdom and Grace by the mediation of Chriſt, his Obedience and Death therein, is ſecured in the Scripture againſt all contradiction: And it is the fundamental Principle of the Goſpel, *Math.* 11. 28.

6. It is confeſſed that many things for the Declaration of the Truth and the order of the Diſpenſation of Gods Grace here-

herein, are neceſſarily to be inſiſted on; ſuch are the nature of *Juſtifying Faith*, the *place and uſe of it* in Juſtification, the *Cauſes* of the new Covenant, the true notion of the Mediation and Suretiſhip of Chriſt, and the like, which ſhall all of them be enquired into. But beyond what tends directly unto the Guidance of the Minds, and ſatisfaction of the Souls of Men, who ſeek after a ſtable and abiding foundation of Acceptance with God, we are not eaſily to be drawn, unleſs we are free to loſe the Benefit and Comfort of this moſt important Evangelical Truth, in needleſs and unprofitable contentions. And amongſt many other miſcarriages which men are ſubject unto whilſt they are converſant about theſe things, this in an eſpecial manner is to be avoided.

1. For the Doctrine of Juſtification is directive of Chriſtian Practice, and in no other Evangelical Truth is the whole of our Obedience more concerned; For the Foundation, Reaſons and Motives of all our Duty towards God are contained therein: Wherefore in order unto the due improvement of them, ought it to be taught and not otherwiſe. That which alone we aim (or ought ſo to do) to learn in it and by it, is how we may get and maintain peace with God, and ſo to live unto him, as to be accepted with him in what we do. To ſatisfie the Minds and Conſciences of men in theſe things, is this Doctrine to be taught. Wherefore to carry it out of the underſtandings of ordinary Chriſtians by ſpeculative notions and diſtinctions is diſſerviceable unto the Faith of the Church. Yea the mixing of *Evangelical* Revelations with *Philoſophical* Notions hath been in ſundry Ages the Poiſon of Religion. Pretence of accuracy and artificial skill in Teaching, is that which giveth countenance unto ſuch a way of handling ſacred things. But the Spiritual *Amplitude* of Divine Truths is reſtrained hereby, whilſt low mean *Philoſophical* ſenſes are impoſed on them. And not only ſo, but endleſs Diviſions and Contentions are occaſioned and perpetuated;

tuated. Hence when any Difference in Religion is, in the purſuit of Controverſies about it, brought into the field of *Metaphyſical Reſpects* and *Philoſophical* terms whereof there is πολὺς νόμος ἔνθα κ) ἔνθα, ſufficient proviſion for the ſupply of the Combatants on both ſides, the truth for the moſt part, as unto any concernment of the ſouls of men therein, is utterly loſt, and buried in the rubbiſh of ſenſeleſs and unprofitable words. And thus in particular, thoſe who ſeem to be well enough agreed in the whole Doctrine of *Juſtification*, ſo far as the Scripture goeth before them, and the Experience of Believers keeps them company, when once they ingage into their *Philoſophical* Definitions and Diſtinctions, are at ſuch an irreconcilable variance among themſelves, as if they were agreed on no one thing that doth concern it. For as men have various apprehenſions in coining ſuch Definitions as may be defenſible againſt Objections, which moſt men aim at therein: So no *Propoſition* can be ſo plain (at leaſt in *materia probabili*) but that a man ordinarily verſed in *Pædagogical Terms* and *Metaphyſical Notions*, may multiply Diſtinctions on every word of it.

8. Hence there hath been a pretence and appearance of *twenty ſeveral Opinions* among Proteſtants about Juſtification, as *Bellarmine* and *Vaſquez*, and others of the Papiſts charge it againſt them out of *Oſiander*, when the Faith of them all was one and the ſame, *Bellar. lib.* 5. *cap.* 1. *Vaſq. in* 1. 2. *Quæſt.* 113. *diſp.* 202. whereof we ſhall ſpeak elſewhere. When men are once advanced into that field of Diſputation, which is all overgrown with thorns of ſubtilties, perplexed notions, and futilous terms of Art, they conſider principally how they may entangle others in it, ſcarce at all how they may get out of it themſelves. And in this poſture they oftentimes utterly forget the buſineſs which they are about, eſpecially in this matter of *Juſtification*; namely how a guilty Sinner may come to obtain Favour and Acceptance with God. And

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not only ſo, but I doubt they oftentimes diſpute themſelves beyond what they can well abide by, when they return home unto a ſedate meditation of the ſtate of things between God and their own ſouls. And I cannot much value their notions and ſentiments of this matter, who object and anſwer themſelves out of a ſenſe of their own Appearance before God, much leſs of theirs who evidence an open inconformity unto the Grace and truth of this Doctrine in their hearts and lives.

9. Wherefore we do but trouble the faith of Chriſtians and the peace of the true Church of God, whilſt we diſpute about Expreſſions, Terms and Notions, when the ſubſtance of the Doctrine intended, may be declared and believed, without the knowledge, underſtanding, or uſe of any of them. Such are all thoſe in whoſe ſubtile management the captious Art of wrangling doth principally conſiſt. A diligent Attendance unto the Revelation made hereof in the Scripture, and an examination of our own experience thereby, is the Sum of what is required of us for the right underſtanding of the truth herein. And every true Believer who is *taught of God*, knows how to put his whole truſt in Chriſt alone, and the Grace of God by him, for Mercy, Righteouſneſs and Glory, and not at all concern himſelf with thoſe loads of thorns and briars, which under the names of Definitions, Diſtinctions, accurate Notions, in a number of Exotick, Pædagogical and Philoſophical terms, ſome pretend to accommodate them withall.

10. The Holy Ghoſt in expreſſing the moſt eminent Acts in our Juſtification, eſpecially as unto our Believing, or the acting of that faith whereby we are juſtified, is pleaſed to make uſe of many *Metaphorical Expreſſions*. For any to uſe them now in the ſame way, and to the ſame purpoſe, is eſteemed rude, undiſciplinary, and even ridiculous, but on what Grounds? He that ſhall deny, that there is more ſpiritual ſenſe and experience conveyed by them into the hearts

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and minds of Believers, (which is the life and soul of teaching things practical) than in the most accurate *Philosophical* expressions, is himself really ignorant of the whole Truth in this matter. The Propriety of such Expressions belongs, and is confined unto natural science; but spiritual Truths are to be taught not in *the words which mans wisdom teacheth*, but *which the Holy Ghost teacheth, comparing spiritual things with spiritual.* God is wiser then man; and the Holy Ghost knows better what are the most expedient ways for the Illumination of our minds with that knowledge of Evangelical Truths, which it is our Duty to have and attain, then the wisest of us all. And other knowledge of, or skill in these things, then what is required of us in a way of Duty, is not to be valued.

It is therefore to no purpose to handle the mysteries of the Gospel, as if *Holcot* and *Bricot*, *Thomas* and *Gabriel*, with all the *Sententiarists*, *Summists*, and *Quodlibetarians* of the old *Roman Peripatetical* School, were to be raked out of their Graves to be our guides. Especially will they be of no use unto us, in this Doctrine of *Justification.* For whereas they pertinaciously adhered unto the Philosophy of *Aristotle*, who knew nothing of any Righteousness, but what is an *habit* inherent in our selves, and the Acts of it, they wrested the whole Doctrine of Justification unto a compliance therewithall. So *Pighius* himself complained of them, *Controv.* 2. *Dissimulare non possumus, hanc vel primam doctrinæ Christianæ partem* (de Justificatione) *obscuratam magis quam illustratam a scholasticis, spinosis plerisq; quæstionibus, & definitionibus, secundum quas nonnulli magno supercilio primam in omnibus autoritatem arrogantes*, &c.

Secondly, A *due consideration of him with whom in this matter we have to do, and that immediately*, is necessary unto a right stating of our thoughts about it. The Scripture expresseth it emphatically, that it is *God that justifieth*, *Rom.* 8.

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33. And he aſſumes it unto himſelf as his Prerogative, to do what belongs thereunto. *I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins*, Iſa. 43. 25. And it is hard in my Apprehenſion, to ſuggeſt unto him, any other reaſon or conſideration of the pardon of our ſins; ſeeing he hath taken it on him to do it for his own ſake, that is, for the *Lords ſake*, Dan. 9. 17. in whom *all the ſeed of Iſrael are juſtified*, Iſa. 45. 25. *In his ſight*, before his Tribunal it is, that men are juſtified or condemned, *Pſal.* 143. 2. *Enter not into Judgement with thy ſervant; for in THY SIGHT ſhall no man living be juſtified.* And the whole work of Juſtification, with all that belongeth thereunto, is repreſented after the manner of a *Juridical* proceeding before Gods Tribunal, as we ſhall ſee afterwards. Therefore ſaith the Apoſtle, *by the deeds of the Law ſhall no fleſh be juſtified in his ſight*; Rom. 3. 20. However any may be juſtified in the ſight of Men or Angels by their own Obedience or Deeds of the Law, yet in *His Sight* none can be ſo.

Neceſſary it is unto any man who is to come unto a Trial, in the ſentence whereof he is greatly concern'd, duely to conſider the *Judge* before whom he is to appear, and by whom his cauſe is finally to be determined. And if we manage our Diſputes about *Juſtification* without a continual regard unto *Him*, by whom we muſt be caſt or acquitted, we ſhall not rightly apprehend what our *Plea* ought to be. Wherefore the Greatneſs, the Majeſty, the Holineſs, and Soveraign Authority of God, are always to be preſent with us in a due ſenſe of them, when we enquire how we may be juſtified before him. Yet is it hard to diſcern how the minds of ſome men are influenced by the conſideration of theſe things, in their fierce conteſts for the Intereſt of their own works in their Juſtification; *precibus aut precio ut in aliqua parte hæreant.* But the Scripture doth repreſent unto us what thoughts of him, and of themſelves, not only *Sinners*,

but *Saints* alſo, have had, and cannot but have upon near Diſcoveries and effectual Conceptions of God and his Greatneſs. Thoughts hereof enſuing on a ſenſe of the guilt of ſin, filled our firſt Parents with *fear* and *ſhame*, and put them on that fooliſh attempt of *hiding themſelves* from him. Nor is the wiſdom of their poſterity one jot better under their Convictions, without a diſcovery of the Promiſe. That alone makes ſinners wiſe, which tenders them relief. At preſent, the Generality of men are ſecure, and do not much queſtion but that they ſhall come off well enough one way or other in the *Trial* they are to undergo. And as ſuch perſons are altogether indifferent what Doctrine concerning *Juſtification* is taught and received; ſo for the moſt part for themſelves, they encline unto that Declaration of it which beſt ſuits their own Reaſon, as influenced with ſelf-conceit, and corrupt Affections. The ſum hereof is, that what they cannot do themſelves, what is wanting that they may be ſaved, be it more or leſs, ſhall one way or other be made up by Chriſt, either the uſe or the abuſe of which perſwaſion is the greateſt fountain of ſin in the world, next unto the Depravation of our nature. And whatever be, or may be pretended unto the contrary, Perſons not convinced of ſin, not humbled for it, are in all their Ratiocinations about ſpiritual things, under the conduct of Principles ſo vitiated and corrupted. See *Mat.* 18. 3,4. But when God is pleaſed by any means to manifeſt his Glory unto ſinners, all their preſidences and contrivances do iſſue in dreadful horrour and diſtreſs. An account of their Temper is given us *Iſa.* 33. 14. *The ſinners in* Sion *are afraid, fearfulneſs hath ſurprized the Hypocrites, who among us ſhall dwell with the devouring fire? who among us ſhall dwell with Everlaſting burnings?* Nor is it thus only with ſome peculiar ſort of ſinners. The ſame will be the Thoughts of all guilty perſons at ſome time or another. For thoſe who through ſenſuality, ſecurity, or ſuperſtition, do hide

hide themſelves from the vexation of them in this world, will not fail to meet with them when their Terrour ſhall be encreaſed, and become remedileſs. *Our God is a conſuming fire*; and men will one day find, how vain it is to ſet their Briars and Thorns againſt him in battle array. And we may ſee what extravagant contrivances convinced ſinners will put themſelves upon, under any real view of the Majeſty and Holineſs of God; *Micah* 6. 6, 7. *Wherewith* (ſaith one of them) *ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with Burnt-offerings, with Calves of a year old? will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyl? ſhall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my Soul.* Neither ſhall I ever think them meet to be contended withall about the Doctrine of Juſtification, who take no notice of theſe things, but rather deſpiſe them.

This is the proper effect of the Conviction of ſin, ſtrengthened and ſharpened with the conſideration of the Terrour of the Lord, who is to judge concerning it. And this is that which in the *Papacy* meeting with an *Ignorance of the Righteouſneſs of God*, hath produced innumerable ſuperſtitious Inventions for the appeaſing of the Conſciences of men, who by any means fall under the Diſquietments of ſuch Convictions. For they quickly ſee that none of the Obedience which God requireth of them, as it is performed by them, will juſtifie them before this high and holy God. Wherefore they ſeek for ſhelter in contrivances about things that he hath not commanded, to try if they can put a cheat upon their Conſciences, and find relief in Diverſions.

Nor is it thus only with *profligate ſinners* upon their Convictions; but the beſt of men, when they have had near and efficacious Repreſentations of the Greatneſs, Holineſs, and Glory of God, have been caſt into the deepeſt ſelf-abaſement, and moſt ſerious Renunciations of all truſt or confi-

dence in themſelves. So the Prophet *Iſaiah* upon his viſion of the Glory of the Holy One, cried out, *Woe is me, I am undone, becauſe I am a man of unclean lips*, *chap.* 6. 5. nor was he relieved but by an Evidence of the free pardon of ſin, *ver.* 7. So Holy *Job* in all his conteſts with his Friends who charged him with *Hypocriſie*, and his being a ſinner guilty in a peculiar manner above other men, with aſſured confidence and perſeverance therein juſtified his ſincerity, his Faith and Truſt in God, againſt their whole charge and every parcel of it. And this he doth with ſuch a full ſatisfaction of his own Integrity, as that not only he inſiſts at large on his vindication, but frequently appeals unto God himſelf, as unto the Truth of his Plea. For he directly purſues that counſel with great Aſſurance which the Apoſtle *James* ſo long after gives unto all Believers, nor is the Doctrine of that Apoſtle more eminently exemplified in any one inſtance throughout the whole Scripture then in him. For he ſheweth his Faith by his works, and pleads his Juſtification thereby. As *Job* Juſtified himſelf, and was Juſtified by his *works*, ſo we allow it the Duty of every Believer to be. His plea for Juſtification by works, in the ſenſe wherein it is ſo, was the moſt noble that ever was in the world, nor was ever any controverſie managed upon a greater occaſion.

At length this *Job* is called into the immediate preſence of God, to plead his own cauſe; not now as ſtated between him and his Friends, whether he were an *Hypocrite* or no; or whether his Faith or Truſt in God was ſincere, but as it was ſtated between God and him, wherein he ſeemed to have made ſome undue Aſſumptions on his own behalf. The Queſtion was now reduced unto this; on what Grounds he might or could be *juſtified in the ſight of God?* To prepare his mind unto a right Judgement in this caſe, God manifeſts his Glory unto him, and inſtructs him in the Greatneſs of His Majeſty and Power. And this he doth by a multiplication of Inſtances,

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becauſe under our Temptations we are very ſlow in admitting right conceptions of God. Here the Holy man quickly acknowledged, that the ſtate of the caſe was utterly altered. All his former pleas of Faith, Hope, and Truſt in God, of ſincerity in Obedience, which with ſo much earneſtneſs he before inſiſted on, are now quite laid aſide. He ſaw well enough that they were not pleadable at the *Tribunal* before which he now appeared, ſo that God ſhould enter into Judgment with him thereon, with reſpect unto his Juſtification. Wherefore in the deepeſt *ſelf-abaſement* and abhorrency, he betakes himſelf unto Soveraign Grace and Mercy. For then *Job anſwered the Lord and ſaid, behold I am vile, what ſhall I anſwer thee, I will lay mine hand upon my mouth; once have I ſpoken, but I will not anſwer, yea twice, but I will proceed no farther*; Job 40. 3, 4, 5, And again, *Hear I beſeech thee and I will ſpeak, I will demand of thee, and declare thou unto me; I have heard of thee by the hearing of the Ear, but now mine Eye ſeeth thee; wherefore I abhor my ſelf, and repent in duſt and aſhes*, chap. 42. 4, 5, 6. Let any men place themſelves in the Condition wherein now *Job* was, in the immediate preſence of God; Let them attend unto what he really ſpeaks unto them in his word, namely, what they will anſwer unto the Charge that he hath againſt them, and what will be their beſt plea before his Tribunal, that they may be Juſtified. I do not believe that any man living hath more encouraging Grounds to plead for an intereſt in his own Faith and Obedience *in his Juſtification before God*, then *Job* had; although I ſuppoſe he had not ſo much skill to manage a plea to that purpoſe with *Scholaſtick notions and diſtinctions* as the *Jeſuits* have. But however, we may be harneſſed with ſubtile Arguments and Solutions, I fear it will not be ſafe for us to adventure farther upon God then he durſt to do.

There was of old a Direction for the viſitation of the Sick, compoſed as they ſay by *Anſelm*, and publiſhed by *Caſſarius*

Caſparus Vlenbergius, which expreſſeth a better ſenſe of theſe things then ſome ſeem to be convinced of. *Crediſne te non poſſe ſalvari niſi per mortem Chriſti? Reſpondet infirmus, Etiam; tum dicit illi; Age Ergo dum ſupereſt in te anima, in hac ſola morte fiduciam tuam conſtitue; in nulla alia re fiduciam habe, huic morti te totum committe, hac ſola te totum contege, totum immiſce te in hac morte, in hac morte totum te involve. Et ſi Dominus te voluerit judicare, Dic, Domine, mortem Domini noſtri Jeſu Chriſti objicio inter me & tuum Judicium aliter tecum non contendo. Et ſi tibi dixerit quia peccator es, dic, mortem Domini noſtri Jeſu Chriſti pono inter me & peccata mea. Si dixerit tibi quod meruiſti damnationem; dic, Domine, mortem Domini noſtri Jeſu Chriſti obtendo inter te & mala merita mea, ipſiuſq; merita offero pro merito quod ego debuiſſem habere nec habeo; ſi dixerit quod tibi eſt iratus, dic, Domine, mortem Domini Jeſu Chriſti oppono inter me & iram tuam.* That is, *Doſt thou believe that thou canſt not be ſaved but by the death of Chriſt? The ſick man anſwereth, yes; then let it be ſaid unto him; Go to then, and whilſt thy Soul abideth in thee, put all thy confidence in this death alone, place thy truſt in no other thing, commit thy ſelf wholly to this Death, cover thy ſelf wholly with this alone, caſt thy ſelf wholly on this Death, wrap thy ſelf wholly in this Death. And if God would judge thee, ſay, Lord, I place the Death of our Lord Jeſus Chriſt between me and thy judgment; and otherwiſe I will not contend, or enter into Judgment with thee. And if he ſhall ſay unto thee, that thou art a ſinner, ſay, I place the Death of our Lord Jeſus Chriſt between me and my ſins. If he ſhall ſay unto thee, that thou haſt deſerved damnation; ſay, Lord, I put the Death of our Lord Jeſus Chriſt between thee and all my ſins; and I offer his merits for my own which I ſhould have, and have not. If he ſay that he is angry with thee, ſay, Lord, I place the Death of our Lord Jeſus Chriſt between me and thy Anger.* Thoſe who gave theſe Directions, ſeem to have been ſenſible of what it is to

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appear before the Tribunal of God; and how unsafe it will be for us there to insist on any thing in our selves. Hence are the words of the same *Anselm* in his Meditations. *Conscientia mea meruit damnationem, & penitentia mea non sufficit ad satisfactionem, sed certum est quod misericordia tua superat omnem offensionem.* My Conscience hath deserved damnation, and my Repentance is not sufficient for satisfaction, but most certain it is, that thy mercy aboundeth above all offence. And this seems to me a better Direction then those more lately given by some of the *Roman* Church. Such is the prayer suggested unto a sick man, by *Johan. Polandus* lib. *Methodus in adjuvandis morientibus. Domine Jesu, conjunge, obsecro, obsequium meum cum omnibus quæ tu egisti, & passus es ex tam perfecta Charitate & Obedientia. Et cum divitiis satisfactionum & meritorum Dilectionis, Patri æterno illud offerre digneris.* Or that of a greater Author, *Antidot. Animæ*, fol. 17. *Tu hinc o rosea Martyrum turba offer pro me, nunc & in hora mortis meæ, merita fidelitatum, constantiæ, & pretiosi sanguinis, cum sanguine Agni immaculati, pro omnium salute effusi.* *Hierom* long before *Anselm*, spake to the same purpose. *Cum dies Judicij aut dormitionis advenerit, omnes manus dissolventur; quibus dicitur in alio loco confortamini manus dissolutæ; dissolventur autem manus quia nullum opus dignum Dei justitia reperiatur, & non justificabitur in conspectu ejus omnis vivens, unde Propheta dicit in Psalmo, si iniquitates attendas Domine, quis sustinebit*, lib. 6. in Isa. in cap. 13. v. 6, 7. *When the day of Judgement, or of Death, shall come, all hands will be dissolved* (that is, faint or fall down) *unto which it is said in another place, be strengthened ye hands that hang down. But all hands shall be melted down,* (that is, all mens strength and confidence shall fail them) *because no works shall be found which can answer the Righteousness of God; for no flesh shall be justified in his sight.* Whence the Prophet says in the *Psalm, If thou Lord shouldst mark iniquity, who should stand?* And

Ambrose

Ambroſe to the ſame purpoſe, *Nemo ergo ſibi arroget, nemo de meritis glorietur, nemo de poteſtate ſe jactet, omnes ſperemus per Dominum Jeſum miſericordiam invenire, quoniam omnes ante Tribunal ejus ſtabimus, de illo veniam, de illo indulgentiam poſtulabo, quænam ſpes alia peccatoribus*, in Pſal. 119. Reſh. *Let no man arrogate any thing unto himſelf, let no man glory in his own merits or good deeds, let no man boaſt of his power, let us all hope to find mercy by our Lord Jeſus, for we ſhall all ſtand before his Judgment-ſeat. Of him will I beg pardon, of him will I deſire Indulgence, what other hope is there for ſinners?*

Wherefore if men will be turned off from a continual regard unto the Greatneſs, Holineſs, and Majeſty of God, by their Inventions in the Heat of Diſputation, if they do forget a Reverential Conſideration of what will become them, and what they may betake themſelves unto, when they ſtand before his Tribunal, they may ingage into ſuch apprehenſions, as they dare not abide by in their own perſonal Trial. For how *ſhall man be juſt with God?* Hence it hath been obſerved, that the *School-men* themſelves in their Meditations and Devotional writings, wherein they had immediate thoughts of God with whom they had to do, did ſpeak quite another Language as to Juſtification before God, then they do in their wrangling Philoſophical fiery Diſputes about it. And I had rather learn what ſome men really judge about their own Juſtification from their *prayers*, then their *writings*. Nor do I remember, that I did ever hear any good man in his prayers, uſe any expreſſions about *Juſtification, pardon of ſin*, and Righteouſneſs before God, wherein any plea from any thing in our ſelves was introduced or made uſe of. The Prayer of *Daniel* hath in this matter been the ſubſtance of their Supplications. *O Lord! Righteouſneſs belongeth unto thee, but unto us confuſion of faces; we do not preſent our Supplications before thee for our own Righteouſneſs, but for thy great mercies, O Lord hear, O Lord forgive, for thine own ſake O my God,*

God, Dan. 9. 7, 18, 19. Or that of the Pſalmiſt, *Enter not into Judgement with thy ſervant O Lord, for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 2. Or, *If thou Lord mark Iniquity, Lord who ſhall ſtand; but there is forgiveneſs with thee that thou maiſt be feared*, Pſal. 130. 2,3,4. On which words, the Expoſition of *Auſtin* is remarkable, ſpeaking of *David*, and applying it unto himſelf. *Ecce clamat ſub molibus iniquitatum ſuarum. Circumſpexit ſe, circumſpexit vitam ſuam, vidit illam undiq; flagitiis coopertam, quacunq; reſpexit, nihil in ſe boni invenit: Et cum tanta & tam multa peccata undiq; videret, tanquam expaveſcens, exclamavit, ſi iniquitates obſervaris Domine, quis ſuſtinebit? vidit enim prope totam vitam humanam circumlatrari peccatis; accuſari omnes conſcientias cogitationibus ſuis, non inveniri Cor Caſtum præſumens de juſtitia, quod quia inveniri non poteſt, præſumat ergo omnium Cor de miſericordia Domini Dei ſui, & dicat Deo, ſi iniquitates obſervaris Domine, Domine quis ſuſtinebit? Quæ autem eſt ſpes? quoniam apud te propitiatio eſt.* And whereas we may and ought to repreſent unto God in our Supplications our Faith, or what it is that we believe herein, I much queſtion, whether ſome men can find in their hearts to pray over and plead before him, all the Arguments and Diſtinctions they make uſe of to prove the intereſt of our Works and Obedience in our Juſtification before him, or *enter into Judgement* with him upon the concluſions which they make from them. Nor will many be ſatisfied to make uſe of that Prayer which *Pelagius* taught the *Widow*, as it was objected to him in the *Diaſpolitan Synod. Tu noſti Domine quam ſanctæ, quam innocentes, quam puræ ab omni fraude & rapina quas ad te expando manus; quam juſta, quam immaculata labia & ab omni mendacio libera, quibus tibi ut mihi miſerearis preces fundo. Thou knoweſt, O Lord, how holy, how innocent, how pure from all deceit and rapine are the hands which I ſtretch forth unto thee; how juſt, how unſpotted with evil, how free from lying are thoſe lips wherewith I pour*

forth prayers unto thee, that thou wouldst have mercy on me. And yet although he taught her so to plead her own purity, innocency and righteousness before God, yet he doth it not, as those whereon she might be absolutely justified, but only as the condition of her obtaining mercy. Nor have I observed that any publick *Liturgies* (the *Mass-Book* only excepted, wherein there is a frequent recourse unto the merits and intercession of Saints) do guide men in their prayers before God to plead any thing for their acceptance with him, or as the means or condition thereof, but Grace, Mercy, the Righteousness and Blood of Christ alone.

Wherefore I cannot but judge it best, (others may think of it as they please) for those who would teach or learn the *Doctrine of Justification* in a due manner, to place their Consciences in the presence of God, and their Persons before his Tribunal, and then upon a due consideration of his Greatness, Power, Majesty, Righteousness, Holiness, of the terrour of his Glory, and Soveraign Authority, to enquire what the Scripture, and a sense of their own Condition directs them unto as their Relief and Refuge, and what Plea it becomes them to make for themselves. Secret thoughts of God and our selves, retired meditations, the conduct of the spirit in humble supplications, Death-bed preparations for an immediate appearance before God, Faith and Love in exercise on Christ, speak other things for the most part, then many contend for.

3. *A clear apprehension and due sense of the Greatness of our Apostasie from God, of the Depravation of our Natures thereby, of the Power and Guilt of Sin, of the Holiness and Severity of the Law*, are necessary unto a right apprehension of the Doctrine of Justification. Therefore unto the Declaration of it doth the Apostle premise a large Discourse throughly to convince the minds of all that seek to be justified, with a sense of these things, *Rom.* 1. 2, 3. The Rules which he hath given

us,

us, the Method which he preſcribeth, and the Ends which he deſigneth, are thoſe which we ſhall chuſe to follow. And, He layeth it down in general, *That the Righteouſſneſs of God is revealed from Faith to Faith and that the Juſt ſhall live by Faith*; chap. 1. 17. But he declares not in particular the cauſes, nature, and way of our Juſtification, until he hath fully evinced that all men are ſhut up under this ſtate of ſin, and manifeſted how deplorable their Condition is thereby. And in the Ignorance of theſe things, in the denying or palliating of them, lyeth the foundation of all mis-belief about the Grace of God. *Pelagianiſm* in its firſt Root, and all its preſent Branches, is reſolved thereinto. For not apprehending the dread of our *Original Apoſtacy* from God, nor the conſequents of it in the univerſal Depravation of our Nature, they diſown any neceſſity either of the *Satisfaction of Chriſt*, or the *Efficacy of Divine Grace* for our Recovery or Reſtauration. So upon the matter the principal Ends of the Miſſion both of the Son of God, and of the Holy Spirit, are renounced; which iſſues in the denial of the Deity of the one and the Perſonality of the other. The *Fall* which we had being not great, and the *Diſeaſe* contracted thereby being eaſily curable, and there being little or no evil in theſe things which are now *unavoidable* unto our nature, it is no great matter to be freed or juſtified from all, by a meer act of *Favour* on our own Endeavours; nor is the Efficacious Grace of God any way needful unto our Sanctification and Obedience, as theſe men ſuppoſe.

Where theſe or the like conceits are admitted, and the minds of men by them kept off from a due apprehenſion of the State and Guilt of ſin, and their Conſciences from being affected with the terrour of the Lord and curſe of the Law thereon; Juſtification is a notion to be dealt withall pleaſantly or ſubtilly as men ſee occaſion. And hence ariſe the Differences about it at preſent, I mean thoſe which are really

ſuch, and not meerly the different ways whereby Learned men expreſs their thoughts and apprehenſions concerning it.

By ſome the Imputation of the actual Apoſtaſie and Tranſgreſſion of *Adam* the head of our nature, whereby his ſin became the ſin of the world, is utterly denied. Hereby both the ground the Apoſtle proceedeth on, in evincing the neceſſity of our Juſtification, or our being made Righteous by the *Obedience of another*, and all the Arguments brought in the Confirmation of the Doctrine of it, in the fifth Chapter of his Epiſtle to the *Romans* are evaded and overthrown. *Socinus* de *Servator. par.* 4. cap. 6. confeſſeth that place to give great countenance unto the Doctrine of Juſtification by the Imputation of the Righteouſneſs of Chriſt. And therefore he ſets himſelf to oppoſe with ſundry *Artifices* the *Imputation of the ſin of Adam* unto his natural poſterity. For he perceived well enough that upon the Admiſſion thereof, the Imputation of the Righteouſneſs of Chriſt unto his *ſpiritual ſeed*, would unavoidably follow according unto the Tenour of the Apoſtles Diſcourſe.

Some deny the *Depravation and Corruption* of our Nature which enſued on our Apoſtaſie from God, and the loſs of his Image. Or if they do not abſolutely deny it, yet they ſo *extenuate* it as to render it a matter of no great concern unto us. Some *Diſeaſe* and *Diſtemper* of the Soul they will acknowledge, ariſing from the diſorder of our Affections, whereby we are apt to receive in ſuch vitious habits and cuſtoms, as are in practice in the world. And as the Guilt hereof is not much, ſo the danger of it is not great. And as for any ſpiritual filth or ſtain of our nature that is in it, it is clear waſhed away from all by Baptiſm. That *Deformity* of Soul which came upon us in the loſs of the Image of God, wherein the Beauty and Harmony of all our faculties in all their Actings in order unto their utmoſt End, did conſiſt;

ſiſt; That *Enmity* unto God even in the mind which enſued thereon that *Darkneſs* which our Underſtandings were clouded yea blinded withall; the Spiritual *Death* which paſſed on the whole Soul, and total *Alienation* from the life of God; that *Impotency* unto Good, that *Inclination* unto Evil, that Deceitfulneſs of ſin, that Power and Efficacy of corrupt Luſts, which the Scripture and Experience ſo fully charge on the ſtate of loſt Nature, are rejected as empty Notions or Fables. No wonder if ſuch Perſons look upon *Imputed Righteouſneſs* as the *ſhadow of a Dream*, who eſteem thoſe things which evidence its neceſſity, to be but fond imaginations. And ſmall hope is there to bring ſuch men to value the Righteouſneſs of Chriſt, as *imputed* to them, who are ſo unacquainted with their own unrighteouſneſs *inherent* in them. Until men know themſelves better, they will care very little to know Chriſt at all.

Againſt ſuch as theſe the *Doctrine of Juſtification* may be defended, as we are obliged to contend for the Faith once delivered unto the Saints, and as the mouths of Gainſayers are to be ſtopped. But to endeavour their ſatisfaction in it, whilſt they are under the power of ſuch apprehenſions is a vain Attempt. As our Saviour ſaid unto them unto whom he had declared the neceſſity of *Regeneration*; *if I have told you Earthly things and you believe not, how ſhall ye believe if I tell you heavenly things?* ſo may we ſay, if men will not believe thoſe things, whereof it would be marvellous, but that the Reaſon of it is known, that they have not an undeniable Evidence and Experience in themſelves, how can they believe thoſe Heavenly myſteries which reſpect a ſuppoſition of that within themſelves, which they will not acknowledge.

Hence ſome are ſo far from any concernment in a *perfect Righteouſneſs* to be imputed unto them, as that they boaſt of a *perfection* in themſelves. So did the *Pelagians* of old, glory of a ſinleſs perfection in the ſight of God, even when they were

were convinced of ſinful miſcarriages in the ſight of men, as they are charged by *Hierom*, *lib.* 2. *Dialog.* and by *Auſtin. lib.* 2. *contra Julian. cap.* 8. Such perſons are not *Subjecta capacia auditionis Evangelicæ.* Whilſt men have no ſenſe in their own Hearts and Conſciences of the ſpiritual diſorder of their Souls, of the ſecret continual actings of ſin with deceit and violence, obſtructing all that is good, promoting all that is evil, defiling all that is done by them through the luſting of the Fleſh againſt the Spirit as contrary unto it, though no *outward perpetration of ſin* nor actual omiſſion of Duty do enſue thereon; who are not engaged in a conſtant watchful conflict againſt the firſt motions of ſin, unto whom they are not the greateſt burden and ſorrow in this life, cauſing them to cry out for deliverance from them; who can deſpiſe thoſe who make acknowledgments in their confeſſion unto God, of their ſenſe of theſe things, with the Guilt wherewith they are accompanied, will with an aſſured confidence reject and contemn what is offered about Juſtification through the Obedience and Righteouſneſs of Chriſt imputed to us. For no man will be ſo fond as to be ſolicitous of a *Righteouſneſs* that is not his own, who hath at home in a readineſs that which is his own, which will ſerve his turn. It is therefore the ignorance of theſe things alone, that can delude men into an apprehenſion of their Juſtification before God by their own perſonal Righteouſneſs. For if they were acquainted with them, they would quickly diſcern ſuch an imperfection in the beſt of their Duties, ſuch a frequency of ſinful irregularities in their Minds, and diſorders in their Affections, ſuch an unſuitableneſs in all that they are and do, from the inward frames of their Hearts unto all their outward actions, unto the Greatneſs and Holineſs of God, as would abate their confidence in placing any Truſt in their own Righteouſneſs for their Juſtification.

By means of theſe and the like preſumptuous conceptions of

of unenlightened minds, the Conſciences of men are kept off from being affected with a due ſenſe of ſin, and a ſerious conſideration how they may obtain acceptance before God. Neither the conſideration of the Holineſs or *Terrour of the Lord*; nor the ſeverity of the Law as it indiſpenſibly requireth a Righteouſneſs in compliance with its commands; nor the promiſe of the Goſpel declaring and tendring a Righteouſneſs, the Righteouſneſs of God in anſwer thereunto; nor the uncertainty of their own minds upon Trials and Surprizals, as having no *ſtable ground of Peace* to Anchor on; nor the conſtant ſecret diſquietment of their Conſciences, if not ſeared or hardened through the deceitfulneſs of ſin; can prevail with them whoſe thoughts are prepoſſeſſed with ſuch ſlight conceptions of the ſtate and guilt of ſin, to *fly for Refuge* unto the only hope that is ſet before them, or really and diſtinctly to comport with the only way of Deliverance and Salvation.

Wherefore if we would either teach or learn the *Doctrine of Juſtification* in a due manner, a clear apprehenſion of the Greatneſs of our Apoſtaſie from God, a due ſenſe of the Guilt of ſin, a deep Experience of its power, all with reſpect unto the *Holineſs and Law of God*, are neceſſary unto us. We have nothing to do in this matter with men who through the Feavor of Pride have loſt the Underſtanding of their own miſerable condition. For, *Natura ſic apparet vitiata ut hoc majoris vitij ſit non videre*, Auſtin. The whole need not the Phyſician but the ſick. Thoſe who are *pricked unto the Heart* for ſin, and cry out what ſhall we do to be ſaved, will underſtand what we have to ſay. Againſt others we muſt defend the Truth as God ſhall enable. And it may be made good by all ſorts of Inſtances, That as men *riſe* in their notions about the extenuation of ſin, ſo they *fall* in their regard unto the Grace of our Lord Jeſus Chriſt. And it is no leſs true alſo on the other hand, as Unbelief worketh in men a diſeſteem of the Perſon and Righteouſneſs of Chriſt,

they

they are cast inevitably to seek for countenance unto their own Consciences, in the extenuation of sin. So insensibly are the minds of men diverted from Christ and seduced to place their confidence in themselves. Some confused respect they have unto him, as a Relief they know not how nor wherein; but they live in that pretended height of humane Wisdom, *to trust to themselves.* So they are instructed to do by the best of the Philosophers. *Unum bonum est, quod beatæ vitæ causa & firmamentum est, tibi fidere.* Senec. Epist. 31. Hence also is the internal *sanctifying Grace* of God among many equally despised with the Imputation of the Righteousness of Christ. The sum of their Faith, and of their Arguments in the confirmation of it, is given by the Learned *Roman* Oratour and Philosopher. *Virtutem* (saith he) *nemo unquam Deo acceptam retulit; nimirum recte. Propter virtutem enim jure laudamur, & in virtute recte gloriamur, quod non contingeret, si donum a Deo, non a nobis haberemus.* Tull. de nat. Deor.

4. *The opposition that the Scripture makes between Grace and Works in general, with the Exclusion of the one and the Assertion of the other in our Justification, deserves a previous consideration.* The opposition intended is not made between Grace and Works or our own Obedience, as unto their Essence, Nature and Consistency in the order and method of our Salvation but only with respect unto our Justification. I do not design herein to plead any particular Testimonies of Scripture, as unto their especial sense or declaration of the mind of the Holy Ghost in them, which will afterwards be with some Diligence enquired into; but only to take a view which way the *Eye of the Scripture* guides our Apprehensions, and what compliance there is in our own Experience with that Guidance.

The Principal seat of this Doctrine, as will be confessed by all, is in the *Epistles* of *Paul* unto the *Romans* and *Galatians*,

tians, whereunto that alſo of the *Hebrews* may be added. But in that unto the *Romans* it is moſt eminently declared. For therein is it handled by the Apoſtle *ex profeſſo*, at large, and that both Doctrinally, and in the way *of controverſie* with them by whom the Truth was oppoſed. And it is worth our conſideration what proceſs he makes towards the Declaration of it, and what principles he proceeds upon therein.

1. He lays it down as the fundamental maxime which he would proceed upon, or as a general *Theſis* including the ſubſtance of what he deſigned to explain and prove, that, in the Goſpel the *Righteouſneſs of God is revealed from Faith to Faith, as it is written the Juſt ſhall live by Faith*, chap. 1. 17. All ſorts of men who had any knowledge of God and themſelves were then, as they muſt be always, enquiring, and in one Degree or other labouring after *Righteouſneſs*. For this they looked on, and that juſtly, as the only means of an Advantagious Relation between God and themſelves. Neither had the Generality of men any other thoughts, but that this *Righteouſneſs* muſt be their own, inherent in them, and performed by them, as *Rom.* 10. 3. For as this is the Language of a *natural Conſcience*, and of *the Law*, and ſuited unto all *Philoſophical notions* concerning the nature of Righteouſneſs; ſo whatever Teſtimony was given of another kind in the *Law* and the *Prophets*, (as ſuch a Teſtimony is given unto a Righteouſneſs of God without the Law, *chap.* 3. 21.) there was *a Veil upon it* as to the underſtanding of all ſorts of men. As therefore Righteouſneſs is that which all men ſeek after, and cannot but ſeek after who deſign or deſire Acceptance with God, ſo it is in vain to enquire of the Law, of a natural Conſcience, of Philoſophical Reaſon, after any Righteouſneſs but what conſiſts in inherent Habits and Acts of our own. Neither Law, nor natural Conſcience, nor Reaſon, do know any other. But in oppoſition unto this Righteouſneſs of our own, and the neceſſity thereof, teſti-

fied unto by the Law in its Primitive conſtitution, by the natural Light of Conſcience, and the apprehenſion of the nature of things by Reaſon, the Apoſtle declares, that in the Goſpel there is *revealed another Righteouſneſs*, which is alſo the Righteouſneſs of another, the *Righteouſneſs of God*, and that from Faith to Faith. For not only is the Righteouſneſs it ſelf revealed aliene from thoſe other Principles, but alſo the manner of our Participation of it, or its Communication unto us from Faith to Faith, (the Faith of God in the Revelation, and our Faith in the Acceptation of it, being only here concerned) is an eminent Revelation. Righteouſneſs of all things ſhould rather ſeem to be from *Works unto Works*, from the Work of Grace in us, to the Works of Obedience done by us, as the Papiſts affirm. No ſaith the Apoſtle, it is *from Faith to Faith*, whereof afterwards.

This is the general *Theſis* the Apoſtle propoſeth unto Confirmation, and he ſeems therein to exclude from Juſtification every thing but the Righteouſneſs of God and the Faith of Believers. And to this purpoſe he conſiders all Perſons that did or might pretend unto Righteouſneſs or ſeek after it, and all ways and means whereby they hoped to attain unto it, or whereby it might moſt probably be obtained, declaring the failing of all perſons, and the inſufficiency of all means as unto them, for the obtaining a Righteouſneſs of our own before God. And as unto Perſons,

1. He conſiders the *Gentiles* with all their notions of God, their Practice in Religious Worſhip, with their Converſation thereon. And from the whole of what might be obſerved amongſt them, he concludes that they neither were, nor could be *juſtified before God*, but that they were all, and that moſt deſervedly, obnoxious unto the ſentence of Death. And whatever men may diſcourſe concerning the Juſtification and Salvation of any, without the Revelation of the Righteouſneſs of God by the Goſpel *from Faith to Faith*, it is expreſly

preſly contradictory to his whole Diſcourſe, *chap.* 1. from *ver.* 19. to the End.

2. He conſiders the *Jews* who enjoyed the *written Law*, and the Priviledges wherewith it was accompanied, eſpecially that of *Circumciſion*, which was the outward Seal of Gods Covenant. And on many Conſiderations, with many Arguments, he excludes them alſo from any poſſibility of attaining Juſtification before God by any of the Priviledges they enjoyed, or their own compliance therewithall, *chap.* 2. And both ſorts he excludes diſtinctly from this priviledge of Righteouſneſs before God, with this one Argument, That both of them ſinned openly againſt that which they took for the Rule of their Righteouſneſs, namely, the *Gentiles* againſt the Light of Nature, and the *Jews* againſt the Law, whence it inevitably follows, that none of them could attain unto the Righteouſneſs of their own Rule. But he proceeds farther unto that which is common to them all. And,

3. He proves the ſame againſt all ſorts of Perſons whether *Jews* or *Gentiles*, from the conſideration of the univerſal depravation of nature in them all, and the horrible effects that neceſſarily enſue thereon in the Hearts and Lives of men, *chap.* 3. So evidencing, That as they all were, ſo it could not fall out but that all muſt be ſhut up under ſin, and come ſhort of Righteouſneſs. So from Perſons he proceeds to Things or Means of Righteouſneſs. And,

4. Becauſe the *Law* was given of God immediately as the whole and only Rule of our Obedience unto him, and the *works of the Law* are therefore all that is required of us, theſe may be pleaded with ſome pretence as thoſe whereby we may be juſtified. Wherefore in particular he conſiders the Nature, Uſe, and End of the Law, manifeſting its utter inſufficiency to be a means of our *Juſtification before God*, chap. 3. 19, 20.

5. It may be yet objected, That the *Law and its works* may be thus inſufficient as it is obeyed by *Unbelievers* in the

ſtate of Nature, without the Aids of Grace adminiſtred in the Promiſe, but with reſpect unto them who are Regenerate and do believe, whoſe Faith and Works are accepted with God, it may be otherwiſe. To obviate this Objection, he giveth an Inſtance in two of the moſt eminent Believers under the Old Teſtament, namely, *Abraham* and *David*, declaring that all Works whatever were excluded in and from their Juſtification, *chap.* 4.

On theſe Principles, and by this Gradation he peremptorily concludes, That all and every one of the Sons of men, as unto any thing that is in themſelves or can be done by them, or be wrought in them, are *guilty before God*, obnoxious unto Death, ſhut up under ſin, and have their mouths ſo ſtopped, as to be deprived of all pleas in their own excuſe; that they had no Righteouſneſs wherewith to appear before God, and that all the ways and means whence they expected it, were inſufficient unto that purpoſe.

Hereon he proceeds with his Enqniry how men may be delivered from this condition, and come to be juſtified in the ſight of God. And in the Reſolution hereof he makes no mention of any thing in themſelves, but only *Faith* whereby we receive the Attonement. That whereby we are juſtified, he ſaith is the *Righteouſneſs of God* which is by the *Faith of Chriſt Jeſus*, or that we are juſtified *freely by Grace through the Redemption that is in him*, chap. 3. 22, 23, 24, 25. And not content here with this anſwer unto the enquiry how loſt convinced ſinners may come to be juſtified before God, namely, That it is by the *Righteouſneſs of God revealed from Faith to Faith, by Grace, by the blood of Chriſt*, as he is ſet forth for a Propitiation; He immediately proceeds unto a poſitive excluſion of every thing in and of our ſelves that might pretend unto an Intereſt herein, as that which is inconſiſtent with the Righteouſneſs of God as revealed in the Goſpel, and witneſſed unto by the Law and the Prophets.

How

How contrary their *Scheme* of *Divinity* is unto this Design of the Apostle, and his management of it, who affirm that *before the Law* men were justified by Obedience unto the Light of Nature, and some particular Revelations made unto them in things of their own especial private concernment; and that *after the giving of the Law* they were so by Obedience unto God according to the Directions thereof, as also that the Heathen might obtain the same benefit in compliance with the Dictates of Reason, cannot be contradicted by any who have not a mind to be contentious.

Answerable unto this Declaration of the mind of the Holy Ghost herein by the Apostle, is the constant Tenour of the Scripture speaking to the same purpose. The *Grace of God*, the *Promise of Mercy*, the *free pardon of Sin*, the *Blood of Christ*, his *Obedience* and the *Righteousness* of God in him, rested in and received by Faith, are every where asserted as the causes and means of our Justification, in opposition unto any thing in our selves so expressed as it useth to express the best of our Obedience and the utmost of our personal Righteousness. Wherever mention is made of the Duties, Obedience, and personal Righteousness of the best of men with respect unto their Justification, they are all renounced by them, and they betake themselves unto Soveraign Grace and Mercy alone. Some places to this purpose may be recounted.

The Foundation of the whole is laid in the first Promise wherein the Destruction of the Work of the Devil by the suffering of the seed of the woman, is proposed as the only Relief for sinners, and only means of the Recovery of the favour of God. *It shall bruise thy head, and thou shalt bruise his heel*, Gen. 3. 15. *Abraham believed in the Lord, and he counted it unto him for Righteousness*, Gen. 15. 6. *And Aaron shall lay both his hands on the Head of the live Goat, and confess over him all the iniquities of the Children of Israel, and all their Transgressions in all their sins, putting them on the head*

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of the Goat; and the Goat ſhall bear upon him all their Iniquities unto a Land not inhabited, Lev. 16. 21, 22. *I will go in the ſtrength of the Lord God, I will make mention of thy Righteouſneſs even of thine only*, Pſal. 71. 16. *If thou Lord ſhouldſt mark Iniquity, O Lord who ſhall ſtand? but there is forgiveneſs with thee that thou maiſt be feared*, Pſal. 130. 3, 4. *Enter not into Judgment with thy Servant, for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 2. *Behold he put no truſt in his Servants, and his Angels he charged with folly, how much leſs on them that dwell in houſes of Clay whoſe foundation is in the duſt*, Job 4. 18, 19. *Fury is not in me; who would ſet the Briers and Thorns againſt me in battel, I would go through them, I would burn them together. Or let him take hold of my ſtrength that he may make peace with me, and he ſhall make peace with me*, Iſa. 27. 4, 5. *Surely ſhall one ſay, in the Lord have I Righteouſneſs and ſtrength, in the Lord ſhall all the ſeed of Iſrael be juſtified and Glory*, Iſa. 45. 24, 25. *All we like Sheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all. By his knowledge ſhall my righteous ſervant juſtifie many, for he ſhall bear their Iniquities*, Iſa. 53. 6, 11. *For this is his name whereby he ſhall be called, the Lord our Righteouſneſs*, Jer. 23. 6. *But we are all as an unclean thing, and all our Righteouſneſſes are as filthy raggs*, Iſa. 64. 6. *He ſhall finiſh the Tranſgreſſion and make an End of ſin, and make Reconciliation for Iniquity, and bring in Everlaſting Righteouſneſs*, Dan. 9. 24. *Unto as many as received him he gave power to become the Sons of God, even to them that believe in his name*, Joh. 1. 12. *For as Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up, that whoſoever believeth in him ſhould not periſh but have everlaſting life*, chap. 3. 14, 15. ſee ver. 16, 17, 18. *Be it known therefore unto you Men and Brethren, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe are juſtified from all things from which ye*

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could not be justified by the Law of Moses, Acts 13. 38, 39. *That they may receive forgiveness of sins and inheritance among them that are sanctified by Faith that is in me,* chap. 26. 18. *Being justified freely by his Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through Faith in his Blood, to declare his Righteousness for the Remission of sins that are past, through the forbearance of God. To declare at this time his Righteousness, that he might be just, and the justifier of him that believeth in Jesus. Where then is Boasting? it is excluded, by what Law? of Works; nay but by the Law of Faith. Therefore we conclude that a man is justified by Faith without the deeds of the Law,* Rom. 3. 24, 25, 26, 27, 28. *For if Abraham were justified by works, he hath whereof to Glory, but not before God;* For what saith the Scripture, *Abraham believed God and it was counted unto him for Righteousness; now to him that worketh is the Reward, not reckoned of Grace but of Debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness. Even as David also describeth the Blessedness of the man unto whom God imputeth Righteousness without works, saying, Blessed are those whose Iniquities are forgiven, and whose sins are covered; Blessed is the man unto whom the Lord will not impute sin,* Rom. 4. 2, 3, 4, 5, 6, 7, 8. *But not as the offence, so also is the free Gift; for if through the offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the Gift; for the judgment was by one to Condemnation: but the free Gift is of many offences unto Justification. For if by one mans offence Death reigned by one, much more they which receive abundance of Grace, and of the Gift of Righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgement came upon all men unto condemnation, even so by the Righteousness of one, the free Gift came upon all men unto Justification*

of the Goat; and the Goat ſhall bear upon him all their Iniquities unto a Land not inhabited, Lev. 16. 21, 22. *I will go in the ſtrength of the Lord God, I will make mention of thy Righteouſneſs even of thine only*, Pſal. 71. 16. *If thou Lord ſhouldſt mark Iniquity, O Lord who ſhall ſtand? but there is forgiveneſs with thee that thou maiſt be feared*, Pſal. 130. 3, 4. *Enter not into Judgment with thy Servant, for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 2. *Behold he put no truſt in his Servants, and his Angels he charged with folly, how much leſs on them that dwell in houſes of Clay whoſe foundation is in the duſt*, Job 4. 18, 19. *Fury is not in me; who would ſet the Briers and Thorns againſt me in battel, I would go through them, I would burn them together. Or let him take hold of my ſtrength that he may make peace with me, and he ſhall make peace with me*, Iſa. 27. 4, 5. *Surely ſhall one ſay, in the Lord have I Righteouſneſs and ſtrength, in the Lord ſhall all the ſeed of Iſrael be juſtified and Glory*, Iſa. 45. 24, 25. *All we like Sheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all. By his knowledge ſhall my righteous ſervant juſtifie many, for he ſhall bear their Iniquities*, Iſa. 53. 6, 11. *For this is his name whereby he ſhall be called, the Lord our Righteouſneſs*, Jer. 23. 6. *But we are all as an unclean thing, and all our Righteouſneſſes are as filthy raggs*, Iſa. 64. 6. *He ſhall finiſh the Tranſgreſſion and make an End of ſin, and make Reconciliation for Iniquity, and bring in Everlaſting Righteouſneſs*, Dan. 9. 24. *Unto as many as received him he gave power to become the Sons of God, even to them that believe in his name*, Joh. 1. 12. *For as Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up, that whoſoever believeth in him ſhould not periſh but have everlaſting life*, chap. 3. 14, 15. ſee ver. 16, 17, 18. *Be it known therefore unto you Men and Brethren, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe are juſtified from all things from which ye*

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tion of life. For as by one mans Diſobedience many were made ſinners, ſo by the Obedience of one ſhall many be made righteous, chap. 5. 15, 16, 17, 18, 19. *There is therefore no condemnation unto them which are in Chriſt Jeſus, who walk not after the fleſh but after the ſpirit. For the Law of the ſpirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death; and what the Law could not do, in that it's weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh. That the Righteouſneſs of the Law might be fulfilled in us,* chap. 8. 1, 2, 3, 4. *For Chriſt is the End of the Law for Righteouſneſs unto every one that believeth,* chap. 10. 4. *And if by Grace, then it is no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then it is no more Grace, otherwiſe Works is no more Works,* chap. 11. 6. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom and Righteouſneſs, and Sanctification and Redemption,* 1 Cor. 1. 30. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him,* 2 Cor. 5. 21. *Knowing that a man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt: even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law: for by the Works of the Law ſhall no fleſh be juſtified,* Gal. 2. 16. *But that no man is juſtified by the Law in the ſight of God, is evident. For the juſt ſhall live by Faith, and the Law is not of Faith; but the man that doth them ſhall live in them. Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us,* chap. 3. 11, 12, 13. *For by Grace ye are ſaved through Faith, and that not of your ſelves, it is the Gift of God. Not of Works, leſt any man ſhould boaſt. For we are his workmanſhip created in Chriſt Jeſus unto Good Works, which God hath before ordained that we ſhould walk in them,* Epheſ. 2. 8, 9, 10. *Yea doubtleſs, and I count all things loſs for the Excellency of the knowledge of Chriſt Jeſus my Lord,*

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for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt; and be found in him, not having my own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith, Phil. 3. 8, 9. *Who hath ſaved us and called us with an holy calling, not according to our Works, but according unto his own purpoſe, and Grace which was given us in Chriſt Jeſus before the World began*, 2 Tim. 1. 9. *That being juſtified by his Grace, we ſhould be made Heirs according to the hope of Eternal Life*, Tit. 3. 7. *He hath once appeared in the End of the World to put away ſin*, Heb. 9. 26, 28. *having in himſelf purged our ſins*, chap. 1. 3. *For by one Offering he hath perfected for ever them that are ſanctified*, chap. 10. 14. *For the Blood of Jeſus Chriſt the Son of God cleanſeth us from all ſin*, 1 Joh. 1. 7. *Wherefore unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father, to him be Glory and Dominion for ever and ever*, Amen. Rev. 1. 5, 6.

These are ſome of the places which at preſent occur to Remembrance, wherein the Scripture repreſents unto us the Grounds, Cauſes, and Reaſons of our Acceptation with God. The eſpecial import of many of them, and the Evidence of Truth that is in them will be afterwards conſidered. Here we take only a general view of them. And every thing in and of our ſelves under any conſideration whatever, ſeems to be excluded from our Juſtification before God, Faith alone excepted whereby we receive his Grace and the Attonement. And on the other ſide, the whole of our Acceptation with Him ſeems to be aſſigned unto Grace, Mercy, the Obedience and Blood of Chriſt; in oppoſition unto our own Worth and Righteouſneſs, or our own Works and Obedience. And I cannot but ſuppoſe that the Soul of a convinced ſinner, if not prepoſſeſſed with prejudice, will in general not judge amiſs whether of theſe things that are ſet

in oppoſition one to the other, he ſhould betake himſelf unto, that he may be juſtified.

But it is replyed, theſe things are not to be underſtood abſolutely and without Limitations. Sundry *Diſtinctions* are neceſſary, that we may come to underſtand the mind of the Holy Ghoſt and ſenſe of the Scripture in theſe Aſcriptions unto *Grace*, and Excluſions of the *Law*, our *own Works* and Righteouſneſs from our Juſtification. For (1) the Law is either the *moral* or the *ceremonial* Law; the latter indeed is excluded from any place in our *Juſtification*, but not the former. (2) *Works* required by the Law are either wrought *before Faith*, without the Aid of Grace; or after believing, by the help of the Holy Ghoſt. The former are excluded from our Juſtification, but not the latter. (3) *Works* of Obedience wrought after Grace received, may be conſidered either as *ſincere* only, or abſolutely *perfect* according to what was originally required in the Covenant of Works. Thoſe of the latter ſort are excluded from any place in our Juſtification, but not thoſe of the former. (4) There is a *two-fold Juſtification* before God in this life; a firſt and a ſecond, and we muſt diligently conſider with reſpect unto whether of theſe *Juſtifications* any thing is ſpoken in the Scripture. (5) Juſtification may be conſidered either as to its *beginning*, or as unto its *continuation*, and ſo it hath divers cauſes under theſe divers reſpects. (6) *Works* may be conſidered either as Meritorious *ex condigno*, ſo as their merit ſhould ariſe from their own intrinſick worth, or *ex congruo* only with reſpect unto the Covenant and promiſe of God. Thoſe of the firſt ſort are excluded at leaſt from the firſt Juſtification; the latter may have place both in the firſt and ſecond. (7) *Moral Cauſes* may be of many ſorts; *preparatory*, *diſpoſitory*, *meritorious*, *conditionally efficient*, or only *ſine quibus non*. And we muſt diligently enquire in what ſenſe, under the Notion of what cauſe or cauſes, our *Works* are excluded from our

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Juſtification, and under what notions they are neceſſary thereunto. And there is no one of theſe *Diſtinctions* but it needs many more to explain it, which accordingly are made uſe of by Learned men. And ſo ſpecious a Colour may be put on theſe things, when warily managed by the Art of Diſputation, that very few are able to diſcern the Ground of them, or what there is of ſubſtance in that which is pleaded for; and fewer yet, on whether ſide the Truth doth lye. But he who is really *convinced of ſin*, and being alſo ſenſible of what it is to enter into judgement with the Holy God, enquires for *himſelf* and not for others, how he may come to be accepted with him, will be apt upon the conſideration of all theſe *Diſtinctions* and *Sub-diſtinctions* wherewith they are attended, to ſay to their Authors, *feciſtis probe, incertior ſum multo, quam dudum.* My Enquiry is how I ſhall come before the Lord, and bow my ſelf before the high God? how ſhall I eſcape the wrath to come? what ſhall I *plead in judgment* before God, that I may be abſolved, acquitted, juſtified? where ſhall I have a *Righteouſneſs* that will endure a Trial in his preſence? If I ſhould be harneſſed with a thouſand of theſe *diſtinctions*, I am afraid they would prove Thorns and Briars, which he would paſs through and conſume.

The Enquiry therefore is upon the conſideration of the *ſtate* of the Perſon to be juſtified before mentioned and deſcribed, and the propoſal of the Reliefs in our Juſtification as now expreſſed; whether it be the wiſeſt and ſafeſt courſe for ſuch a Perſon ſeeking to be juſtified before God, to betake himſelf abſolutely, his whole Truſt and Confidence, unto *Soveraign Grace* and the *Mediation of Chriſt*, or to have ſome reſerve for, or to place ſome confidence in his own Graces, Duties, Works and Obedience? In putting this great Difference unto *Umpirage*, that we may not be thought to fix on a *partial Arbitrator*, we ſhall refer it to one of our

greateſt and moſt learned Adverſaries in this cauſe. And he poſitively gives us in his Determination and Reſolution in thoſe known words. In this caſe; *Propter incertitudinem propriæ juſtitiæ, & periculum inanis gloriæ, Tutiſſimum eſt fiduciam totam in ſola miſericordia Dei & benignitate reponere*, Bellar. de Juſtificat. lib. 5. cap. 7. prop. 3. *By reaſon of the uncertainty of our own Righteouſneſs, and the danger of vain Glory, it is the ſafeſt courſe to repoſe our whole Truſt in the mercy and kindneſs or Grace of God alone.*

And this Determination of this important enquiry, he confirmeth with *two Teſtimonies* of Scripture, as he might have done it with many more. But thoſe which he thought meet to mention are not impertinent. The firſt is *Dan.* 9. 18. *We do not preſent our Supplications before thee for our Righteouſneſſes but for thy great mercies.* And the other is that of our Saviour, *Luke* 17. 10. *When you have done all theſe things which are commanded you, ſay We are unprofitable Servants.* And after he hath confirmed his Reſolution with ſundry Teſtimonies of the *Fathers*, he cloſeth his Diſcourſe with this Dilemma, *Either a man hath true merits, or he hath not. If he hath not, he is perniciouſly deceived* (when he truſteth in any thing but the mercy of God alone) *and ſeduceth himſelf, truſting in falſe merits*; *If he hath them he looſeth nothing whilſt he looks not to them, but truſts in God alone.* So that whether a man have any good works or no, as to his Juſtification before God, it is beſt and ſafeſt for him, not to have any regard unto them, or put any truſt in them. And if this be ſo, he might have ſpared all his pains he took in writing his *Sophiſtical Books* about Juſtification, whoſe principal Deſign is to ſeduce the minds of men into a contrary opinion. And ſo, for ought I know, they may ſpare their labour alſo without any diſadvantage unto the Church of God, or their own Souls, who ſo earneſtly contend for ſome kind of Intereſt or other, for our own Duties and Obedience in our

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Juſtification before God, ſeeing it will be found that they place their *own whole Truſt* and Confidence in the Grace of God by Jeſus Chriſt alone. For to what purpoſe do we labour and ſtrive with Endleſs Diſputations, Arguments and Diſtinctions to prefer our Duties and Obedience unto ſome office in our Juſtification before God, if when we have done all we find it the ſafeſt courſe in our own perſons to abhor our ſelves with *Job* in the preſence of God, to betake our ſelves unto Soveraign Grace and Mercy with the *Publican*, and to place all our confidence in them through the Obedience and Blood of Chriſt.

So died that great *Emperour Charles the fifth*, as *Thuanus* gives the account of his *Noviſſima*. So he reaſoned with himſelf; *Se quidem indignum eſſe qui propriis meritis regnum cælorum obtineret; ſed Dominum Deum ſuum qui illud duplici jure obtineat; & Patris hæreditate, & Paſſionis merito, altero contentum eſſe, alterum ſibi donare; ex cujus dono illud ſibi merito vendicet, hacq; fiducia fretus minime confundatur; neq; enim oleum miſericordiæ niſi in vaſe fiduciæ poni; hanc hominis fiduciam eſſe a ſe deficientis & innitentis domino ſuo, alioquin propriis meritis fidere, non fidei eſſe ſed perfidiæ; peccata deleri per Dei indulgentiam, ideoq; credere nos debere peccata deleri non poſſe niſi ab eo cui ſoli peccavimus, & in quem peccatum non cadit, per quem ſolum nobis peccata condonentur; That in himſelf he was altogether unworthy to obtain the Kingdom of Heaven by his own Works or Merits, but that his Lord God who enjoyed it on a double Right or Title, by inheritance of the Father, and the merit of his own paſſion, was contented with the one himſelf, and freely granted unto him the other; on whoſe free grant he laid claim thereunto, and in confidence thereof he ſhould not be confounded; for the Oyl of mercy is poured only into the Veſſel of Faith or Truſt; that this is the Truſt of a man deſpairing in himſelf, and reſting in his Lord; otherwiſe to truſt unto his own Works or Merits, is not Faith but Treachery;*

that

that ſins are blotted out by the mercy of God; and therefore we ought to believe that our ſins can be pardoned by him alone againſt whom alone we have ſinned; with whom there is no ſin, and by whom alone ſins are forgiven.

This is the Faith of men when they come to dye, and thoſe who are exerciſed with Temptations whilſt they live. Some are *hardened* in ſin, and endeavour to leave this World without thoughts of another. Some are *ſtupidly* ignorant, who neither know nor conſider what it is to appear in the preſence of God, and to be judged by him. Some are ſeduced to place their confidence in *merits*, *pardons*, indulgences, and future ſuffrages for the dead. But ſuch as are acquainted with God and themſelves in any ſpiritual manner, who take a view of the time that is paſt, and approaching Eternity, into which they muſt enter by the Judgment ſeat of God, however they may have thought, talked and diſputed about *their own works* and Obedience, looking on Chriſt and his Righteouſneſs only to make up ſome ſmall defects in themſelves, will come at laſt unto an *univerſal Renuntiation* of what they have been and are, and betake themſelves unto Chriſt alone for Righteouſneſs or Salvation. And in the whole enſuing Diſcourſe I ſhall as little as is poſſible immix my ſelf in any curious *Scholaſtical diſputes*. This is the ſubſtance of what is pleaded for, that men ſhould renounce all confidence in themſelves, and every thing that may give countenance thereunto; betaking themſelves unto the Grace of God by Chriſt alone, for Righteouſneſs and Salvation. This God deſigneth in the Goſpel, 1 *Cor.* 1. 29, 30, 31. and herein whatever difficulties we may meet withall in the Explication of ſome Propoſitions and Terms that belong unto the Doctrine of Juſtification, about which men have various *conceptions*, I doubt not of the internal concurrent ſuffrage of them who know any thing as they ought of God and themſelves.

Fifthly, There is in the Scripture repreſented unto us a

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Commutation between Chriſt and Believers, as unto *Sin* and *Righteouſneſs*, that is in the *imputation* of their ſins unto *him*, and of his Righteouſneſs unto them. In the Improvement and Application hereof unto our own Souls, no ſmall part of the life and exerciſe of Faith doth conſiſt.

This was taught the Church of God in offering of the *Scape Goat*. *And Aaron ſhall lay his hands on the head of the live Goat, and confeſs over him all the Iniquities of the Children of Iſrael, and all their Tranſgreſſions in all their Sins, putting them on the head of the Goat*; *And the Goat ſhall bear upon him all their Iniquities*, Levit. 16. 21, 22. Whether this *Goat* ſent away with this burthen upon him did *live*, and ſo was a *Type* of the life of Chriſt in his Reſurrection after his Death, or whether he *periſhed* in the Wilderneſs being caſt down the precipice of a Rock by him that conveyed him away as the *Jews* ſuppoſe; it is generally acknowledged, that what was done to him and with him, was only a Repreſentation of what was done really in the Perſon of Jeſus Chriſt. And *Aaron* did not only *confeſs the ſins* of the People over the *Goat*, but he alſo put them all on his head, ונתן את־כל על־ראש השעיר and he *ſhall give them all to be on the head of the Goat*; in anſwer whereunto it is ſaid that he *bare them* all upon him. This he did by virtue of the divine Inſtitution, wherein was a ratification of what was done. He did not *transfuſe* ſin from one ſubject into another, but *transferred* the Guilt of it from one to another. And to evidence this *Tranſlation of ſin* from the People unto the Sacrifice in his confeſſion, *he put and fixed both his hands on his head.* Thence the *Jews* ſay, *that all Iſrael was made as innocent on the day of Expiation as they were in the day of Creation.* From ver. 30. Wherein they came ſhort of perfection or conſummation thereby the Apoſtle declares, *Heb.* 10. But this is the language of every Expiatory Sacrifice, *quod in ejus caput ſit*; let the Guilt be on him. Hence the Sacrifice it ſelf was called

led חטאה and אשם Sin and Guilt, *Levit.* 4. 29. 7. 2. 10. 17. And therefore where there was an uncertain Murther, and none could be found that was liable to puniſhment thereon, that Guilt might not come upon the Land, nor the Sin be imputed unto the whole People, an *Heifer* was to be ſlain by the *Elders* of the City that was next unto the place where the Murder was committed, to take away the Guilt of it, *Deut.* 21. 1, 2, 3, 4, 5, 6, 7. But whereas this was only a moral Repreſentation of the puniſhment due to Guilt, and no Sacrifice, the Guilty perſon being not known; thoſe who ſlew the Heifer did not put their hands on him, ſo to transfer their own guilt to him, but *waſhed their hands over him*, to declare their perſonal innocency. By theſe means as in all other Expiatory Sacrifices, did God inſtruct the Church in the *transferring* of the *Guilt of ſin*, unto him who was to bear all their Iniquities, with their Diſcharge and Juſtification thereby.

So God *laid on Chriſt the Iniquities of us all*, that by his *Stripes we might be healed*, Iſa. 53. 5, 6. Our Iniquity was *laid* on him, and he *bare* it, ver. 11. and through his bearing of it, we are freed from it. *His Stripes are our healing*, our ſin was his, *imputed unto him*, *his merit is* ours, imputed unto us. *He was made ſin for us, who knew no ſin, that we might become the Righteouſneſs of God in him*, 2 Cor. 5. 21. This is that *Commutation* I mentioned, He was *made ſin for us*, we are *made the Righteouſneſs* of God in him; God *not imputing ſin* unto us, ver. 19. but *imputing Righteouſneſs* unto us, doth it on this Ground alone, That *he was made ſin for us*. And if by his being made ſin, only his being made a Sacrifice for ſin is intended, it is to the ſame purpoſe. For the formal Reaſon of any thing being made an *Expiatory Sacrifice*, was the Imputation of ſin unto it by Divine Inſtitution. The ſame is expreſſed by the ſame Apoſtle, *Rom.* 8. 3, 4. *God ſent his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the*

fleſh,

fleſh, that the Righteouſneſs of the Law might be fulfilled in us. The *ſin* was made his, he anſwered for it, and the *Righteouſneſs* which God requireth by the Law is made ours; The *Righteouſneſs of the Law is fulfilled in us*; not by our doing it, but by his. This is that bleſſed Change and Commutation wherein alone the Soul of a convinced ſinner can find reſt and peace. So he hath *redeemed us from the Curſe of the Law, being made a Curſe for us, that the bleſſing of faithful Abraham might come upon us*, Gal. 3. 13, 14. The *Curſe of the Law* contained all that was due to ſin; this belonged unto us. But it was *transferred* on him; He was *made a Curſe*, whereof his *hanging on a Tree* was the ſign and token. Hence he is ſaid to *bear all our ſins in his own Body upon the Tree*, 1 Pet. 1. 24. becauſe his *hanging on the Tree* was the token of his bearing the Curſe. For *he that is hanged on the Tree is the Curſe of God*, Deut. 21. 23. And in the bleſſing of Faithful *Abraham* all *Righteouſneſs and Acceptation* with God is included; for *Abraham* believed God, and it was imputed unto him for Righteouſneſs.

But becauſe ſome, who for Reaſons beſt known unto themſelves, do take all occaſions to except againſt my Writings, have in particular raiſed an impertinent clamour about ſomewhat that I formerly delivered to this purpoſe, I ſhall declare the whole of my Judgment herein, in the words of ſome of thoſe, whom they can pretend no quarrel againſt that I know of.

The excellent words of *Juſtin Martyr* deſerve the firſt place. αὐτὸς τὸν ἴδιον υἱὸν ἀπέδοτο λύτρον ὑπὲρ ἡμῶν, τὸν ἅγιον ὑπὲρ ἀνόμων, τὸν ἄκακον ὑπὲρ τῶν κακῶν, τὸν δίκαιον ὑπὲρ τῶν ἀδίκων, τὸν ἄφθαρτον ὑπὲρ τῶν φθαρτῶν. τί γὰρ ἄλλο τὰς ἁμαρτίας ἡμῶν ἠδυνήθη καλύψαι ἢ ἐκείνου δικαιοσύνη; ἐν τίνι δικαιωθῆναι δύνατον τοὺς ἀνόμους ἡμᾶς καὶ ἀσεβεῖς ἢ ἐν μόνῳ τῷ υἱῷ τοῦ θεοῦ; ὦ τῆς γλυκείας ἀνταλλαγῆς, ὦ τῆς ἀνεξιχνιάστου δημιουργίας, ὦ τῶν ἀπροσδοκήτων εὐεργεσιῶν; ἵνα ἀνομία μὲν πολλῶν ἐν δικαίῳ ἑνὶ κρυφῇ, δικαιοσύνη δὲ ἑνὸς πολλοὺς ἀνόμους δικαιώσῃ. Epiſt. ad Diognet. *He gave his Son a Ranſome for us; the*

Holy for Transgressors; the Innocent for the nocent; the Just for the unjust; the Incorruptible for the corrupt; the Immortal for mortals. For what else could hide or cover our sins but his Righteousness? in whom else could we wicked and ungodly ones be justified, or esteemed Righteous, but in the Son of God alone? O SWEET PERMUTATION; or Change! O unsearchable Work or curious Operation! O Blessed Beneficence exceeding all Expectation! That the Iniquity of many should be hid in one Just one, and the Righteousness of One should justifie many Transgressors. And *Gregory Nyssen* speaks to the same purpose. Μεταθεὶς γὰρ πρὸς ἑαυτὸν τὸ τῶν ἡμῶν ἁμαρτιῶν ῥύπον, μεταδωκέ μοι τῆς ἑαυτοῦ καθαρότητος· κοινωνόν με τοῦ ἑαυτοῦ κάλλους ἀπειργασάμενος. Orat. 2. in Cant. *He hath transferred unto himself the filth of my sins, and communicated unto me his purity, and made me partaker of his Beauty.* So *Augustine* also. *Ipse peccatum ut nos justitia, nec nostra sed Dei; nec in nobis sed in ipso, sicut ipse peccatum non suum sed nostrum, nec in se sed in nobis constitutum.* Enchirid. ad Laurent. cap. 41. *He was Sin that we might be Righteousness, not our own but the Righteousness of God, not in our selves but in him. As he was Sin not his own but ours; not in himself but in us.* The old Latine Translation rendring those words, *Psal.* 22. 1. דברי שאגתי *Verba delictorum meorum*; He thus comments on the place. *Quomodo ergo dicit delictorum meorum? nisi quia pro delictis nostris ipse precatur; & delicta nostra, delicta sua fecit, ut justitiam suam nostram justitiam faceret.* How, saith he, *of my Sins; because he prayeth for our Sins; He made our Sins to be his, that he might make his Righteousness to be ours.* Ὦ τῆς γλυκείας ἀνταλλαγῆς; O sweet Commutation and Change! And *Chrysostom* to the same purpose; on those words of the Apostle, *That we might be made the Righteousness of God in him.* Ποῖος οὗτος λόγος, ποῖος οὗτος φρασῶσας συνῆσεταί τις; ἢ γὰρ δίκαιον, φησὶν, ἐποίησεν ἁμαρτωλόν, ἵνα τοὺς ἁμαρτωλοὺς ποιήσῃ δικαίους. μᾶλλον δὲ οὐδὲ ὅπως εἶπεν; ἀλλὰ ὁ πολλῷ μεῖζον ἦν; ὃ γὰρ ἔξιν ἔθηκεν, ἀλλ' αὐτὴν τὴν οὐσίαν. οὐ γὰρ εἶπεν, ἐποίησεν ἁμαρτωλόν, ἀλλ' ἁμαρτίαν; οὐχὶ ἢ μὴ ἁμαρτάνοντα μόνον, ἀλλ'

ἀλλὰ ϑ μῶν τὸ γνόντα ἁμαρτίαν. ἵνα ἡμεῖς γενώμεθα, φησὶ, δίκαιοι, ἀλλὰ δικαιοσύνη, καὶ τοῦ θεοῦ δικαιοσύνη. θεοῦ γὰρ ἔργον ἄνω, ὅταν μηδὲν ἔργον (ὅταν καὶ κακία ἀνάγκη τίνα μὴ εὑρεθῇναι) ἀλλ' ἀπὸ χάριτος δικαιωθῶμεν, ἔνθα πᾶσα ἁμαρτία ἐφανίσαι. in 2 Epiſt. ad Corinth. cap. 5. Hom. 11. *What word, what ſpeech is this, what mind can comprehend or expreſs it; For he ſaith he made him who was Righteous to be made a Sinner, that he might make ſinners Righteous; nor yet doth he ſay ſo neither, but that which is far more ſublime and excellent. For he ſpeaks not of an inclination or affection, but expreſſeth the quality it ſelf. For he ſays not, he made him a ſinner, but ſin, that we might be made not meerly Righteous but Righteouſneſs, and that the Righteouſneſs of God, when we are juſtified not by works, (for if we ſhould, there muſt be no ſpot found in them) but by Grace, whereby all ſin is blotted out.* So *Bernard* alſo *Epiſt.* 190. ad Innocent. *Homo qui debuit, homo qui ſolvit. Nam ſi unus, inquit, pro omnibus mortuus eſt, ergo omnes mortui ſunt; ut videlicet ſatisfactio unius omnibus imputetur, ſicut omnium peccata unus ille portavit. Nec alter jam inveniatur qui foras fecit, alter qui ſatisfecit; quia Caput & Corpus unus eſt Chriſtus.* And many more ſpeak unto the ſame purpoſe. Hence *Luther* before he engaged in the Work of Reformation, in an Epiſtle to one *George Spenlein a Monk*, was not afraid to write after this manner; *Mi dulcis frater, diſce Chriſtum & hunc crucifixum, diſce ei cantare, & de teipſo deſperans dicere ei; Tu Domine Jeſu es juſtitia mea, ego autem ſum peccatum tuum; tu aſſumpſiſti meum, & dediſti mihi tuum, aſſumpſiſti quod non eras, & dediſti mihi quod non eram. Ipſe ſuſcepit te & peccata tua fecit ſua, & ſuam juſtitiam fecit tuam; maledictus qui hæc non credit.* Epiſt. An. 1516. Tom. 1.

If thoſe who ſhew themſelves now ſo quarrelſome almoſt about every word that is ſpoken concerning Chriſt and his Righteouſneſs, had ever been harraſſed in their Conſciences about the *Guilt of ſin*, as this man was, they would think it no ſtrange matter to ſpeak and write as he did. Yea ſome

there are who have lived and died in the Communion of the *Church of Rome* it ſelf that have given their Teſtimony unto this Truth. So ſpeaks *Taulerus*; *Meditat. vitæ Chriſt. cap. 7. Chriſtus omnia mundi peccata in ſe recepit, tantumq; pro illis ultro ſibi aſſumpſit dolorem cordis ac ſi ipſe ea perpetraſſet. Chriſt took upon him all the ſins of the World, and willingly underwent that grief of heart for them, as if he himſelf had committed them.* And again ſpeaking in the perſon of Chriſt. *Quandoquidem peccatum Adæ multum abire non poteſt, obſecro te Pater Cœleſtis, ut ipſum in me vindices. Ego enim omnia illius peccata in me recipio. Si hæc iræ tempeſtas, propter me orta eſt, mitte me in mare amariſſimæ paſſionis. Whereas the great Sin of Adam cannot go away, I beſeech thee Heavenly Father puniſh it in me. For I take all his ſins upon my ſelf. If then this Tempeſt of Anger be riſen for me, caſt me into the Sea of my moſt bitter paſſion.* See in the Juſtification of theſe Expreſſions, *Heb.* 10. 5, 6, 7, 8, 9, 10. The Diſcourſe of *Albertus Pighius* to this purpoſe, though often cited and urged, ſhall be once again repeated, both for its Worth and Truth, as alſo to let ſome men ſee, how fondly they have pleaſed themſelves in reflecting on ſome Expreſſions of mine, as though I had been ſingular in them. His words are, after others to the ſame purpoſe; *Quoniam quidem inquit (Apoſtolus) Deus erat in Chriſto, mundum reconcilians ſibi, non imputans hominibus ſua delicta; Et depoſuit apud nos verbum reconciliationis. In illa ergo juſtificamur coram Deo, non in nobis; non noſtra ſed illius juſtitia, quæ nobis tum illo jam communicantibus imputatur. Propriæ juſtitiæ inopes, extra nos, in illo docemur juſtitiam quærere. Cum, inquit, qui peccatum non noverat, pro nobis peccatum fecit; hoc eſt, hoſtiam peccati expiatricem, ut nos efficeremur Juſtitia Dei in ipſo, non noſtra, ſed Dei juſtitia juſti efficimur in Chriſto, quo jure? Amicitiæ, quæ communionem omnium inter amicos facit, juxta vetus & celebratiſſimum proverbium; Chriſto inſertis, conglutinatis & unitis & ſua*

noſtra

noſtra facit, ſuas divitias nobis communicat, ſuam juſtitiam inter Patris judicium & noſtram injuſtitiam interponit, & ſub ea veluti ſub umbone ac clypeo a divina, quam commeruimus, ira nos abſcondit, tuetur ac protegit, imo eandem nobis impertit & noſtram facit, qua tecti ornatiq; audacter & ſecure jam divino nos ſiſtamus Tribunali & Judicio: juſtiq; non ſolum appareamus, ſed etiam ſimus. Quemadmodum enim unius delicto peccatores nos etiam factos affirmat Apoſtolus: ita unius Chriſti juſtitiam in juſtificandis nobis omnibus efficacem eſſe; Et ſicut per inobedientiam unius hominis peccatores conſtituti ſunt multi, ſic per Obedientiam unius juſti (inquit) conſtituentur multi. Hæc eſt Chriſti juſtitia, ejus Obedientia, qua voluntatem Patris ſui perfecit in omnibus; ſicut contra noſtra injuſtitia, eſt noſtra inobedientia, & mandatorum Dei prævaricatio. In Chriſti autem obedientia quod noſtra collocatur juſtitia inde eſt, quod nobis illi incorporatis, ac ſi noſtra eſſet, accepta ea fertur: ut ea ipſa etiam nos juſti habeamur. Et velut ille quondam Jacob, quum nativitate primogenitus non eſſet, ſub habitu fratris occultatus, atq; ejus veſte indutus, quæ odorem optimum ſpirabat, ſeipſum inſinuavit Patri, ut ſub aliena perſona benedictionem primogenituræ acciperet: Ita & nos ſub Chriſti primogeniti fratris noſtri precioſa puritate deliteſcere, bono ejus odore fragrare, ejus perfectione vitia noſtra ſepeliri & obtegi, atq; ita nos piiſſimo Patri ingerere, ut juſtitiæ benedictionem ab eodem aſſequamur, neceſſe eſt. And afterwards. *Juſtificat ergo nos Deus Pater bonitate ſua gratuita, qua nos in Chriſto complectitur, dum eidem inſertos innocentia & juſtitia Chriſti nos induit; quæ una ut vera & perfecta eſt, quæ Dei ſuſtinere conſpectum poteſt, ita unum pro nobis ſiſti oportet Tribunali divini judicii & veluti cauſæ noſtræ interceſſorem eidem repræſentari: qua ſubnixi etiam hic obtineremus remiſſionem peccatorum noſtrorum aſſiduam: cujus puritate velatæ non imputantur nobis ſordes noſtræ, imperfectionum immunditiæ, ſed veluti ſepultæ conteguntur, ne in judicium Dei veniant: donec confecto in nobis, & plane extincto veteri*

homine,

homine, divina bonitas nos in beatam pacem cum novo Adam recipiat. God was in Christ saith the Apostle, reconciling the world unto himself; not imputing unto men their sins. In him therefore we are justified before God, not in our selves, not by our own, but by his Righteousness, which is imputed unto us now communicating with him. Wanting Righteousness of our own, we are taught to seek for Righteousness without our selves in him. So he saith, him who knew not sin, he made to be sin for us, that is, an expiatory Sacrifice for sin, that we might be made the Righteousness of God in him; we are made Righteous in Christ not with our own but with the Righteousness of God. By what Right? the Right of friendship, which makes all common among friends, according unto the ancient celebrated proverb. Being ingrafted into Christ, fastened, united unto him, he makes his things ours, communicates his Riches unto us, interposeth his Righteousness between the Judgment of God and our unrighteousness, and under that as under a shield and buckler, he hides us from that divine wrath which we have deserved; he defends and protects us therewith, yea he communicates it unto us and makes it ours, so as that being covered and adorned therewith, we may boldly and securely place our selves before the divine Tribunal and Judgment, so as not only to appear Righteous, but so to be. For even as the Apostle affirmeth that by one mans fault we were all made sinners, so is the Righteousness of Christ alone, efficacious in the Justification of us all; and as by the disobedience of one man many were made sinners, so by the Obedience of one man (saith he) many are made Righteous. This is the Righteousness of Christ, even his Obedience, whereby in all things he fulfilled the Will of his Father. As on the other hand our unrighteousness, is our disobedience, and our transgression of the Commands of God. But that our Righteousness is placed in the Obedience of Christ, it is from hence, that we being incorporated into him, it is accounted unto us as if it were ours; so as that therewith we are esteemed Righteous. And as Jacob *of old, whereas he was*

not

not the first born, being hid under the habit of his Brother, and cloathed with his Garment which breathed a sweet savour, presented himself unto his Father, that in the person of another, he might receive the Blessing of the Primogeniture; so is it necessary that we should lye hid under the precious purity of the first born our eldest Brother, be fragrant with his sweet savour, and have our sin buried and covered with his perfection, that we may present our selves before our most Holy Father, to obtain from him the Blessing of Righteousness. And again; *God therefore doth justifie us by his free Grace or Goodness wherewith he embraceth us in Christ Jesus, when he cloatheth us with his Innocency and Righteousness as we are ingrafted into him; for as that alone is true and perfect which only can endure in the sight of God, so that alone ought to be presented and pleaded for us before the divine Tribunal, as the advocate of, or plea in our cause; resting hereon, we here obtain the daily pardon of sin; with whose purity being covered, our filth and the uncleanness of our imperfections are not imputed unto us, but are covered as if they were buried, that they may not come into the Judgment of God; until the old man being destroyed and slain in us, divine Goodness receives us into peace with the second* Adam. So far he; expressing the power which the influence of divine truth had on his mind, contrary to the Interest of the cause wherein he was ingaged, and the loss of his Reputation with them, for whom in all other things, he was one of the fiercest Champions. And some among the *Roman* Church, who cannot bear this Assertion of the *Commutation* of Sin and Righteousness by *Imputation* between Christ and Believers, no more then some among our selves, do yet affirm the same concerning the *Righteousness* of other men. *Mercaturam quandam docere nos Paulus videtur. Abundatis, inquit, vos pecunia, & estis inopes justitiæ, contra illi abundant justitia, & sunt inopes pecuniæ, fiat quædam commutatio; date vos piis egentibus pecuniam quæ vobis affluit, & illis deficit; sic futurum.*

turum eſt ut illi viciſſim juſtitiam ſuam qua abundant, & qua vos eſtis deſtituti, vobis communicent. Hoſius; de expreſſo Dei verbo, Tom. 2. pag. 21. But I have mentioned theſe Teſtimonies principally to be a Relief unto ſome mens *Ignorance*, who are ready to ſpeak evil of what they underſtand not.

This bleſſed *Permutation* as unto Sin and Righteouſneſs, is repreſented unto us in the Scripture as a principal object of our Faith; as that whereon our Peace with God is founded. And although both theſe, the *Imputation of Sin unto Chriſt*, and the *Imputation of Righteouſneſs unto us*, be the Acts of God and not ours, yet are we by Faith to *exemplifie* them in our own Souls, and really to perform what on our part is required unto their *Application* unto us, whereby we receive the Attonement, *Rom.* 5. 11. Chriſt calls unto him all thoſe that are *weary and heavy laden*, Mat. 11. 28. The weight that is upon the Conſciences of men wherewith they are laden, is *the burden of* ſin. So the Pſalmiſt complains that his *ſins were a burthen too heavy for him*, Pſal. 38. 4. Such was *Cains* apprehenſion of his Guilt, *Gen.* 4. 13. This Burden Chriſt bare when it was laid on him by divine Eſtimation. For ſo it is ſaid עונתם הוא יסבל *Iſa.* 53. 11. *He ſhall bear their ſins* on him as a burden. And this he did when God made *to meet upon him* the Iniquity of us all, ver. 6. In the Application of this unto our own Souls, as it is required that we be ſenſible of the *weight and burden* of our ſins, and how it is heavier then we can bear, ſo the Lord Chriſt calls us unto him with it, that we may be eaſed. This he doth in the preaching of the Goſpel, wherein he is *evidently Crucified before our Eyes*, Gal. 3. 1. In the view which Faith hath of Chriſt crucified, (for Faith is a *looking unto him*, Iſa. 45. 22. chap. 65. 1. anſwering their *looking unto the Brazen Serpent* who were ſtung with fiery Serpents, *Joh.* 3. 14, 15.) and under a ſenſe of his *Invitation*, (for Faith is our *coming unto him* upon his call and invitation) to come unto him with our *Burdens*, a Believer con-

conſidereth that God hath laid all our *Iniquities upon him*, yea that he hath done ſo, is an eſpecial object whereon Faith is to act it ſelf, which is Faith in his Blood. Hereon doth the Soul approve of, and embrace the Righteouſneſs and Grace of God, with the *infinite condeſcenſion* and love of Chriſt himſelf. It gives its conſent that what is thus done, is what *becomes the infinite Wiſdom and Grace of God*, and therein it reſts. Such a Perſon ſeeks no more to *eſtabliſh his own Righteouſneſs*, but ſubmits to the Righteouſneſs of God. Herein by Faith doth he leave that *Burden on* Chriſt, which he called him to bring with him, and complies with the Wiſdom and Righteouſneſs of God in laying it upon him. And herewithall doth he receive the *everlaſting Righteouſneſs*, which the Lord Chriſt brought in when he made an end of ſin, and Reconciliation for Tranſgreſſors.

The Reader may be pleaſed to obſerve, that I am not debating theſe things *argumentatively* in ſuch propriety of Expreſſions as are required in a *Scholaſtical* Diſputation, which ſhall be done afterwards ſo far as I judge it neceſſary. But I am doing that which indeed is better and of more Importance; namely, declaring the Experience of Faith in the Expreſſions of the Scripture, or ſuch as are *analogous* unto them. And I had rather be inſtrumental in the communication of light and knowledge unto the meaneſt Believer, then to have the cleareſt ſucceſs againſt prejudiced Diſputers. Wherefore by Faith thus acting are we juſtified and have peace with God. Other Foundation in this matter can no man lay that will endure the Trial.

Nor are we to be moved that men who are unacquainted with theſe things in their Reality and Power, do reject the whole *work of Faith* herein, as an eaſie effort of *Fancy or Imagination.* For the preaching of the Croſs is fooliſhneſs unto the beſt of the natural wiſdom of men. Neither can any underſtand them but *by the ſpirit* of God. Thoſe who

know the Terrour of the Lord, who have been really convinced and made ſenſible of the Guilt of their *Apoſtaſie* from God, and of their actual ſins in that ſtate, and what a fearful thing it is to fall into the hands of the living God, ſeeking thereon after *a real ſolid Foundation* whereon they may be accepted with him, have other thoughts of theſe things, and do find Believing a thing to be quite of another nature then ſuch men ſuppoſe. It is not a work of Fancy or Imagination unto men to deny and abhor themſelves, to ſubſcribe unto the Righteouſneſs of God in denouncing Death as due to their ſins, to renounce all hopes and expectations of Relief from any Righteouſneſs of their own, to mix the Word and Promiſe of God concerning Chriſt and Righteouſneſs by him with Faith, ſo as to receive the Attonement, and therewithall to give up themſelves unto an univerſal Obedience unto God. And as for them unto whom through Pride and Self-conceit on the one hand, or Ignorance on the other it is ſo; we have in this matter no concernment with them. For unto whom theſe things are only the work of Fancy, the Goſpel is a Fable.

Something unto this purpoſe I had written long ſince in a *practical Diſcourſe* concerning *Communion with God*. And whereas ſome men of an inferiour condition, have found it uſeful for the ſtrengthening themſelves in their dependencies on ſome of their ſuperiours, or in compliance with their own Inclinationt, to cavil at my Writings and revile their Author; that *Book* hath been principally ſingled out to exerciſe their faculty and Good intentions upon. This courſe is ſteered of late by one Mr. *Hotchkiſſe*, in a Book *about Juſtification*, wherein in particular he falls very ſeverely on that Doctrine which for the ſubſtance of it, is here again propoſed, pag. 81. And were it not that I hope it may be ſomewhat uſeful unto him to be a little warned of his *Immoralities* in that Diſcourſe, I ſhould not in the leaſt have taken

notice

notice of his other Impertinencies. The Good man I perceive can be angry with Persons whom he never saw, and about things which he cannot or will not understand, so far as to *revile* them with most opprobious Language. For my part although I have never written any thing designedly on this subject, or the *Doctrine of Justification* before now; yet he could not but discern by what was occasionally delivered in that *Discourse*, that I maintain no other Doctrine herein, but what is the common Faith of the most Learned men in all Protestant Churches. And the Reasons why I am *singled* out for the object of his petulancy and spleen, are too manifest to need Repetition. But I shall yet inform him of what perhaps he is ignorant; namely, That I esteem it no small honour that the *Reproaches* wherewith the Doctrine opposed by him is *reproached* do fall upon me. And the same I say concerning all the reviling and contemptuous Expressions that his ensuing pages are filled withall. But as to the present occasion I beg his excuse if I *believe him not*, that the reading of the passages which he mentions out of my Book, filled him *with Horrour and Indignation*, as he pretends. For whereas he acknowledgeth that my words may have a sense which he approves of (and which therefore must of necessity be good and sound) what *honest* and sober person would not rather take them in that sense, then wrest them unto another, so to cast himself under the disquietment of *a fit of horrible Indignation*. In this fit I suppose it was, if such a fit indeed did befall him (as one Evil begets another) that he thought he might insinuate something of my *denial of the necessity of our own personal Repentance and Obedience*. For no man who had read that Book only of all my Writings, could with the least regard to *Conscience or Honesty* give countenance unto such a surmise, unless his mind was much discomposed by the unexpected invasion of a fit of Horrour. But such is his dealing with me from first to last, nor do I know

where to fix on any one instance of his Exceptions against me, wherein I can suppose he had escaped his pretended fit, and was returned unto himself, that is unto *honest and ingenuous thoughts*, wherewith I hope he is mostly conversant. But though I cannot miss in the Justification of this charge by considering any Instance of his Reflections, yet I shall at present take that which he insists longest upon, and filleth his Discourse about it with most scurrility of Expressions. And this is in the 164*th page of his Book* and those that follow. For there he disputeth fiercely against me for making this to be *an undue End of our serving God, namely, that we may flee from the wrath to come.* And who would not take this for an inexpiable crime in any, especially in him who hath written so much of the nature and use of *Threatnings under the Gospel*, and the *Fear* that ought to be ingenerated by them in the hearts of men, as I have done. Wherefore so great a Crime being the object of them, all his Revilings seem not *only to be Excused but Hallowed.* But what if all this should prove a wilful prevarication, not becoming a Good man, much less a Minister of the Gospel? my words as reported and transcribed by himself are these; *Some there are that do the Service of the House of God as the drudgery of their Lives; the principle they yield Obedience upon is a Spirit of Bondage unto fear; the Rule they do it by is the Law in its dread and rigour; exacting it of them to the utmost without mercy or mitigation; the End they do it for is to fly from the Wrath to come, to pacifie Conscience, and to seek for Righteousness as it were by the works of the Law.* What follow unto the same purpose, he omits, and what he adds as my words are not so, but his own, *ubi pudor, ubi fides?* That which I affirmed to be a *part* of an evil End when and as it makes up one entire End by being mixed with sundry other things expresly mentioned, is *singled* out, as if I had denied that *in any sense* it might be a part of a good End in our Obedience, which I never thought,

thought, I never ſaid, I have ſpoken and written much to the contrary. And yet to countenance himſelf in this diſingenuous procedure, beſides many other *untrue* Reflections he adds that I inſinuate, that thoſe whom I deſcribe are *Chriſtians that ſeek Righteouſneſs by Faith in Chriſt*, pag. 167. I muſt needs tell my Author that my *Faith* in this matter is, That ſuch *works as theſe* will have no influence in his Juſtification; And that the principal Reaſon why I ſuppoſe I ſhall not in my progreſs in this Diſcourſe take any particular notice of his exceptions either againſt the Truth or me, next unto this conſideration, that they are all trite and obſolete, and as to what ſeemeth to be of any force in them will occur unto me in other Authors from whom they are derived, is that I may not have a continual occaſion to declare how forgetful he hath been of all the Rules of ingenuity, yea and of *common honeſty* in his dealing with me. For that which gave the occaſion unto this preſent unpleaſing digreſſion, it being no more as to the ſubſtance of it, but that our *ſins were imputed unto Chriſt*, and that his *Righteouſneſs is imputed unto us*, it is that in the Faith whereof I am aſſured I ſhall live and dye, though he ſhould write *twenty* as learned Books againſt it, as thoſe which he hath already publiſhed; and in what ſenſe I do believe theſe things ſhall be afterwards declared. And although I judge no man upon the Expreſſions that fall from him in *Polemical Writings*, wherein on many occaſions they do affront their own experience and contradict their own prayers, yet as to thoſe who underſtand not that bleſſed Commutation of Sins and Righteouſneſs as to the ſubſtance of it, which I have pleaded for, and the actings of our Faith with reſpect thereunto, I ſhall be bold to ſay, *That if the Goſpel be hid it is hid to them that periſh.*

Sixthly, We can never ſtate our Thoughts aright in this matter unleſs we have a clear Apprehenſion of, and ſatisfaction in, *the Introduction of Grace by Jeſus Chriſt into the*

whole

whole of our Relation unto God, with its reſpect unto all parts of our Obedience. There was no ſuch thing, nothing of that nature or kind, in the firſt conſtitution of that Relation and Obedience by the Law of our Creation. We were made in a ſtate of immediate *Relation* unto God in our own perſons, as our Creator, Preſerver and Rewarder. There was no *myſtery* of Grace in the Covenant of Works. No more was required unto the conſummation of that ſtate, but what was given us in our Creation, enabling us unto rewardable Obedience. *Do this and live, was the ſole Rule* of our Relation unto God. There was nothing in Religion originally of that which the Goſpel celebrates under the name of the *Grace, Kindneſs* and *Love* of God, whence all our favourable Relation unto God doth now proceed, and whereinto it is reſolved; nothing of the Interpoſition of a *Mediator* with reſpect unto our Righteouſneſs before God and Acceptance with him, which is at preſent the Life and Soul of Religion, the Subſtance of the Goſpel, and the Centre of all the Truths revealed in it. The *Introduction* of theſe things is that which makes our Religion a myſtery, yea a great myſtery, if the Apoſtle may be believed, 1 *Tim.* 3. 16. All Religion at firſt was ſuited and commenſurable unto Reaſon; but being now become a *myſtery*, men for the moſt part are very unwilling to receive it. But ſo it muſt be; and unleſs we are reſtored unto our primitive Rectitude, a Religion ſuited unto the principles of our Reaſon, which it hath none but what anſwer that firſt ſtate, will not ſerve our Turns.

Wherefore of this *Introduction of Chriſt and Grace in him*, into our *Relation unto God*, there are no notions in the natural conceptions of our minds, nor are they diſcoverable by Reaſon in the beſt and utmoſt of its exerciſe, 1 *Cor.* 2. 14. For before our underſtandings were darkened, and our Reaſon debaſed by the *Fall*, there were no ſuch things revealed or propoſed unto us; yea the ſuppoſition of them is inconſiſtent

ſiſtent with, and contradictory unto, that whole ſtate and condition wherein we were to live to God; ſeeing they all ſuppoſe the Entrance of ſin. And it is not likely that our Reaſon as now *corrupted*, ſhould be willing to embrace that which it knew nothing of in its beſt condition, and which was inconſiſtent with that way of attaining happineſs which was abſolutely ſuited unto it. For it hath no Faculty or Power but what it hath derived from that ſtate. And to ſuppoſe it is now of it ſelf ſuited and ready to embrace ſuch heavenly *myſteries* of Truth and Grace, as it had no notions of, nor could have in the ſtate of Innocency, is to ſuppoſe that by the Fall our *Eyes were opened to know Good and Evil*, in the ſenſe that the Serpent deceived our firſt Parents with an Expectation of. Whereas therefore our Reaſon was given us for our only Guide in the firſt conſtitution of our Natures, it is naturally unready to receive what is above it, and as corrupted hath an *Enmity* thereunto.

Hence in the firſt open propoſal of this *myſtery*, namely, of the Love and Grace of God in Chriſt, of the Introduction of a *Mediator* and his Righteouſneſs into our Relation unto God, in that way which God in infinite Wiſdom had deſigned; the whole of it was looked on as meer *folly* by the Generality of the wiſe and rational men of the World, as the Apoſtle declares at large, 1 *Cor.* ch. 1. Neither was the Faith of them ever really received in the World, without an *Act of the Holy Ghoſt* upon the mind in its Renovation. And thoſe who judge that there is nothing more needful to enable the mind of man to receive the myſteries of the Goſpel in a due manner, but the outward propoſal of the Doctrine thereof, do not only deny the Depravation of our Nature by the Fall, but by juſt conſequence, wholly renounce that Grace whereby we are to be recovered. Wherefore Reaſon (as hath been elſewhere proved) acting on and by its own innate Principles and Abilities, conveyed unto it from its original

original ſtate, and as now corrupted, is *repugnant* unto the whole Intoduction of Grace by Chriſt into our Relation unto God, *Rom.* 8. 7. An Endeavour therefore to reduce the Doctrine of the Goſpel, or what is declared therein, concerning the *hidden myſtery* of the Grace of God in Chriſt, unto the principles and inclinations of the minds of men, or Reaſon as it remains in us after the Entrance of ſin, under the power at leaſt of thoſe notions and conceptions of things Religious, which it retains from its firſt ſtate and condition, is to debaſe and corrupt them, (as we ſhall ſee in ſundry Inſtances) and ſo make way for their Rejection.

Hence very difficult it is to keep up *doctrinally* and *practically* the minds of men unto the Reality and Spiritual height of this myſtery. For men naturally do neither underſtand it, nor like it. And therefore every attempt to accommodate it unto the principles and inbred notions of *corrupt Reaſon* is very acceptable unto many, yea unto the moſt. For the things which ſuch men ſpeak and declare, are without more ado, without any exerciſe of *Faith* or *Prayer*, without any *ſupernatural Illumination*, eaſily intelligible, and expoſed to the common ſenſe of mankind. But whereas a Declaration of the *myſteries* of the Goſpel can obtain no Admiſſion into the minds of men but by the effectual working of the Spirit of God, *Epheſ.* 1. 17, 18, 19. it is generally looked on as difficult, perplexed, unintelligible; and even the minds of many who find they cannot contradict it, are yet not at all delighted with it. And here lyeth the Advantage of all them who in theſe days do attempt to corrupt the Doctrine of the Goſpel in the whole or any part of it, for the accommodation of it unto the common notions of corrupted Reaſon, is the whole of what they deſign. And in the confidence of the ſuffrage hereof, they not only oppoſe the things themſelves, but deſpiſe the Declarations of them as *Enthuſiaſtical canting*. And by nothing do they more prevail themſelves, then

then by a pretence of reducing all things to Reaſon, and a contempt of what they oppoſe as unintelligible *Fanaticiſm*. But I am not more ſatisfied in any thing of the moſt uncontroulable Evidence, then that the Underſtandings of theſe men is no juſt meaſure or ſtandard of Spiritual Truth. Wherefore notwithſtanding all this fierceneſs and ſcorn, with the pretended Advantages which ſome think they have made by traducing Expreſſions in the writings of ſome men, it may be *improper*, it may be only not ſuited unto their own *genius* and capacity in theſe things, we are not *to be aſhamed of the Goſpel of Chriſt*, which is the power of God unto Salvation to every one that believeth.

Of this Repugnancy unto the *myſtery* of the Wiſdom and Grace of God in Chriſt, and the Foundation of its whole *Oeconomy* in the diſtinct operations of the *Perſons of the Holy Trinity* therein, there are two parts or branches.

1. That which would reduce the whole of it unto the *private Reaſon of men*, and their own weak imperfect mannagement thereof. This is the entire deſign of the *Socinians*. Hence,

1. The Doctrine of the *Trinity* it ſelf is denied, impugned, yea *derided* by them, and that ſolely on this Account. They plead that it is incomprehenſible by Reaſon; for there is in that Doctrine, a Declaration of things abſolutely infinite and eternal, which cannot be exemplified in, nor accommodated unto things finite and temporal. This is the ſubſtance of all their pleas againſt the Doctrine of the *Holy Trinity*, that which gives a ſeeming life and ſprightly vigour to their Objections againſt it; wherein yet under the pretence of the uſe and exerciſe of Reaſon, they fall and reſolve all their reaſonings into the moſt abſurd and irrational principles that ever the minds of men were beſotted withall. For unleſs you will grant them that what is *above their Reaſon* is therefore *contradictory unto true Reaſon*; that what is infinite and eternal

is perfectly comprehensible and in all its concerns and respects to be accounted for; that what cannot be in things finite and of a separate existence, cannot be in things infinite whose being and existence can be but one, with other such irrational yea bruitish Imaginations, all the Arguments of these pretended men of Reason against the *Trinity*, become like Chaff that every Breath of Wind will blow away. Hereon they must as they do, deny the *distinct Operations* of any Persons in the Godhead in the Dispensation of the *mystery* of Grace. For if there are no such distinct Persons there can be no such distinct Operations. Now as upon a denial of these things no *one Article of Faith* can be rightly understood, nor any one *Duty of Obedience* be performed unto God in an acceptable manner, so in particular, we grant that the Doctrine of Justification by the Imputation of the Righteousness of Christ, cannot stand.

2. On the same Ground the *Incarnation of the Son of God* is rejected as ἀτοπον ἀπιστατον, the most absurd conception that ever befell the minds of men. Now it is to no purpose to dispute with men so perswaded about *Justification*. Yea we will freely acknowledge that all things we believe about it are γραῶδεις μύθοι, no better then *old Wives Tales*, if the Incarnation of the Son of God be so also. For I can as well understand how he who is a meer man, however exalted, dignified, and glorified, can exercise a Spiritual Rule in and over the Hearts, Consciences and Thoughts of all the men in the World, being intimately knowing of and present unto them all equally at all times, (which is another of their fopperies) as how the Righteousness and Obedience of *One* should be esteemed the Righteousness of all that Believe, if that *One* be no more then a man, if he be not acknowledged to be the Son of God incarnate.

Whilst the minds of men are prepossessed with such prejudices, nay unless they firmly assent unto the Truth in these foun-

foundations of it, it is impoſſible to convince them of the Truth and Neceſſity of that Juſtification of a ſinner which is revealed in the Goſpel. Allow the Lord Chriſt to be *no other Perſon* but what they believe him to be, and I will grant there can be no *other way of Juſtification* then what they declare; though I cannot believe that ever any ſinner will be juſtified thereby. Theſe are the iſſues of an obſtinate Refuſal to give way unto the Introduction of the myſtery of God and his Grace, into the way of Salvation and our Relation unto him.

And he who would deſire an Inſtance of the *fertility* of mens Inventions in forging and coyning Objections againſt heavenly myſteries in the Juſtification of the Soveraignty of their own Reaſon as unto what belongs to our Relation unto God, need go no farther then the Writings of theſe men againſt the *Trinity* and *Incarnation* of the Eternal Word. For this is their fundamental Rule in things divine and Doctrines of Religion, that *not what the Scripture ſaith is therefore to be accounted true, although it ſeems repugnant unto any Reaſonings of ours, or is above what we can comprehend, but what ſeems repugnant unto our Reaſon, let the words of the Scripture be what they will, that we muſt conclude that the Scripture doth not ſay ſo, though it ſeem never ſo expreſly ſo to do. Itaq; non quia utrumq; Scriptura dicat propterea hæc inter ſe non pugnare concludendum eſt; ſed potius quia hæc inter ſe pugnant ideo alterutrum a Scriptura non dici ſtatuendum eſt*, ſaith *Schlicting.* ad *Meiſn. def. Socin.* pag. 102. Wherefore becauſe the Scripture affirms both theſe (that is the Efficacy of Gods Grace and the Freedom of our Wills) we cannot conclude from thence, that they are not repugnant; but becauſe theſe things are repugnant unto one another, we muſt determine, that one of them is not ſpoken in the Scripture; no, it ſeems, let it ſay what it will. This is the hanſomeſt way they can take in advancing their own Reaſon above the Scripture,

which yet favours of intolerable Presumption. So *Socinus* himself speaking of the *satisfaction of Christ* saith in plain Terms; *Ego quidem etiamsi non semel sed sæpius id in sacris monumentis scriptum extaret, non idcirco tamen ita prorsus rem se habere crederem, ut vos opinamini; cum enim id omnino fieri non possit, non secus atq; in multis aliis Scripturæ Testimoniis, una cum cæteris omnibus facio; aliqua quæ minus incommoda videretur, interpretatione adhibita, eum sensum ex ejusmodi verbis elicerem qui sibi constaret; For my part if this* (Doctrine) *were extant and written in the Holy Scripture, not once but often, yet would I not therefore believe it to be so as you do; For whereas it can by no means be so* (whatever the Scripture saith) *I would as I do with others in other places, make use of some less incommodious Interpretation, whereby I would draw a sense out of the words that should be consistent with it self.* And how he would do this he declares a little before; *Sacra verba in alium sensum quam verba sonant per inusitatos etiam Tropos quandoq; explicantur*; He would explain the words into another sense then what they sound or propose by *unusual Tropes.* And indeed such *uncouth Tropes* doth he apply as so many Engines and Machines to pervert all the Divine Testimonies concerning our Redemption, Reconciliation, and Justification by the Blood of Christ.

Having therefore fixed this as their Rule, constantly to prefer their own Reason above the expres words of the Scripture, which must therefore by one means or other be so perverted or wrested to be made compliant therewith, it is Endless to trace them in their multiplied Objections against the holy mysteries, all resolved into this one principle, that *their Reason cannot* comprehend them, nor doth approve of them. And if any man would have an especial Instance of the serpentine Wits of men winding themselves from under the power of Conviction by the spiritual Light of Truth, or at least endeavouring so to do, let him read the Comments of the

the *Jewiſh Rabbins* on *Iſaiah* chap. 53. and of the *Socinians* on the Beginning of the *Goſpel of John.*

Secondly, The ſecond Branch of this *Repugnancy* ſpringeth from the want of a due comprehenſion of that *Harmony* which is in the myſtery of Grace, and between all the parts of it. This comprehenſion is the principal effect of that *Wiſdom* which Believers are taught by the Holy Ghoſt. For our underſtanding of the Wiſdom of God in a myſtery is neither an *Art* nor a *Science* whether purely *ſpeculative* or more *practical*, but a *ſpiritual Wiſdom.* And this ſpiritual Wiſdom is ſuch as underſtands and apprehends things, not ſo much, or not only in the notion of them, as in their Power, Reality, and Efficacy towards their proper Ends. And therefore although it may be very few, unleſs they be learned, judicious, and diligent in the uſe of means of all ſorts, do attain unto it clearly and diſtinctly in the *Doctrinal notions* of it; yet are all true Believers, yea the meaneſt of them directed and enabled by the Holy Spirit as unto their own practice and duty, to act ſuitably unto a comprehenſion of this *Harmony*, according to the Promiſe that *they ſhall be all taught of God.* Hence thoſe things which appear unto others contradictory and inconſiſtent one with another, ſo as that they are forced to offer violence unto the Scripture and their own Experience in the Rejection of the one or other of them, are reconciled in their minds, and made mutually uſeful or helpful unto one another, in the whole courſe of their Obedience. But theſe things muſt be farther ſpoken unto.

Such an *Harmony* as that intended there is in the whole myſtery of God. For it is the moſt curious effect and product of divine Wiſdom; And it is no impeachment of the Truth of it, that it is not diſcernable by humane Reaſon. A full comprehenſion of it no creature can in this world ariſe unto. Only in the contemplation of Faith, we may arrive

rive unto ſuch an underſtanding Admiration of it, as ſhall enable us to give Glory unto God, and to make uſe of all the parts of it in *practice* as we have occaſion. Concerning it the Holy man mentioned before cryed out, ὦ ἀνεξιχνιάστε σωμιυργίας; *O unſearchable contrivance and operation!* And ſo is it expreſſed by the Apoſtle, as that which hath an unfathomable depth of Wiſdom in it, ὦ βάθος πλούτου, &c. *O the Depth of the Riches both of the Wiſdom and Knowledge of God; how unſearchable are his ways and his Judgments paſt finding out*, Rom. 11. 33, 34, 35, 36. ſee to the ſame purpoſe, *Eph.* 3. 8, 9, 10.

There is an *Harmony*, a ſuitableneſs of one thing unto another in all the works of Creation. Yet we ſee that it is not perfectly nor abſolutely diſcoverable unto the wiſeſt and moſt diligent of men. How far are they from an Agreement about the order and motions of the Heavenly Bodies, of the Sympathies and Qualities of ſundry things here below, in the Relation of Cauſality and Efficiency between one thing and another. The new diſcoveries made concerning any of them, do only evidence how far men are from a juſt and perfect comprehenſion of them. Yet ſuch an univerſal *Harmony* there is in all the parts of nature and its operations, that nothing in its proper ſtation and operation is deſtructively contradictory either to the whole, or any part of it, but every thing contributes unto the preſervation and uſe of the Univerſe. But although this *Harmony* be not abſolutely *comprehenſible* by any, yet do all living Creatures who follow the conduct or inſtinct of Nature make uſe of it, and live upon it, and without it neither their Being could be preſerved, nor their Operations continued.

But in the *myſtery* of God and his Grace the *Harmony* and ſuitableneſs of one thing unto another, with their tendency unto the ſame End, is incomparably more excellent and glorious then that which is ſeen in nature or the works of it.

For

For whereas God made all things at firſt in *Wiſdom*, yet is the new Creation of all things by Jeſus Chriſt, aſcribed peculiarly unto the *Riches*, *Stores*, and *Treaſures* of that infinite wiſdom. Neither can any diſcern it unleſs they are *taught of God*, for it is only ſpiritually diſcerned. But yet is it by the moſt deſpiſed. Some ſeem to think that there is no great wiſdom in it, and ſome that no great wiſdom is required unto the comprehenſion of it; Few think it worth the while to ſpend half that time in *prayer*, in *meditation*, in the exerciſe of ſelf denial, Mortification and Holy Obedience, doing the will of Chriſt that they may know of his word to the attaining of a due comprehenſion of the myſtery of Godlineſs, as ſome do of diligence, ſtudy, and trial of Experiments, who deſign to excell in *natural* or *mathematical* Sciences. Wherefore there are three things evident herein.

1. That ſuch an *Harmony* there is in all the parts of the *myſtery of God*, wherein all the bleſſed properties of the divine nature are glorified, our Duty in all Inſtances is directed and engaged, our Salvation in the way of Obedience ſecured, and Chriſt as the End of all exalted. Wherefore we are not only to conſider and know the ſeveral parts of the Doctrine of ſpiritual Truth, but their *Relation* alſo one unto another, their conſiſtency one with another in practice, and their mutual furtherance of one another unto their common End. And a diſorder in our Apprehenſions about any part of that, whoſe Beauty and Uſe ariſeth from its *Harmony* gives ſome confuſion of mind with reſpect unto the whole.

2. That unto a comprehenſion of this *Harmony* in a due meaſure, it is neceſſary that we be *taught of God*, without which we can never be wiſe in the knowledge of the myſtery of his Grace. And herein ought we to place the principal part of our diligence in our Enquiries into the Truths of the Goſpel.

3. All thoſe who are *taught of God* to know his Will, unleſs

unleſs it be when their minds are diſordered by prejudices, falſe opinions or temptations, have an experience in themſelves and their own practical Obedience, of the *conſiſtency* of all parts of the myſtery of Gods Grace and Truth in Chriſt among themſelves, of their ſpiritual Harmony and cogent tendency unto the ſame End. The Introduction of the Grace of Chriſt into our *Relation unto God*, makes no confuſion or diſorder in their minds, by the conflict of the principles of natural Reaſon, with reſpect unto our firſt Relation unto God, and thoſe of Grace with reſpect unto that whereunto we are renewed.

From the want of a due comprehenſion of this *divine Harmony* it is, that the minds of men are filled with Imaginations of an Inconſiſtency between the moſt important parts of the myſtery of the Goſpel, from whence the confuſions that are at this day in Chriſtian Religion do proceed.

Thus the *Socinians* can ſee no conſiſtency between the *Grace* or Love of God, and the *ſatisfaction* of Chriſt, but imagine if the one of them be admitted, the other muſt be excluded out of our Religion. Wherefore they principally oppoſe the *latter* under a pretence of aſſerting and vindicating the *former*. And where theſe things are expreſly conjoined in the ſame propoſition of Faith; as where it is ſaid *that we are juſtified freely by the Grace of God, through the Redemption that is in Chriſt Jeſus; whom God hath ſet forth to be a propitiation through Faith in his Blood*, as *Rom.* 3. 24, 25. they will offer violence unto common ſenſe and Reaſon, rather then not diſturb that *Harmony* which they cannot underſtand. For although it be plainly affirmed to be a Redemption by his *Blood*, as he is a *propitiation*, as his Blood was a *Ranſome* or price of Redemption, yet they will contend, there it is only *metaphorical*, a meer deliverance by power, like that of the *Iſraelites* by *Moſes*. But theſe things are clearly ſtated in the Goſpel, and therefore not only conſiſtent, but ſuch as

that

that the one cannot ſubſiſt without the other. Nor is there any mention of any eſpecial Love or Grace of God unto ſinners, but with reſpect unto the *ſatisfaction of Chriſt* as the means of the communication of all their effects unto them. See *Joh.* 3. 16. *Rom.* 3. 23, 24, 25. *chap.* 8. 30, 31, 32, 33. 2 *Cor.* 5. 19, 20, 21. *Epheſ.* 1. 7. *&c.*

In like manner they can ſee no conſiſtency between the *ſatisfaction of Chriſt*, and the *neceſſity* of Holineſs or Obedience in them that do believe. Hence they continually clamour, that by our Doctrine of the *Mediation of Chriſt*, we overthrow all Obligations unto an Holy Life. And by their *Sophiſtical* Reaſonings unto this purpoſe, they prevail with many to embrace their deluſions, who have not a ſpiritual experience to confront their *Sophiſtry* withall. But as the Teſtimony of the Scripture lyeth expreſly againſt them, ſo thoſe who truly believe, and have real experience of the influence of that Truth into the life of God, and how impoſſible it is to yield any acceptable Obedience herein without reſpect thereunto, are ſecured from their ſnares.

Theſe and the like *Imaginations* ariſe from the unwillingneſs of men to admit of the *Introduction of the myſtery* of Grace, into our Relation unto God. For ſuppoſe us to ſtand before God on the old conſtitution of the Covenant of Creation, which alone natural Reaſon likes and is comprehenſive of, and we do acknowledge theſe things to be inconſiſtent. But the myſtery of the Wiſdom and Grace of God in Chriſt, cannot ſtand without them both.

So likewiſe Gods *Efficacious Grace* in the converſion of ſinners, and the *exerciſe of the Faculties of their Minds in a way of Duty* are aſſerted as contradictory and inconſiſtent. And although they ſeem both to be poſitively and frequently declared in the Scripture, yet ſay theſe men, their *Conſiſtency* being repugnant to their Reaſon, let the Scripture ſay what it will, yet is it to be ſaid by us, that the Scripture doth

not assert one of them. And this is from the same cause; men cannot in their *Wisdom* see it possible that the mystery of Gods Grace should be introduced into our Relation and Obedience unto God. Hence have many Ages of the Church, especially the last of them, been filled with *Endless Disputes*, in Opposition to the Grace of God, or to accommodate the conceptions of it, unto the Interests of corrupted Reason.

But there is no Instance more pregnant unto this purpose then that under our present consideration. Free *Justification* through the *Imputation of the Righteousness of Christ*, is cried out against as inconsistent with a *necessity of personal Holiness* and Obedience; and because the *Socinians* insist principally on this pretence, it shall be fully and diligently considered apart, and that Holiness which without it they and others deriving from them do pretend unto, shall be tried by the unerring Rule.

Wherefore I desire it may be observed that in pleading for this Doctrine, we do it as a principal part of the Introduction of Grace into our whole Relation unto God. Hence we grant;

1. That it is unsuited, yea foolish, and as some speak *Childish*, unto the principles of unenlightened and unsanctified Reason, or Understandings of men. And this we conceive to be the principal cause of all the Oppositions that are made unto it, and all the Depravations of it that the Church is pestered withall. Hence are the wits of men so fertile in *Sophistical Cavils* against it, so ready to load it with seeming absurdities, and I know not what unsuitableness unto their wonderous rational conceptions. And no Objection can be made against it, be it never so trivial, but it is highly applauded by those who look on that Introduction of the mystery of Grace which is above their natural conceptions as unintelligible folly.

2. That

2. That the *neceſſary Relation* of theſe things one unto the other, namely of *Juſtification* by the Imputation of the Righteouſneſs of Chriſt, and the neceſſity of our Perſonal Obedience, will not be clearly underſtood nor duely improved, but by and in the exerciſe of the Wiſdom of Faith. This we grant alſo; and let who will make what advantage they can of this conceſſion. True Faith hath that *ſpiritual Light* in it or accompanying of it, as that it is able to receive it, and to conduct the Soul unto Obedience by it. Wherefore reſerving the particular conſideration hereof unto its proper place, I ſay in general.

1. That this *Relation* is evident unto that *ſpiritual Wiſdom* whereby we are enabled doctrinally and practically to comprehend the *Harmony* of the myſtery of God, and the conſiſtency of all the parts of it one with another.

2. That it is made evident by the Scripture, wherein both theſe things, Juſtification through the Imputation of the Righteouſneſs of Chriſt, and the Neceſſity of our Perſonal Obedience are plainly aſſerted and declared. And we defie that Rule of the *Socinians*, that ſeeing theſe things are inconſiſtent in their apprehenſion or unto their Reaſon, therefore we muſt ſay that one of them is not taught in the Scripture; For whatever it may appear unto their Reaſon, it doth not ſo to ours; and we have at leaſt as Good Reaſon to truſt unto our own Reaſon, as unto theirs. Yet we abſolutely acquieſce in neither, but in the Authority of God in the Scripture; rejoycing only in this, that we can ſet our ſeal unto his Revelations by our own Experience. For

3. It is fully evident in the gracious conduct which the minds of them that believe are under, even that of the *Spirit of Truth and Grace*, and the Inclinations of that new Principle of the Divine Life whereby they are acted. For although from the Remainders of Sin and Darkneſs that are in them, Temptations may ariſe unto a *continuation in ſin becauſe Grace*

hath abounded, yet are their minds ſo formed and framed by the Doctrine of this Grace, and the Grace of this Doctrine, that the *abounding of Grace* herein, is the principal motive unto their *abounding in Holineſs*, as we ſhall ſee afterwards.

And this we aver to be the ſpring of all thoſe Objections which the Adverſaries of this Doctrine do continually endeavour to entangle it withall. As (1) If the *Paſſive Righteouſneſs* (as it is commonly called) that is his Death and Suffering be imputed unto us, there is no need nor can it be, that his *Active Righteouſneſs* or the Obedience of his Life, ſhould be imputed unto us; and ſo on the contrary, for both together are inconſiſtent. (2) That if *all ſin be pardoned*, there is no need of the *Righteouſneſs*; and ſo on the contrary, if the Righteouſneſs of Chriſt be imputed unto us, there is no room for or need of the pardon of ſin. (3) If we believe the *pardon of our ſins*, then are our ſins pardoned before we believe, or we are bound to believe that which is not ſo. (4) If the *Righteouſneſs of Chriſt* be imputed unto us, then are we eſteemed to have done and ſuffered, what indeed we never did nor ſuffered; and it is true, that if we are eſteemed our ſelves to have done it, Imputation is overthrown. (5) If Chriſts Righteouſneſs be imputed unto us, then are we *as Righteous* as was Chriſt himſelf. (6) If our *ſins were imputed unto Chriſt*, then was he thought to *have ſinned*, and was a ſinner ſubjectively. (7) If *Good Works* be excluded from any intereſt in our Juſtification before God, then are they of no *uſe* unto our Salvation. (8) That it is ridiculous to think, that where there *is no ſin*, there is not all the Righteouſneſs that can be required. (9) That *Righteouſneſs imputed* is only a *putative or imaginary Righteouſneſs*, &c.

Now although all theſe and the like Objections however ſubtilly managed, (as *Socinus* boaſts that he had uſed more

then

then ordinary ſubtilty in this cauſe, *in quo ſi ſubtilius aliquanto quam opus eſſe videretur, quædam a nobis diſputata ſunt*; *De ſervat. par.* 4. *cap.* 4.) are capable of plain and clear ſolutions, and we ſhall avoid the examination of none of them; yet at preſent I ſhall only ſay, that all the ſhades which they caſt on the minds of men, do vaniſh and diſappear before the Light of expreſs Scripture Teſtimonies, and the Experience of them that do believe, where there is a due comprehenſion of the myſtery of Grace in any tolerable meaſure.

Seventhly, There are ſome *common prejudices* that are uſually pleaded againſt the Doctrine of the *Imputation of the Righteouſneſs of Chriſt*, which becauſe they will not orderly fall under a particular conſideration in our progreſs, may be briefly examined in theſe general previous conſiderations.

1. It is uſually urged againſt it, that this *Imputation of the Righteouſneſs of Chriſt* is no where mentioned expreſly in the Scripture. This is the firſt Objection of *Bellarmine* againſt it. *Hactenus*, ſaith he, *nullum omnino locum invenire potuerunt ubi legeretur Chriſti Juſtitiam nobis imputari ad juſtitiam*; *vel nos juſtos eſſe per Chriſti Juſtitiam nobis imputatam. De Juſtificat.* lib. 2. cap. 7. An Objection doubtleſs unreaſonably and immodeſtly urged by men of his perſwaſion. For not only do they make profeſſion of their whole Faith, or their belief of all things in matters of Religion, in Terms and Expreſſions no where uſed in the Scripture, but believe many things alſo, as they ſay, with Faith divine, not *at all revealed* or contained in the Scripture, but drained by them out of the *Traditions* of the Church. I do not therefore underſtand how ſuch perſons can *modeſtly* manage this as an Objection againſt any Doctrine, that the Terms wherein ſome do expreſs it, are not ῥητῶς found in the Scripture, juſt in that order of one word after another as by them they are uſed. For this *Rule* may be much enlarged, and yet be kept ſtrait enough to exclude the principal concerns of their Church out of the confines of

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Chriſtianity; nor can I apprehend much more Equity in others who reflect with ſeverity on this expreſſion of the *Imputation of the Righteouſneſs of Chriſt* as *unſcriptural*, as if thoſe who make uſe thereof were criminal in no ſmall degree: when themſelves immediately in the Declaration of their own judgment, make uſe of ſuch Terms, Diſtinctions and Expreſſions, as are ſo far from being in the *Scripture*, as that it is odds they had never been in the *world*, had they eſcaped *Ariſtotles* Mint, or that of the *Schools* deriving from him.

And thus although a ſufficient Anſwer hath frequently enough, if any thing can be ſo, been returned unto this Objection in *Bellarmine*, yet hath one of late amongſt our ſelves made the *Tranſlation* of it into *Engliſh*, to be the ſubſtance of the *firſt Chapter of a Book about Juſtification*; though he needed not to have given ſuch an early intimation unto whom he is beholding for the greateſt part of his enſuing Diſcourſe, unleſs it be what is taken up in deſpightful reviling of other men. For take from him what is not his own on the one hand, and impertinent cavils at the words and expreſſions of other men, with forged imputations on ſome of them, on the other, and his whole Book will diſappear. But yet although he affirms that none of the *Proteſtant Writers* who ſpeak of the *Imputation of the Righteouſneſs of Chriſt* unto us, (which were all of them without exception until of late) have *preciſely kept to the form of wholeſome Words, but have rather ſwerved and varied from the Language of the Scripture*, yet he will excuſe them from *open Errour*, if they intend no more thereby, but that we are made partakers of the benefits of the Righteouſneſs of Chriſt. But if they intend that the *Righteouſneſs of Chriſt it ſelf* is imputed unto us, (that is, ſo as to be our Righteouſneſs before God whereon we are pardoned and accepted with him, or do receive the forgiveneſs of ſins, and a right to the Heavenly Inheritance) then are they *guilty of that Errour* which makes

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us to be esteemed to do our selves what Christ did; and so on the other side, Christ to have done what we do and did; chap. 2, 3. But these things are not so. For if we are esteemed to have done any thing *in our own persons*, it cannot be imputed unto us as done for us by another; as it will appear when we shall treat of these things afterwards. But the great and Holy Persons intended, are as little concerned in the *Accusations* or *Apologies* of some Writers, as those Writers seem to be acquainted with that Learning, Wisdom, and Judgment, wherein they did excell, and the Characters whereof are so eminently conspicuous in all their Writings.

But the Judgement of *most Protestants* is not only candidly expressed, but approved of also by *Bellarmine* himself in another place. *Non esset* (saith he) *absurdum si quis diceret nobis imputari Christi justitiam & merita; cum nobis donentur & applicentur; ac si nos ipsi Deo satisfeciſſemus.* De Justif. lib. 2. cap. 10. *It were not absurd if any one should say that the Righteousness and Merits of Christ are imputed unto us, when they are given and applied unto us, as if we our selves had satisfied God.* And this he confirms with that saying of *Bernard* and *Innocent*, Epist. 190. *Nam si unus pro omnibus mortuus est, ergo omnes mortui sunt, ut videlicet satisfactio unius omnibus imputetur, sicut omnium peccata unus ille portavit.* And those who will acknowledge no more in this matter, but only a Participation *Quovis modo*, one way or other, of the Benefits of the Obedience and Righteousness of Christ, wherein we have the concurrence of the *Socinians* also, might do well as I suppose, plainly to deny all Imputation of his Righteousness unto us in any sense as they do, seeing the *Benefits of his Righteousness* cannot be said to be imputed unto us, what way soever we are made Partakers of them. For to say, that the Righteousness of Christ is imputed unto us with respect unto the Benefits of it, when neither the *Righteousness* it self is imputed unto us, nor can the Benefits of it be imputed

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unto us, as we ſhall ſee afterwards, doth miniſter great occaſion of much needleſs variance and conteſts. Neither do I know any Reaſon why men ſhould ſeek countenance unto this Doctrine under ſuch an Expreſſion as themſelves reflect upon as *unſcriptural*, if they be contented that their minds and ſenſe ſhould be clearly underſtood and apprehended. For Truth needs no ſubterfuges.

The *Socinians* do now principally make uſe of this Objection. For finding the *whole Church of God* in the uſe of ſundry Expreſſions, in the Declaration of the moſt important Truths of the Goſpel that are not *literally* contained in the Scripture, they hoped from an Advantage from thence in their oppoſition unto the things themſelves. Such are the Terms of the *Trinity*, the *Incarnation*, *Satisfaction* and *Merit* of Chriſt, as this alſo of the Imputation of his Righteouſneſs. How little they have prevailed in the other Inſtances hath been ſufficiently manifeſted by them with whom they have had to do. But as unto that part of this Objection which concerns the *Imputation of the Righteouſneſs of Chriſt unto Believers*, thoſe by whom it is aſſerted do ſay;

1. That it is the *Thing alone* intended which they plead for. If that be not contained in the Scripture, if it be not plainly taught and confirmed therein, they will ſpeedily relinquiſh it. But if they can prove that the *Doctrine* which they intend in this expreſſion, and which is thereby plainly declared unto the underſtandings of men, is a *divine Truth* ſufficiently witneſſed unto in the Scripture, then is this expreſſion of it *reductively ſcriptural*, and the Truth it ſelf ſo expreſſed a Divine Verity. To deny this, is to take away all uſe of the Interpretation of the Scripture; and to overthrow the Miniſtry of the Church. This therefore is to be alone enquired into.

2. They ſay, the *ſame thing* is taught and expreſſed in the Scripture in *Phraſes æquipollent*. For it affirms that by the

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Obedience of One (that is Chriſt) *many are made Righteous*, Rom. 5. 18. And that we are made Righteous by the *Imputation of Righteouſneſs* unto us. *Bleſſed is the man unto whom God imputeth Righteouſneſs without works*, chap. 4. 6. And if we are made Righteous by the Imputation of Righteouſneſs unto us, that Obedience or Righteouſneſs whereby we are made Righteous, is imputed unto us. And they will be content with this Expreſſion of this Doctrine, That the Obedience of Chriſt whereby we are made Righteous, is the Righteouſneſs that God imputeth unto us. Wherefore this Objection is of no force to diſadvantage the Truth pleaded for.

2. *Socinus* objects in particular againſt this Doctrine of Juſtification by the *Imputation of the Righteouſneſs of Chriſt, and of his ſatisfaction*, that there is nothing ſaid of it in the *Evangeliſts*, nor in the Report of the *Sermons of Chriſt unto the people, no nor yet in thoſe of his private Diſcourſes with his Diſciples.* And he urgeth it vehemently and at large, againſt the whole of the Expiation of ſin by his Death; *De Servator. par.* 4. *cap.* 9. And as it is eaſie, *malis inventis pejora addere*, this notion of his is not only made uſe of and preſſed at large by one among our ſelves, but improved alſo by a dangerous compariſon between the Writings of the *Evangeliſts* and the other Writings of the New Teſtament. For to enforce this Argument, that the *Hiſtories of the Goſpel* wherein the *Sermons of Chriſt* are recorded, do make no mention of the *Imputation of the Righteouſneſs of Chriſt*, as in his judgement they do not, nor of his Satisfaction, or Merit or Expiation of ſin, or of Redemption by his Death, as they do not in the judgment of *Socinus*, it is added by him, that for his part he *is apt to admire our Saviours Sermons, who was the Author of our Religion, before the Writings of the Apoſtles, though inſpired men.* Whereunto many dangerous inſinuations and reflections on the *Writings of St. Paul*, contrary

to the Faith and Senſe of the Church in all Ages are ſubjoined. *S. pag.* 240, 241.

But this Boldneſs is not only unwarrantable but to be abhorred. What place of Scripture, what Eccleſiaſtical Tradition, what ſingle preſident of any one ſober Chriſtian Writer, what *Theological* Reaſon will countenance a man in making the compariſon mentioned, and ſo determining thereon? ſuch juvenile boldneſs, ſuch want of a due apprehenſion and underſtanding of the Nature of divine Inſpirations, with the order and deſign of the writing of the *New Teſtament*, which are the ſprings of this precipitate cenſure, ought to be reflected on. At preſent to remove this pretence out of our way, it may be obſerved.

1. That what the Lord Chriſt taught his Diſciples in his *Perſonal Miniſtry* on the Earth, was ſuited unto that *Occonomy of the Church* which was antecedent unto his Death and Reſurrection. Nothing did he with-hold from them, that was needful to their Faith, Obedience, and Conſolation in that ſtate. Many things he inſtructed them in out of the Scripture, many new *Revelations* he made unto them, and many times did he occaſionally inſtruct and rectifie their judgements. Howbeit he made no clear *diſtinct Revelation* of thoſe *ſacred myſteries* unto them, which are peculiar unto the *Faith of the New Teſtament*, nor were to be diſtinctly apprehended before his Death and Reſurrection.

2. What the Lord Chriſt revealed afterwards by his Spirit unto the Apoſtles, was no leſs *immediately from himſelf*, then was the Truth which he ſpoke unto them with his own mouth in the days of his fleſh. An Apprehenſion to the contrary is deſtructive of Chriſtian Religion. The *Epiſtles of the Apoſtles* are no leſs *Chriſts Sermons*, then that which he delivered on the Mount. Wherefore,

3. Neither in the things themſelves, nor in the way of their Delivery or Revelation, is there any Advantage of the one

one ſort of Writings above the other. The things written in the *Epiſtles* proceed from the ſame Wiſdom, the ſame Grace, the ſame Love, with the things which he ſpoke with his own mouth in the days of his fleſh, and are of the ſame *divine veracity*, Authority and Efficacy. The Revelation which he made by his Spirit, is no leſs divine, and immediate from himſelf, then what he ſpoke unto his Diſciples on the Earth. To diſtinguiſh between theſe things on any of theſe accounts, is intolerable folly.

4. The Writings of the *Evangeliſts* do not contain the whole of all the *Inſtructions* which the Lord Chriſt gave unto his Diſciples perſonally on the Earth. For he was ſeen of them after *his Reſurrection forty days, and ſpoke with them of the things pertaining to the Kingdom of God*, Act. 1. 3. And yet nothing hereof is recorded in their writings, but only ſome few *occaſional ſpeeches*. Nor had he given before unto them a clear and diſtinct underſtanding of thoſe things which were delivered concerning his Death and Reſurrection in the Old Teſtament, as is plainly declared, *Luke* 24. 25, 26, 27. For it was not neceſſary for them in that ſtate wherein they were. Wherefore,

5. As to the *extent of Divine Revelations objectively*, thoſe which he granted by his Spirit unto his Apoſtles after his Aſcenſion, were beyond thoſe which he Perſonally taught them, ſo far as they are recorded in the Writings of the *Evangeliſts*. For he told them plainly not long before his death, that he had *many things* to ſay unto them which *then they could not bear*, Joh. 16. 12. And for the knowledge of thoſe things he refers them to the *coming of the Spirit* to make Revelation of them from himſelf, in the next words; *Howbeit when he the Spirit of Truth is come, he will guide you into all Truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear that ſhall he ſpeak, and he will ſhew you things to come; He ſhall glorifie me, for he ſhall receive of mine and ſhew it unto you,*

ver. 13, 14. And on this account he had told them before, that it *was expedient* for them that he ſhould go away, that the Holy Spirit might come unto them, whom he would ſend from the Father, ver. 7. Hereunto he referred the *full and clear* manifeſtation of the myſteries of the Goſpel. So falſe as well as dangerous and ſcandalous are thoſe inſinuations of *Socinus* and his followers.

Secondly, The Writings of the *Evangeliſts* are full unto their proper Ends and Purpoſes. Theſe were to record the *Genealogy*, *Conception*, *Birth*, *Acts*, *Miracles* and *Teachings* of our Saviour, ſo far as to evince him to be the true only promiſed *Meſſias*. So he teſtifieth who wrote the laſt of them. *Many other ſigns truly did Jeſus which are not written in this Book; But theſe are written that ye might believe that Jeſus is the Chriſt the Son of God*, Joh. 20. 30, 31. Unto this End every thing is recorded by them that is needful unto the ingenerating and eſtabliſhment of Faith. Upon this confirmation, all things declared in the *Old Teſtament* concerning him, all that was taught in *Types* and *Sacrifices* became the object of Faith in that ſenſe wherein they were interpreted in the Accompliſhment: And that in them this Doctrine was before revealed, ſhall be proved afterwards. It is therefore no wonder if ſome things, and thoſe of the higheſt importance, ſhould be declared more *fully* in other Writings of the New Teſtament, then they are in thoſe of the *Evangeliſts*.

Thirdly, The Pretence it ſelf is *wholly falſe*. For there are as many pregnant Teſtimonies given unto this Truth in one alone of the *Evangeliſts*, as in any other Book of the New Teſtament; namely in the Book of *John*. I ſhall refer to ſome of them which will be pleaded in their proper place, chap. 1. 12, 17, 19. chap. 3. 14, 15, 16, 17, 18, 36. chap. 5. 24.

But we may paſs this by, as one of thoſe Inventions concerning which *Socinus* boaſts in his Epiſtle to *Michael Vajo-*

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ditus, that *his Writings were esteemed by many for the singularity of the things asserted in them.*

Fourthly, The *Difference* that hath been among *Protestant* Writers about this Doctrine is pleaded in the prejudice of it. *Osiander* in the entrance of the Reformation fell into a vain imagination, that we were Justified or made Righteous with *the Essential Righteousness of God*, communicated unto us by Jesus Christ. And whereas he was opposed herein with some severity by the most learned persons of those days, to countenance himself in his *singularity* he pretended that there were *twenty different Opinions amongst the Protestants themselves about the formal cause of our Justification before God.* This was quickly laid hold on by them of the *Roman* Church, and is urged as a prejudice against the whole Doctrine, by *Bellarmine*, *Vasquez*, and others. But the vanity of this pretence of his hath been sufficiently discovered; and *Bellarmine* himself could fancy but *four Opinions* among them, that seemed to be different from one another, reckoning that of *Osiander* for one: *De Justificat. lib.* 2. *cap.* 1. But whereas he knew that the Imagination of *Osiander* was exploded by them all; the other three that he mentions are indeed but *distinct* parts of the same entire Doctrine. Wherefore until of late it might be truly said, that the Faith and Doctrine of all *Protestants* was in this Article entirely the same. For however they differed in the way, manner, and methods of its Declaration, and too many private men were addicted unto *Definitions and Descriptions of their own*, under pretence of *Logical* accuracy in Teaching, which gave an appearance of some contradiction among them, yet in this they generally agreed, that it is the Righteousness of Christ and not our own, on the account whereof we receive the pardon of sin, acceptance with God, are declared Righteous by the Gospel, and have a Right and Title unto the Heavenly Inheritance. Hereon, I say they were generally agreed, first against the

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Papiſts, and afterwards againſt the *Socinians*; and where this is granted, I will not contend with any man about his way of declaring the Doctrine of it.

And that I may add it by the way, we have herein the concurrence of the *Fathers of the Primitive Church*. For although by *Juſtification* following the *Etymology* of the *Latine* word, they underſtood the making us Righteous with internal perſonal Righteouſneſs, at leaſt ſome of them did ſo, as *Auſtin* in particular, yet that we are pardoned and accepted with God on any other account, but that of the Righteouſneſs of Chriſt, they believed not. And whereas, eſpecially in their Controverſie with the *Pelagians* after the riſing of that *Hereſie*, they plead vehemently that we are made Righteous by the Grace of God, *changing our Hearts* and Natures, and creating in us a principle of ſpiritual Life and Holineſs, and not by the endeavours of our own *free will*, or works performed in the ſtrength thereof, their words and expreſſions have been abuſed contrary to their Intention and Deſign.

For we *wholly concur with them*, and ſubſcribe unto all that they diſpute about the making of us *perſonally Righteous* and holy, by the effectual Grace of God, againſt all merit of works and operations of our own free Will, (our Sanctification being every way as much of Grace, as our Juſtification properly ſo called) and that in oppoſition unto the common Doctrine of the *Roman Church* about the ſame matter; only they call this our being made inherently and perſonally Righteous by Grace, ſometimes by the name of *Juſtification* which we do not. And this is laid hold on as an Advantage by thoſe of the *Roman Church* who do not concur with them in the way and manner whereby we are ſo made Righteous. But whereas by our Juſtification before God, we intend only that *Righteouſneſs* whereon our ſins are pardoned, wherewith we are made Righteous in his ſight, or for which we are accepted as Righteous

teous before him, it will be hard to find any of them aſſigning of it unto any other cauſes then the *Proteſtants* do. So it is fallen out, that what they deſign to prove, we entirely comply with them in; but the way and manner whereby they prove it, is made uſe of by the Papiſts unto another End, which they intended not.

But as to the way and manner of the Declaration of this Doctrine among *Proteſtants* themſelves, there ever was ſome *variety* and Difference in Expreſſions. Nor will it otherwiſe be whilſt the Abilities and Capacities of men, whether in the conceiving of things of this nature, or in the expreſſion of their conceptions are ſo various as they are. And it is acknowledged that theſe Differences of late have had by ſome as much weight laid upon them, as the ſubſtance of the Doctrine generally agreed in. Hence ſome have compoſed entire *Books* conſiſting almoſt of nothing, but *impertinent Cavils* at other Mens Words and Expreſſions. But theſe things proceed from the weakneſs of ſome men, and other vitious habits of their minds, and do not belong unto the cauſe it ſelf. And ſuch Perſons, as for me, ſhall write as they do, and fight on until they are weary. Neither hath the multiplication of Queſtions and the curious diſcuſſion of them in the handling of this *Doctrine*, wherein nothing ought to be diligently inſiſted on, but what is *directive of our practice*, been of much uſe unto the Truth it ſelf, though it hath not been directly oppoſed in them.

That which is of real Difference among Perſons who agree in the *ſubſtance of the Doctrine* may be reduced unto a very few Heads. As (1) There is ſomething of this kind about the *nature of Faith* whereby we are juſtified, with its proper Object in Juſtifying, and its Uſe in Juſtification. And an Inſtance we have herein, not only of the weakneſs of our Intellects in the Apprehenſion of ſpiritual things, but alſo of the remainders of confuſion and diſorder in our minds, at

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leaſt how true it is that we *know only in part*, and *propheſie only in part*, whilſt we are in this life. For whereas this Faith is an *Act of our minds*, put forth in the way of *Duty* to God, yet many by whom it is ſincerely exerciſed, and that continually, are not agreed either in the *nature* or proper object of it. Yet is there no doubt but that ſome of them who differ amongſt themſelves about theſe things, have delivered their minds free from the prepoſſeſſion of prejudices and notions derived from other *artificial* Reaſonings impoſed on them, and do really expreſs their own conceptions as to the beſt and utmoſt of their Experience. And notwithſtanding this Difference they do yet all of them *pleaſe God* in the exerciſe of Faith as it is their Duty, and have that reſpect unto its proper Object, as ſecures both their Juſtification and Salvation. And if we cannot on this conſideration bear with, and forbear one another in our different conceptions, and expreſſions of thoſe conceptions about theſe things, it is a ſign we have a great mind to be *contentious*, and that our confidences are built on very weak foundations. For my part I had much rather my Lot ſhould be found among them who do *really believe with the heart unto Righteouſneſs*, though they are not able to give a tolerable *Definition of Faith* unto others, then among them who can endleſly diſpute about it with ſeeming *Accuracy* and Skill, but are negligent in the exerciſe of it as their own Duty. Wherefore ſome things ſhall be briefly ſpoken of in this matter, to declare my own apprehenſions concerning the things mentioned, without the leaſt deſign to contradict or oppoſe the conceptions of others.

2. There hath been a Controverſie more directly ſtated among ſome *Learned Divines* of the reformed Churches, (for the *Lutherans* are unanimous on the one ſide) about the Righteouſneſs of Chriſt that is ſaid to be imputed unto us. For ſome would have this to be only his *ſuffering of Death*, and the

the *ſatisfaction* which he made for ſin thereby, and others include therein *the Obedience* of his life alſo. The occaſion, original, and progreſs of this controverſie, the perſons by whom it hath been managed, with the writings wherein it is ſo, and the various ways that have been endeavoured for its Reconciliation, are ſufficiently known unto all, who have enquired into theſe things. Neither ſhall I immix my ſelf herein, in the way of *controverſie* or in oppoſition unto others, though I ſhall freely declare my own Judgement in it, ſo far as the conſideration of the Righteouſneſs of Chriſt under this diſtinction is inſeparable from the ſubſtance of the Truth it ſelf which I plead for.

3. Some Difference there hath been alſo, whether the *Righteouſneſs of Chriſt imputed* unto us, or the *Imputation of the Righteouſneſs of* Chriſt, may be ſaid to be the *formal cauſe* of our Juſtification before God, wherein there appears ſome variety of Expreſſion among Learned men, who have handled this ſubject in the way of controverſie with the *Papiſts*. The true Occaſion of the Differences about this Expreſſion hath been this and no other. Thoſe of the *Roman Church* do conſtantly aſſert, that the Righteouſneſs whereby we are Righteous before God, is the *formal cauſe* of our Juſtification. And this Righteouſneſs they ſay, is our *own inherent Perſonal Righteouſneſs*, and not the Righteouſneſs of Chriſt imputed unto us. Wherefore they treat of this whole controverſie, namely, what is the Righteouſneſs on the account whereof we are accepted with God, or juſtified under the name of the *formal cauſe* of Juſtification, which is the ſubject of the *ſecond Book of Bellarmine* concerning Juſtification. In oppoſition unto them, ſome Proteſtants contending that the Righteouſneſs wherewith we are eſteemed Righteous before God, and accepted with him, is the Righteouſneſs of Chriſt imputed unto us, and not our own inherent, imperfect Perſonal Righteouſneſs, they have done it under this enquiry, namely,

what is *the formal cauſe of our Juſtification*; which ſome have ſaid to be the *Imputation of the Righteouſneſs of Chriſt*, ſome the Righteouſneſs of Chriſt imputed. But what they deſigned herein was not to reſolve this Controverſie into a *Philoſophical* enquiry about the nature of a *formal cauſe*, but only to prove that, that truly belonged unto the Righteouſneſs of Chriſt in our Juſtification, which the Papiſts aſcribed unto our own, under that name. That there is an *habitual infuſed habit* of Grace which is the formal cauſe of our perſonal inherent Righteouſneſs they grant. But they all deny that God *pardons our ſins*, and *juſtifies our perſons* with reſpect unto this Righteouſneſs as the *formal cauſe* thereof. Nay they deny that in the Juſtification of a ſinner there either is, or can be any *inherent formal cauſe* of it. And what they mean by a *formal cauſe* in our Juſtification is only that which gives the denomination unto the ſubject, as the Imputation of the Righteouſneſs of Chriſt doth to a perſon that he is juſtified.

Wherefore notwithſtanding the differences that have been among ſome in the various expreſſion of their conceptions, the ſubſtance of the Doctrine of the Reformed Churches, is by them agreed upon and retained entire. For they all agree that God juſtifieth no ſinner, abſolveth him not from Guilt, nor declareth him Righteous, ſo as to have a Title unto the Heavenly Inheritance, but with reſpect unto a true and perfect Righteouſneſs, as alſo that this Righteouſneſs is truly the Righteouſneſs of him that is ſo juſtified. That this Righteouſneſs becometh ours by Gods free Grace and Donation, the way on our part whereby we come to be really and effectually intereſted therein, being *Faith* alone. And that this is the perfect Obedience or Righteouſneſs of Chriſt imputed unto us; In theſe things, as they ſhall be afterwards diſtinctly explained, is contained the whole of that Truth, whoſe Explanation and Confirmation is the Deſign of the enſuing Diſcourſe.

courſe. And becauſe thoſe by whom this Doctrine in the ſubſtance of it, is of late impugned, derive more from the *Socinians* then the *Papiſts*, and make a nearer approach unto their principles, I ſhall chiefly inſiſt on the examination of thoſe Original Authors, by whom their notions were firſt coined, and whoſe weapons they make uſe of in their defence.

Eighthly, To cloſe theſe previous Diſcourſes, it is worthy our conſideration what *weight was laid on this Doctrine of Juſtification at the firſt Reformation*, and what Influence it had into the whole work thereof. However the minds of men may be changed as unto ſundry Doctrines of Faith among us, yet none can juſtly own the name of *Proteſtant*, but he muſt highly value the firſt Reformation. And they cannot well do otherwiſe, whoſe preſent even *temporal Advantages* are reſolved thereinto. However I intend none but ſuch as own an eſpecial preſence and Guidance of God with them who were eminently and ſucceſsfully employed therein. Such perſons cannot but grant that their Faith in this matter, and the concurrence of their Thoughts about its Importance, are worthy conſideration.

Now it is known, that the Doctrine of Juſtification gave the firſt occaſion to the whole work of Reformation, and was the main hinge whereon it turned. This thoſe mentioned declared to be *Articulus ſtantis aut cadentis Eccleſiæ*, and that the vindication thereof alone, deſerved all the pains that was taken in the whole endeavour of Reformation. But things are now, and that by virtue of their Doctrine herein, much changed in the World, though it be not ſo underſtood or acknowledged. In general no ſmall Benefit redounded unto the World by the *Reformation*, even among them by whom it was not, nor is received, though many bluſter with contrary pretenſions. For all the Evils which have accidentally enſued thereon, ariſing moſt of them from the corrupt

Paſſions and Intereſts of them by whom it hath been oppoſed, are uſually aſcribed unto it; and all the Light, Liberty, and Benefit of the Minds of men which it hath introduced, are aſcribed unto other cauſes. But this may be ſignally obſerved with reſpect unto the *Doctrine of Juſtification*, with the cauſes and effects of its Diſcovery and Vindication. For the firſt Reformers found their *own*, and the *Conſciences* of other men, ſo immerſed in darkneſs, ſo preſſed and harraſſed with fears, terrours, and diſquietments under the power of it, and ſo deſtitute of any ſteady Guidance into the ways of peace with God, as that with all diligence (like perſons ſenſible that herein their Spiritual and Eternal Intereſt was concerned) they made their Enquiries after the Truth in this matter, which they knew muſt be the only means of their Deliverance. All men in thoſe days, were either kept in Bondage under endleſs Fears and Anxieties of mind upon the convictions of ſin, or ſent for Relief unto *Indulgences*, *Prieſtly Pardons*, *Pennances*, *Pilgrimages*, works ſatisfactory of their own, and ſupererogatory of others, or kept under Chains of Darkneſs for *Purgatory* unto the laſt day. Now he is no way able to compare things paſt and preſent, who ſees not how great an Alteration is made in theſe things even in the *Papal Church*. For before the Reformation, whereby the Light of the Goſpel, eſpecially in this Doctrine of Juſtification, was diffuſed among men, and ſhone even into their minds who never comprehended nor received it, the whole almoſt of Religion among them was taken up with and confined unto theſe things. And to inſtigate men unto an abounding ſedulity in the obſervation of them, their minds were ſtuffed with *Traditions* and *Stories* of Viſions, Apparitions, frightful Spirits, and other Imaginations that poor mortals are apt to be amazed withall, and which their reſtleſs diſquietments gave countenance unto.

Somnia,

Somnia, terrores Magici, miracula, ſagæ
Nocturni Lemures, portentaq; Theſſala ---- .

Were the principal objects of their Creed, and matter of their Religious Converſation. That very Church it ſelf is comparatively at eaſe from theſe things unto what it was before the *Reformation*; though ſo much of them is ſtill retained, as to blind the Eyes of men from diſcerning the *Neceſſity* as well as the Truth of the Evangelical Doctrine of Juſtification.

It is fallen out herein not much otherwiſe then it did at the firſt Entrance of *Chriſtianity* into the world. For there was an Emanation of Light and Truth from the Goſpel which affected the minds of men, by whom yet the whole of it in its general Deſign, was oppoſed and perſecuted. For from thence the very vulgar ſort of men became to have better apprehenſions and notions of God and his properties, or the Original and Rule of the Univerſe, then they had arrived unto in the midnight of their *Paganiſm*. And a ſort of *learned ſpeculative men* there were, who by virtue of that Light of Truth which ſprung from the Goſpel, and was now diffuſed into the minds of men, reformed and improved the old *Philoſophy*, diſcarding many of thoſe falſhoods and impertinencies wherewith it had been encumbred. But when this was done, they ſtill maintained their cauſe on the old principles of the Philoſophers, and indeed their oppoſition unto the Goſpel was far more *plauſible* and pleadable than it was before. For after they had diſcarded the groſs conceptions of the common ſort about the divine Nature and Rule, and had blended the Light of Truth which brake forth in Chriſtian Religion with their own *Philoſophical notions*, they made a vigorous Attempt for the reinforcement of *Heatheniſm* againſt the main Deſign of the Goſpel. And things have not as I ſaid, fallen out much otherwiſe in the Reformation. For

as by the Light of Truth which therein brake forth, the Conſciences of even the vulgar ſort are in ſome meaſure freed from thoſe *Childiſh Affrightments* which they were before in Bondage unto; ſo thoſe who are *Learned* have been enabled to reduce the Opinions and Practices of their Church, into a more defenſible poſture, and make their Oppoſition unto the Truths of the Goſpel more plauſible than they formerly were. Yea that *Doctrine* which in the way of its Teaching and Practice among them, as alſo in its effects on the Conſciences of men, was ſo horrid as to drive innumerable perſons from their Communion in that and other things alſo, is now in the new Repreſentation of it, with the artificial covering provided for its former effects in practice, thought an Argument meet to be pleaded for a return unto its entire Communion.

But to root out the Superſtitions mentioned out of the minds of men, to communicate unto them the knowledge of the Righteouſneſs of God which is revealed from Faith to Faith, and thereby to deliver them from their bondage, fears and diſtreſs, directing convinced ſinners unto the only way of ſolid peace with God, did the firſt Reformers labour ſo diligently in the Declaration and Vindication of the Evangelical Doctrine of Juſtification; and God was with them. And it is worth our conſideration, whether we ſhould on every cavil and *ſophiſm* of men not ſo taught, not ſo employed, not ſo tryed, not ſo owned of God as they were, and in whoſe Writings there are not appearing ſuch *Characters of Wiſdom, ſound Judgment*, and *deep Experience* as in theirs, eaſily part with that Doctrine of Truth, wherein alone they found peace unto their own Souls, and whereby they were inſtrumental to give liberty and peace with God unto the Souls and Conſciences of others innumerable, accompanied with the viſible effects of Holineſs of Life, and fruitfulneſs in the works of Righteouſneſs, unto the praiſe of God by Jeſus Chriſt.

In

In my judgment *Luther* ſpake the truth when he ſaid; *amiſſo Articulo Juſtificationis, ſimul amiſſa eſt tota Doctrina Chriſtiana.* And I wiſh he had not been a true Prophet, when he foretold that in the following Ages the Doctrine hereof would be again obſcured; the Cauſes whereof I have elſewhere enquired into.

Some late Writers indeed among the *Proteſtants* have endeavoured to reduce the controverſie about *Juſtification* with the *Papiſts*, unto an Appearance of a far leſs real Difference, then is uſually judged to be in it. And a good work it is no doubt to pare off all unneceſſary occaſions of Debate and Differences in Religion, provided we go not ſo near the Quick, as to let out any of its vital Spirits. The way taken herein is to proceed upon ſome Conceſſions of the *moſt ſober* among the Papiſts, in their Aſcriptions unto *Grace* and the Merit of Chriſt on the one ſide; and the *expreſs judgment* of the Proteſtants variouſly delivered, of the neceſſity of good works to them that are juſtified. Beſides it appears that in different expreſſions which either party adhere unto, as it were by Tradition, the ſame things are indeed intended. Among them who have laboured in this kind *Ludovicus le Blanc*, for his perſpicuity and plainneſs, his moderation and freedom from a contentious frame of Spirit, is *pene ſolus legi dignus.* He is like the *Ghoſt of Tireſias* in this matter. But I muſt needs ſay that I have not ſeen the effect that might be deſired of any ſuch undertaking. For when each party comes unto the Interpretation of their own Conceſſions which is *ex communi jure*, to be allowed unto them, and which they will be ſure to do in compliance with their Judgment in the ſubſtance of the Doctrine wherein the main ſtreſs of the Difference lies, the diſtance and breach continue as Wide as ever they were. Nor is there the leaſt ground towards peace obtained by any of our condeſcenſions or compliances herein. For unleſs we can come up entirely unto the *Decrees* and *Canons* of the Con-

Council of *Trent*, wherein the Doctrine of the Old and New Testament is *anathematized*, they will make no other use of any mens compliances, but only to encrease the clamour of Differences among our selves. I mention nothing of this nature to hinder any man from granting whatever he can or please unto them, without the prejudice of the substance of Truths professed in the *Protestant* Churches; but only to intimate the uselesness of such concessions in order unto *Peace and Agreement* with them, whilst they have a *Procrustes* Bed to lay us upon; and from whose size they will not recede.

Here and there one, (not above *three or four* in all may be named within this hundred and thirty years) in the *Roman Communion*, have owned our Doctrine of Justification for the substance of it. So did *Albertus Pighius* and the *Antidagma Colonienſe*, as *Bellarmin* acknowledges. And what he says of *Pighius* is true, as we shall see afterwards; the other I have not seen. *Cardinal Contarenus* in a Treatise of Justification, written before, and published about the *Beginning of the Trent Council*, delivereth himself in the favour of it. But upon the observation of what he had done, some say he was shortly after poisoned, though I must confess I know not where they had the Report.

But do what we can for the sake of Peace, as too much cannot be done for it, with the safety of Truth; it cannot be denied but that the Doctrine of Justification as it works effectually in the Church of *Rome*, is the Foundation of many Enormities among them both in Judgment and Practice. They do not continue I acknowledge, in that visible predominancy and rage as formerly; nor are the Generality of the people in so much *slavish Bondage* unto them as they were. But the streams of them do still issue from this corrupt Fountain, unto the dangerous Infection of the Souls of men. For *Missatical Expiatory Sacrifices* for the living and the dead, the necessity

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of *Auricular Confeſſion* with *Authoritative Abſolution*, *Penances*, *Pilgrimages*, *Sacramentals*, *Indulgences*, *Commutations*, *Works Satisfactory* and *Supererogatory*, the *Merit* and *Interceſſion of Saints departed*, with eſpecial Devotions and Applications to this or that particular Saint or Angel, *Purgatory*, yea on the matter the whole of *Monaſtick Devotion*, do depend thereon. They are all nothing but ways invented to pacifie the Conſciences of men, or divert them from attending to the Charge which is given in againſt them by the Law of God; ſorry ſupplies they are of a *Righteouſneſs of their own*, for them who know not how to ſubmit themſelves to the Righteouſneſs of God. And if the Doctrine of free Juſtification by the Blood of Chriſt were once again exploded, or corrupted and made *unintelligible*; unto theſe things as abſurd and fooliſh as now unto ſome they ſeem to be, or what is not one jot better, men muſt and will again betake themſelves. For if once they are diverted from putting their Truſt in the Righteouſneſs of Chriſt and Grace of God alone, and do practically thereon follow after, take up with, or reſt in that which is their own, the firſt impreſſions of a ſenſe of ſin which ſhall befall their Conſciences, will drive them from their preſent hold, to ſeek for ſhelter in any thing that tenders unto them the leaſt Appearance of Relief. Men may talk and diſpute what they pleaſe whilſt they are at *peace* in their own minds without a real ſenſe either of ſin or Righteouſneſs; yea and ſcoff at them who are not under the power of the ſame ſecurity. But when they ſhall be awakened with other Apprehenſions of things then yet they are aware of, they will be put on new Reſolutions. And it is in vain to diſpute with any about Juſtification, who have not been duly convinced of a ſtate of ſin, and of its Guilt; for ſuch men neither underſtand what they ſay, nor that whereof they *dogmatize*.

We have therefore the ſame Reaſons that the firſt Reformers

mers had to be careful about the preservation of this Doctrine of the Gospel pure and entire; though we may not expect the like success with them in our Endeavours unto that End. For the minds of the Generality of men are in *another posture* then they were, when they dealt with them. Under the power of Ignorance and Superstition they were, but yet multitudes of them affected with a sense of the Guilt of sin. With us for the most part things are quite otherwise. Notional Light, accompanied with a senselessness of sin, leads men unto a contempt of this Doctrine, indeed of the whole mystery of the Gospel. We have had Experience of the fruits of the Faith which we now plead for in this Nation for many years, yea now for some Ages. And it cannot well be denied but that those who have been most severely tenacious of the Doctrine of Justification by the Imputation of the Righteousness of Christ, have been the most exemplary in an Holy Life; I speak of *former days*. And if this Doctrine be yet further corrupted, debased, or unlearned among us, we shall quickly fall into one of the Extreams wherewith we are at present urged on either side. For although the Reliefs provided in the Church of *Rome*, for the satisfaction of the consciences of men are at present by the most disliked, yea despised; yet if they are once brought to a loss how to place their whole trust and confidence in the Righteousness of Christ and Grace of God in him, they will not always live at such an uncertainty of mind, as the best of their own Personal Obedience will hang them on the Briars of; but betake themselves unto somewhat that tenders them certain peace and security, though at present it may seem foolish unto them. And I doubt not but that some out of a meer *Ignorance of the Righteousness of God*, which either they have not been taught, or had no mind to learn, have with some Integrity in the Exercise of their Consciences, betaken themselves unto that *pretended Rest* which the *Church of Rome* offers unto them.

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For being troubled about their ſins, they think it better to betake themſelves unto that great variety of means for the eaſe and diſcharge of their Conſciences which the *Roman Church* affords, then to abide where they are, without the leaſt pretence of Relief, as men will find in due time, there is no ſuch thing to be found or obtained in themſelves. They may go on for a time with good ſatisfaction unto their own minds; but if once they are brought unto a loſs through the Conviction of ſin, they muſt look beyond themſelves for peace and ſatisfaction, or ſit down without them to Eternity. Nor are the principles and ways which others take up withall in another Extream upon the Rejection of this Doctrine, although more plauſible, yet at all more really uſeful unto the Souls of men, then thoſe of the *Roman Church* which they reject as obſolete, and unſuited unto the Genius of the preſent Age. For they all of them ariſe from, or lead unto the want of a due ſenſe of the Nature and Guilt of ſin, as alſo of the Holineſs and Righteouſneſs of God with reſpect thereunto. And when ſuch principles as theſe do once grow prevalent in the minds of men, they quickly grow careleſs, negligent, ſecure in ſinning, and End for the moſt part in *Atheiſm*, or a great *Indifferency* as unto all Religion, and all the Duties thereof.

CHAP. I.

Juſtifying Faith, the Cauſes, Object, and Nature of it, declared.

THE means of Juſtification on our part is *Faith*. That we are *juſtified by Faith* is ſo frequently, and ſo expreſly affirmed in the Scripture, as that it cannot directly and in terms by any be denied. For whereas ſome begin, by an exceſs of partiality which controverſial Engagements and Provocations do encline them unto, to affirm that our *Juſtification* is *more frequently* aſcribed unto other things, Graces or Duties, than unto Faith, it is to be paſſed by in ſilence, and not contended about. But yet alſo the Explanation which ſome others make of this general conceſſion, That *we are juſtified by Faith*, doth as fully overthrow what is affirmed therein, as if it were in terms rejected. And it would more advantage the underſtandings of men, if it were plainly refuſed upon its firſt propoſal, than to be lead about in a *maze of Words*, and Diſtinctions unto its real Excluſion; as is done both by the *Romaniſts* and *Socinians*. At preſent we may take the Propoſition as granted, and only enquire into the true genuine ſenſe and meaning of it. That which firſt occurs unto our Conſideration is *Faith*; and that which doth concern it may be reduced unto two Heads; (1) Its *Nature*. (2) Its *Uſe* in our Juſtification.

Of the Nature of Faith in general, of the eſpecial Nature of juſtifying Faith, of its *Characteriſtical* Diſtinctions from that which is called Faith, but is not juſtifying, ſo many Diſcourſes (divers of them the effects of ſound Judgment and good Experience) are already extant, as it is altogether need-

needleſs to engage at large into a farther diſcuſſion of them. However ſomething muſt be ſpoken to declare in what ſenſe we underſtand theſe things; *what is that Faith* which we aſcribe our Juſtification unto, and what is its *Uſe* therein.

The Diſtinctions that are uſually made concerning Faith, (as it is a word of various ſignifications) I ſhall wholly pretermit; not only as obvious and known, but as not belonging unto our preſent Argument. That which we are concerned in is, That in the Scripture there is mention made plainly of a *twofold Faith* whereby men believe the Goſpel. For there is a *Faith* whereby we are juſtified, which he who hath ſhall be aſſuredly ſaved, which purifieth the heart, and worketh by Love. And there is a *Faith* or Believing which doth nothing of all this; which who hath, and hath no more, is not juſtified, nor can be ſaved. Wherefore every Faith, whereby men are ſaid to believe, is not juſtifying. Thus it is ſaid of *Simon* the *Magician* that he *believed*, *Act.* 8. 13. When he was in the *Gall of Bitterneſs and bond of Iniquity*, and therefore did not believe with that Faith which *purifieth the Heart*, *Act.* 15. 9. And, that many *believed on the name of Jeſus* when they ſaw the Miracles that he did, but *Jeſus* did not commit himſelf unto them becauſe he knew what was in man, *Joh.* 2. 23, 24. They did not believe on his Name as thoſe do, or with that kind of Faith, who thereon *receive power to become the Sons of God*, *Joh.* 1. 12. And ſome when they *hear the Word receive it with joy*, *believing for a while*, but *have no Root*; *Luke* 8. 13. And Faith without a Root in the Heart will not juſtifie any. For with the *Heart Men believe unto Righteouſneſs*, *Rom.* 10. 10. So is it with them who ſhall cry, *Lord*, *Lord*, (at the laſt day) *we have prophecied in thy name*, whilſt yet they were always workers of Iniquity, *Math.* 7. 22, 23.

This Faith is uſually called *Hiſtorical Faith*. But this Denomination is not taken from the *Object* of it, as though it

were

were only the *Hiſtory* of the Scripture, or the *Hiſtorical* things contained in it. For it reſpects the whole Truth of the Word, yea of the Promiſes of the Goſpel as well as other things. But it is ſo called from the *nature of the Aſſent* wherein it doth conſiſt. For it is ſuch as we give unto *Hiſtorical* things that are credibly teſtified unto us.

And this Faith hath divers differences or degrees, both in reſpect unto the Grounds or Reaſons of it; and alſo its Effects. For as unto the firſt, all Faith is an *Aſſent* upon Teſtimony; and divine Faith is an Aſſent upon a divine Teſtimony. According as this Teſtimony is received, ſo are the Differences or Degrees of this Faith. Some apprehend it on humane motives only, and their credibility unto the Judgment of Reaſon; and their Aſſent is a meer natural Act of their Underſtanding, which is the loweſt degree of this *Hiſtorical* Faith. Some have their minds enabled unto it by *ſpiritual Illumination*, making a diſcovery of the Evidences of Divine Truth whereon it is to be believed; the Aſſent they give hereon is more firm and operative than that of the former ſort.

Again, It hath its Differences or Degrees with reſpect unto its *Effects*. With ſome it doth no way or very little, influence the Will or the Affections, or work any Change in the lives of men. So is it with them that *profeſs they believe the Goſpel*, and yet live in all manner of ſins. In this Degree it is called by the Apoſtle *James* a *dead Faith*, and compared unto a dead Carkaſs, without life or motion, and is an Aſſent of the very ſame nature and kind with that which *Devils* are compelled to give. And this Faith abounds in the World. With others it hath an effectual work upon the Affections, and that in many degrees alſo, repreſented in the ſeveral *ſorts of Ground* whereinto the *Seed of the Word* is caſt, and produceth many effects in their lives. In the utmoſt improvement of it, both as to the Evidence it proceeds from, and the

the Effects it produceth, it is usually called *temporary Faith*; for it is neither permanent against all oppositions, nor will bring any unto Eternal Rest. The name is taken from that Expression of our Saviour, concerning him who believeth with this Faith, πρόσκαιρός ἐστι, *Math.* 13. 21.

This Faith I grant to be true in its kind, and not meerly to be equivocally so called; it is not πίστις ψευδώνυμος; It is so as unto the general nature of Faith; but of the same special nature with justifying Faith it is not. Justifying Faith is not an higher, or the highest degree of this Faith, but is of another kind or nature. Wherefore sundry things may be observed concerning this Faith in the utmost improvement of it unto our present purpose. As,

1. This *Faith* with all the effects of it, men may have and not be justified; and if they have not a Faith of another kind they cannot be justified. For Justification is no where ascribed unto it, yea it is affirmed by the Apostle *James*, That none can be justified by it.

2. It may produce *great Effects* in the Minds, Affections, and Lives of Men, although not one of them that are peculiar unto justifying Faith. Yet such they may be, as that those in whom they are wrought may be, and ought in the Judgment of Charity to be looked on as true Believers.

3. This is that Faith which may be *alone*. We are justified by Faith *alone*. But we are not justified by that Faith which *can be* alone. Alone, respects its influence into our Justification, not its nature and existence. And we absolutely deny that we can be justified by that Faith which *can be alone*, that is without a principle of spiritual Life and universal Obedience, operative in all the works of it, as Duty doth require.

These things I have observed, only to obviate that Calumny and Reproach which some endeavour to fix on the Doctrine of *Justification by Faith only*, through the Mediation of Christ.

For

For thoſe who aſſert it muſt be *Soliſidians*, *Antinomians*, and I know not what; ſuch as oppoſe or deny the *neceſſity* of univerſal Obedience, or Good Works. Moſt of them who manage it cannot but know in their own Conſciences that this Charge is falſe. But this is the way of *handling Controverſies* with many. They can aver any thing that ſeems to advantage the cauſe they plead, to the great ſcandal of Religion. If by *Soliſidians* they mean thoſe who believe that Faith alone is on our part, the Means, Inſtrument or Condition (of which afterwards) of our Juſtification, all the *Prophets and Apoſtles* were ſo, and were ſo taught to be by Jeſus Chriſt, as ſhall be proved. If they mean, thoſe who affirm that the Faith whereby we are juſtified is *alone*, ſeparate or ſeparable, from a principle and the fruit of Holy Obedience, they muſt find them out themſelves, we know nothing of them. For we allow no Faith to be of the *ſame kind* or *nature* with that whereby we are juſtified, but what virtually and radically contains in it univerſal Obedience, as the effect is in the cauſe, the fruit in the Root, and which acts it ſelf in all particular Duties, according as by Rule and Circumſtances they are made ſo to be. Yea we allow no Faith to be *juſtifying*, or to be of the *ſame kind* with it, which is not its ſelf and in its own nature a *ſpiritually vital principle* of Obedience and Good Works. And if this be not ſufficient to prevail with ſome not to ſeek for advantages by ſuch ſhameful calumnies, yet is it ſo with others, to free their minds from any concernment in them.

For the eſpecial nature of *Juſtifying Faith* which we enquire into, the things whereby it is evidenced may be reduced unto theſe four Heads. (1) The *Cauſes* of it on the part of God. (2) What is in us *previouſly* required unto it. (3) The proper Object of it. (4) Its proper peculiar Acts and Effects. Which ſhall be ſpoken unto ſo far as is neceſſary unto our preſent deſign.

1. The

1. The Doctrine of the *Cauſes of Faith* as unto its firſt Original in the Divine Will, and the way of its communication unto us, is ſo large, and ſo immixed with that of the way and manner of the operation of efficacious Grace in Converſion (which I have handled elſewhere) as that I ſhall not here inſiſt upon it. For as it cannot in a few words be ſpoken unto according unto its weight and worth, ſo to engage into a full handling of it, would too much divert us from our preſent Argument. This I ſhall only ſay, that from thence it may be uncontroulably evidenced, That the Faith whereby we are juſtified, is of an *eſpecial kind or nature*, wherein no other Faith which Juſtification is not inſeparable from, doth partake with it.

2. Wherefore our firſt Enquiry is concerning what was propoſed in the ſecond place, namely, *what is on our part in a way of Duty previouſly required thereunto*; or what is neceſſary to be found in us antecedaneouſly unto our Believing unto the Juſtification of Life. And I ſay there is ſuppoſed in them in whom this Faith is wrought, on whom it is beſtowed, and whoſe Duty it is to believe therewith; the *work of the Law in the Conviction of ſin*, or Conviction of ſin is a neceſſary Antecedent unto Juſtifying Faith. Many have diſputed what belongs hereunto, and what effects it produceth in the mind, that diſpoſe the Soul unto the receiving of the Promiſe of the Goſpel. But whereas there are different Apprehenſions about theſe effects or concomitants of Conviction, (in Compunction, Humiliation, Self-judging, with ſorrow for ſin committed, and the like) as alſo about the *Degrees* of them, as ordinarily pre-required unto Faith and Converſion unto God; I ſhall ſpeak very briefly unto them, ſo far as they are inſeparable from the Conviction aſſerted. And I ſhall firſt conſider this Conviction it ſelf with what is eſſential thereunto, and then the effects of it in conjunction with that *temporary Faith* before ſpoken of. I ſhall do ſo, not as

unto their nature, the knowledge whereof I take for granted, but only as they have reſpect unto our Juſtification.

As to the firſt I ſay, The work of *Conviction* in general, whereby the Soul of man hath a practical underſtanding of the nature of ſin, its Guilt and the Puniſhment due unto it, and is made ſenſible of his own intereſt therein, both with reſpect unto ſin original and actual, with his own utter diſability to deliver himſelf out of the ſtate and condition, wherein on the account of theſe things he findeth himſelf to be, is that which we affirm to be *antecedaneouſly neceſſary* unto Juſtifying Faith; that is in the *Adult*, and of whoſe Juſtification the Word is the external means and inſtrument.

A *Convinced ſinner* is only *Subjectum capax Juſtificationis*; not that every one that is convinced is or muſt neceſſarily be juſtified. There is not any ſuch *diſpoſition* or preparation of the ſubject by this *Conviction*, its effects and conſequents, as that the *form of Juſtification*, as the *Papiſts* ſpeak, or juſtifying Grace muſt neceſſarily enſue or be introduced thereon. Nor is there any ſuch preparation in it, as that by virtue of any divine Compact or Promiſe, a Perſon ſo convinced, ſhall be pardoned and juſtified. But as a man may believe with any kind of Faith that is not juſtifying, ſuch as that before mentioned, without this Conviction; ſo it is ordinarily *previous*, and neceſſary ſo to be, unto that Faith which is unto the Juſtification of Life. The motive is not unto it, that thereon a man ſhall be aſſuredly juſtified; but that without it he cannot be ſo.

This I ſay is required in the Perſon to be juſtified in order of nature antecedaneouſly unto that Faith whereby we are juſtified, which we ſhall prove with the enſuing Arguments. For (1) without the due conſideration and ſuppoſition of it. the true nature of Faith can never be underſtood. For as we have ſhewed before, Juſtification is Gods way of the Deliverance of the convinced ſinner, or one whoſe *mouth is*

ſtopped,

ſtopped, and who is *guilty before God*, obnoxious to the Law, and ſhut up under Sin. A ſenſe therefore of this eſtate and all that belongs unto it, is required unto Believing. Hence *Le Blanc* who hath ſearched with ſome diligence into theſe things, commends the Definition of Faith given by *Meſtrezat*; that it is the *flight of a penitent ſinner unto the mercy of God in Chriſt.* And there is indeed more Senſe and Truth in it, than in twenty other that ſeem more accurate. But without a ſuppoſition of the Conviction mentioned, there is no underſtanding of this definition of Faith. For it is that alone which puts the Soul upon *a flight* unto the mercy of God in Chriſt, to be ſaved from the wrath to come, *Heb.* 6. 18. *fled for Refuge.*

2*ly.* The *Order*, *Relation*, and uſe of the Law and the Goſpel do uncontroulably evince the neceſſity of this Conviction previous unto Believing. For that which any man hath firſt to deal withall, with reſpect unto his Eternal Condition, both naturally and by Gods Inſtitution is the *Law.* This is firſt preſented unto the Soul, with its *Terms* of Righteouſneſs and Life, and with its *Curſe* in caſe of failure. Without this the Goſpel cannot be underſtood, nor the Grace of it duely valued. For it is the Revelation of Gods way for the relieving the Souls of men from the ſentence and curſe of the Law, *Rom.* 1. 17. That was the Nature, that was the Uſe and End of the *firſt Promiſe*, and of the whole work of Gods Grace revealed in all the enſuing Promiſes, or in the whole Goſpel. Wherefore the Faith which we treat of being *Evangelical*, that which in its eſpecial nature and uſe, not the Law but the Goſpel requireth, that which hath the Goſpel for its Principle, Rule, and Object, it is not required of us, cannot be acted by us, but on a ſuppoſition of the work and effect of the *Law* in the conviction of ſin, by giving the knowledge of it, a ſenſe of its Guilt, and the ſtate of the ſinner on the Account thereof. And that Faith which hath

not reſpect hereunto, we abſolutely deny to be that Faith whereby we are juſtified, *Gal.* 3. 22, 23, 24. *Rom.* 10. 4.

3*ly.* This our *Saviour* himſelf directly teacheth in the Goſpel. For he calls unto him only thoſe who are *weary* and *heavy laden*, affirms that the *whole have no need of the Phyſician* but the ſick; and that he came not *to call the Righteous but ſinners to Repentance.* In all which he intends not thoſe who were *really ſinners*, as all men are, for he makes a difference between them, offering the Goſpel unto ſome and not unto others, but ſuch as were *convinced of ſin*, burdened with it, and ſought after deliverance.

So thoſe unto whom the Apoſtle *Peter* propoſed the Promiſe of the Goſpel with the pardon of ſin thereby as the Object of Goſpel Faith, were *pricked to the Heart* upon the conviction of their ſin, and cried *what ſhall we do*; Act. 2. 37, 38, 39. Such alſo was the ſtate of the *Jaylor* unto whom the Apoſtle *Paul* propoſed Salvation by Chriſt, as what he was to believe for his Deliverance, *Act.* 16. 30, 31.

4*ly.* The ſtate of *Adam* and Gods dealing with him therein, is the beſt Repreſentation of the order and method of theſe things. As He was after the *Fall*, ſo are we by nature in the very ſame ſtate and condition. Really he was utterly loſt by ſin, and *convinced* he was both of the nature of his ſin, and of the effects of it in that Act of God by the Law on his mind, which is called the *the opening of his Eyes.* For it was nothing but the communication unto his mind by his conſcience of a ſenſe of the nature, guilt, effects, and conſequents of ſin, which the Law could then teach him, and could not do ſo before. This fills him with *ſhame* and *fear*; againſt the former whereof he provided by *Figg-leaves*, and againſt the latter by *hiding himſelf* among the Trees of the Garden. Nor, however they may pleaſe themſelves with them, are any of the contrivances of men, for freedom and ſafety from ſin, either wiſer or more likely to have ſucceſs. In this con-

condition, God by an immediate *Inquiſition* into the matter of fact, ſharpeneth this Conviction by the Addition of his own Teſtimony unto its Truth, and caſteth him actually under the Curſe of the Law, in a juridical denunciation of it. In this loſt, forlorn, hopeleſs condition God propoſeth the *Promiſe* of Redemption by Chriſt unto him. And this was the Object of that Faith whereby he was to be juſtified.

Although theſe things are not thus eminently and diſtinctly tranſacted in the minds and conſciences of all who are called unto Believing by the Goſpel, yet for the *ſubſtance* of them, and as to the previouſneſs of the Conviction of ſin unto Faith, they are found in all that ſincerely believe.

Theſe things are known, and for the ſubſtance of them generally agreed unto. But yet are they ſuch as being duely conſidered will diſcover the vanity and miſtakes of many definitions of Faith that are obtruded on us. For any definition or deſcription of it which hath not expreſs, or at leaſt *virtual* reſpect hereunto, is but a deceit, and no way anſwers the Experience of them that truly believe. And ſuch are all thoſe who place it meerly in an *Aſſent* unto divine Revelation, of what Nature ſoever that Aſſent be, and whatever Effects are aſcribed unto it. For ſuch an Aſſent there may be without any reſpect unto this work of the Law. Neither do I, to ſpeak plainly, at all value the moſt accurate Diſputations of any about the Nature and Act of Juſtifying Faith, who never had in themſelves an Experience of the work of the Law in Conviction and Condemnation for ſin, with the Effects of it upon their Conſciences; or do omit the due conſideration of their own Experience, wherein what they truly believe is better ſtated than in all their Diſputations. That Faith whereby we are juſtified is in general the acting of the Soul towards God, as revealing himſelf in the Goſpel for deliverance out of this ſtate and condition, or from under the Curſe of the Law applied unto the Conſcience, according

cording to his mind, and by the ways that he hath appointed. I give not this as any definition of Faith, but only expreſs, what hath a neceſſary influence into it, whence the nature of it may be diſcerned.

2. The Effects of this *Conviction* with their reſpect unto our Juſtification real or pretended may alſo be briefly conſidered. And whereas this Conviction is a meer work of the Law, it is not with reſpect unto theſe *Effects* to be conſidered alone, but in conjunction with, and under the conduct of that *temporary Faith* of the Goſpel before deſcribed. And theſe two, *Temporary Faith* and *Legal Conviction* are the principles of all Works or Duties in Religion antecedent unto Juſtification, and which therefore we muſt deny to have in them any *Cauſality* thereof. But it is granted that many Acts and Duties both internal and external, will enſue on real Convictions. Thoſe that are internal may be reduced unto three Heads. (1) *Diſpliceney and Sorrow* that we have ſinned. It is impoſſible that any one ſhould be really convinced of ſin in the way before declared, but that a diſlike of ſin, and of himſelf that he hath ſinned, ſhame of it, and ſorrow for it, will enſue thereon. And it is a ſufficient Evidence that he is not really *convinced of ſin*, whatever he profeſs, or whatever confeſſion he make, whoſe mind is not ſo affected, *Jer.* 36. 24. (2) *Fear of puniſhment* due to ſin. For Conviction reſpects not only the inſtructive and preceptive part of the Law, whereby the Being and Nature of ſin are diſcovered, but the Sentence and Curſe of it alſo whereby it is judged and condemned, *Gen.* 4. 13, 14. Wherefore, where *fear of the puniſhment* threatned doth not enſue, no perſon is really convinced of ſin; nor hath the Law had its proper Work towards him, as it is previous unto the Adminiſtration of the Goſpel. And whereas by Faith we *fly from the wrath to come*, where there is not a Senſe and Apprehenſion of that wrath as due unto us, there is no Ground or Reaſon for our Believing.

lieving. (3) A *deſire of Deliverance from that ſtate* wherein a convinced ſinner finds himſelf upon his Conviction, is unavoidable unto him. And its naturally the firſt thing that Conviction works in the minds of men, and that in various degrees of care, fear, ſolicitude and reſtleſsneſs, which from Experience and the conduct of Scripture Light, have been explained by many, unto the great benefit of the Church, and ſufficiently derided by others. (2) Theſe internal Acts of the mind will alſo produce ſundry external Duties which may be referred unto two Heads. (1) *Abſtinence from known ſin* unto the utmoſt of mens power. For they who begin to find that it is an evil thing and a bitter that they have ſinned againſt God, cannot but endeavour a future *Abſtinence* from it. And as this hath reſpect unto all the former internal Acts, as Cauſes of it, ſo it is a peculiar exurgency of the *luſt* of them or a *deſire of deliverance* from the ſtate wherein ſuch perſons are. For this they ſuppoſe to be the beſt expedient for it, or at leaſt that without which it will not be. And herein uſually do their Spirits act by *Promiſes* and *Vows*, with renewed ſorrow on ſurpriſals into ſin, which will befall them in that condition. (2) *The Duties of Religious Worſhip* in prayer and hearing of the Word, with diligence in the uſe of the Ordinances of the Church, will enſue hereon. For without theſe they know that no deliverance is to be obtained. *Reformation of Life and Converſation* in various degrees doth partly conſiſt in theſe things, and partly follow upon them. And theſe things are always ſo, where the Convictions of men are real and abiding.

But yet it muſt be ſaid, that they are neither ſeverally nor joyntly, though in the *higheſt degree*, either neceſſary diſpoſitions, preparations, previous congruities in a way of merit, nor conditions of our Juſtification. For,

1. They are not *Conditions* of Juſtification. For where one thing is the Condition of another, that other thing muſt fol-

follow the fulfilling of that Condition. Otherwiſe the Condition of it, it is not. But they may be all found where Juſtification doth not enſue. Wherefore there is no Covenant, Promiſe, or Conſtitution of God, making them to be ſuch *Conditions* of Juſtification, though in their own nature they may be ſubſervient unto what is required of us with reſpect thereunto. But a certain infallible connexion with it by virtue of any Promiſe or Covenant of God (as it is with Faith) they have not. And other Condition, but what is conſtituted and made to be ſo by divine compact or promiſe, is not to be allowed. For otherwiſe Conditions might be endleſly multiplied, and all things natural as well as moral made to be ſo. So the meat we eat may be a Condition of Juſtification. Faith and Juſtification are inſeparable, but ſo are not Juſtification and the things we now inſiſt upon, as Experience doth evince.

2. Juſtification may be where the *outward Acts* and Duties mentioned, proceeding from Convictions under the conduct of temporary Faith are not. For *Adam* was Juſtified without them, ſo alſo were the Converts in the *Acts*, chap. 2. For what is reported concerning them is all of it Eſſentially included in Conviction; *ver.* 37. And ſo likewiſe was it with the *Jaylor*; *Acts* 16. 30, 31. And as unto many of them, it is ſo with moſt that do believe. Therefore they are not Conditions. For a Condition ſuſpends the Event of that whereof it is a Condition.

3. They are not *formal diſpoſitions* unto Juſtification, becauſe it conſiſteth not in the Introduction of any new form or inherent Quality in the Soul, as hath been in part already declared, and ſhall yet afterwards be more fully evinced. Nor (4) are they *moral preparations* for it; for being antecedent unto Faith Evangelical, no man can have any deſign in them, but only to *ſeek for Righteouſneſs by the Works of the Law*, which is no preparation unto Juſtification. All Diſcoveries

veries of the Righteouſneſs of God, with the Souls adherence unto it, belong to Faith alone. There is indeed a Repentance which accompanieth Faith, and is included in the nature of it, at leaſt radically. This is required unto our Juſtification. But that legal Repentance which precedes Goſpel Faith and is without it, is neither a Diſpoſition, Preparation, nor Condition of our Juſtification.

In brief; The order of theſe things may be obſerved in the dealing of God with *Adam*, as was before intimated. And there are three degrees in it. (1) The *Opening of the Eyes* of the ſinner, to ſee the filth and guilt of ſin in the Sentence and Curſe of the Law applied unto his Conſcience; *Rom.* 7. 9, 10. This effects in the mind of the ſinner the things before mentioned, and puts him upon all the Duties that ſpring from them. For Perſons on their firſt Convictions ordinarily judge no more but that their ſtate being evil and dangerous, it is their Duty to better it, and that they can or ſhall do ſo accordingly, if they apply themſelves thereunto. But all theſe things as to a Protection or Deliverance from the ſentence of the Law, are no better then *Figg-leaves* and *hiding*. (2) Ordinarily God by his Providence, or in the Diſpenſation of the Word, gives life and power unto this Work of the Law in a peculiar manner; in anſwer unto the charge which he gave unto *Adam* after his Attempt to hide himſelf. Hereby the *mouth of the ſinner is ſtopped*, and he becomes, as throughly ſenſible of his Guilt before God, ſo ſatisfied that there is no Relief or Deliverance to be expected from any of thoſe ways of ſorrow or duty that he hath put himſelf upon. (3) In this condition it is a *meer Act of Soveraign Grace*, without any reſpect unto theſe things foregoing, to call the ſinner unto Believing, or Faith in the Promiſe unto the Juſtification of Life. This is Gods order; yet ſo as that what precedeth his call unto Faith, hath no cauſality thereof.

3. The next thing to be enquired into is the *proper Object*

of Juſtifying Faith, or of true Faith, in its office, work, and duty, with reſpect unto our Juſtification. And herein we muſt firſt conſider what we cannot ſo well cloſe withall. For beſides other Differences that ſeem to be about it, which indeed are but different Explanations of the ſame thing for the ſubſtance, there are *two Opinions* which are looked on as Extreams, the one in an Exceſs, and the other in Defect. The firſt is that of the *Roman Church*, and thoſe who comply with them therein. And this is, That the *Object of Juſtifying Faith* as ſuch, is all Divine Verity, all Divine Revelation, whether written in the Scripture, or delivered by Tradition repreſented unto us by the Authority of the Church. In the latter part of this Deſcription we are not at preſent concerned. That the whole Scripture and all the parts of it, and all the Truths of what ſort ſoever they be that are contained in it, are *equally the Object of Faith* in the diſcharge of its Office in our Juſtification, is that which they maintain. Hence as to the nature of it they cannot allow it to conſiſt in any thing but an *Aſſent of the mind*. For ſuppoſing the whole Scripture, and all contained in it, Laws, Precepts, Promiſes, Threatnings, Stories, Propheſies and the like, to be the *Object* of it, and theſe not as containing in them things Good or Evil unto us, but under this formal conſideration as *divinely revealed*, they cannot aſſign or allow any other Act of the mind to be required hereunto but *Aſſent* only. And ſo confident are they herein, namely, That Faith is no more then an *Aſſent unto divine Revelation*, as that *Bellarmin* in oppoſition unto *Calvin*, who placed *knowledge* in the deſcription of Juſtifying Faith, affirms that it is better defined by *Ignorance* than by Knowledge.

This Deſcription of Juſtifying Faith and its Object, hath been ſo diſcuſſed, and on ſuch evident Grounds of Scripture and Reaſon rejected by *Proteſtant Writers* of all ſorts, as that it is needleſs to inſiſt much upon it again. Some things I ſhall obſerve

obſerve in relation unto it, whereby we may diſcover what is of *Truth* in what they aſſert, and wherein it falls ſhort thereof. Neither ſhall I reſpect only them of the *Roman Church*, who require no more to Faith or Believing, but only a *bare Aſſent* of the mind unto divine Revelations, but them alſo who place it wholly in ſuch a *firm Aſſent* as produceth Obedience unto all divine Commands. For as it doth both theſe, as both theſe are included in it, ſo unto the eſpecial nature of it more is required. It is as juſtifying neither a meer Aſſent nor any ſuch firm degree of it, as ſhould produce ſuch effects.

1. All Faith whatever is an Act of that power of our Souls in general, whereby we are able firmly to *aſſent* unto the Truth upon Teſtimony, in things not evident unto us by Senſe or Reaſon. It is the *Evidence of things not ſeen.* And all divine Faith is in general an *Aſſent* unto the Truth that is propoſed unto us upon divine Teſtimony. And hereby as it is commonly agreed, it is diſtinguiſhed from Opinion and moral certainty on the one hand, and Science or Demonſtration on the other.

2. Wherefore in *Juſtifying Faith*, there is an Aſſent unto all divine Revelation upon the Teſtimony of God the Revealer. By no other Act of our mind, wherein this is not included or ſuppoſed, can we be juſtified; not becauſe it is not juſtifying, but becauſe it is not Faith. This *Aſſent* I ſay is included in Juſtifying Faith. And therefore we find it often ſpoken of in the Scripture (the Inſtances whereof are gathered up by *Bellarmin* and others) with reſpect unto other things, and not reſtrained unto the eſpecial promiſe of Grace in Chriſt, which is that which they oppoſe. But beſides, that in moſt places of that kind, the proper Object of Faith as Juſtifying is included and referred ultimately unto, though diverſly expreſſed by ſome of its *Cauſes* or concomitant *Adjuncts*, it is granted that we believe all divine Truth,

with that very Faith whereby we are juſtified, ſo as that other things may well be aſcribed unto it.

3. On theſe Conceſſions we yet ſay two things. (1) That the whole nature of Juſtifying Faith doth not conſiſt meerly in an *Aſſent* of the mind, be it never ſo firm and ſtedfaſt, nor whatever Effects of Obedience it may produce. (2) That in its *Duty* and Office in Juſtification, whence it hath that eſpecial denomination, which alone we are in the Explanation of, it doth not *equally reſpect* all divine Revelation as ſuch, but hath a peculiar Object propoſed unto it in the Scripture. And whereas both theſe will be immediately evinced in our deſcription of the proper Object and Nature of Faith, I ſhall at preſent oppoſe ſome few things unto this Deſcription of them, ſufficient to manifeſt how *aliene* it is from the Truth.

1. This *Aſſent* is an Act of the *underſtanding only.* An Act of the mind with reſpect unto Truth evidenced unto it, be it of what nature it will. So we believe the worſt of things and the moſt grievous unto us, as well as the beſt and the moſt uſeful. But Believing is an *Act of the Heart*, which in the Scripture comprizeth all the Faculties of the Soul, as one entire principle of moral and ſpiritual Duties. *With the Heart Man believeth unto Righteouſneſs*, Rom. 10. 10. And it is frequently deſcribed by an Act of the Will, though it be not ſo alone. But without an Act of the Will no man can believe as he ought. See *Joh.* 5. 40. *Joh.* 1. 12. *chap.* 6. 35. We come to Chriſt in an Act of the Will; and *let whoſoever will, come.* And to be willing is taken for to believe, *Pſal.* 110. 3. and Unbelief is Diſobedience, *Heb.* 3. 18, 19.

2. *All Divine Truth* is equally the Object of this Aſſent. It reſpects not the eſpecial nature or uſe of any one Truth, be it of what kind it will, more than another; nor can it do ſo, ſince it regards only Divine Revelation. Hence that *Judas* was the Traytor muſt have as great an influence into our Juſtification, as that *Chriſt* died for our ſins. But how contra-

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3. This Aſſent unto all Divine Revelation may be true and ſincere, where there hath been no *previous work* of the Law, nor any Conviction of ſin. No ſuch thing is required thereunto, nor are they found in many who yet do ſo aſſent unto the Truth. But, as we have ſhewed, this is neceſſary unto *Evangelical* Juſtifying Faith; and to ſuppoſe the contrary is to overthrow the order and uſe of the Law and Goſpel, with their mutual Relation unto one another in ſubſerviency unto the deſign of God in the Salvation of Sinners.

4. It is not a way of *ſeeking Relief* unto a convinced ſinner, whoſe *mouth is ſtopped*, in that he is become guilty before God. Such alone are capable Subjects of Juſtification, and do or can ſeek after it in a due manner. A meer *Aſſent* unto Divine Revelation is not peculiarly ſuited to give ſuch perſons Relief. For it is that which brings them into that condition from whence they are to be relieved. For the knowledge of ſin is by the Law. But Faith is a peculiar acting of the Soul for Deliverance.

5. It is no more then what the *Devils themſelves* may have, and have, as the *Apoſtle James* affirms. For that Inſtance of their *Believing one God*, proves that they believe alſo whatever this one God who is the firſt Eſſential Truth doth reveal, to be true. And it may conſiſt with all manner of wickedneſs, and without any Obedience; and ſo make God a liar, 1 *Joh.* 2. 4. And it is no wonder if men deny us to be juſtified by Faith, who know no other Faith but this.

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chap. 11. 1. *Rom.* 5. 11. *Heb.* 11. 17. To *cleave unto God*, *Deut.* 4. 4. *Act.* 11. 23. And ſo in the Old Teſtament it is generally expreſſed by *Truſt* and *Hope*. Now none of theſe things are contained in a *meer Aſſent* unto the Truth; but they require other actings of the Soul than what are peculiar unto the underſtanding only.

7. It anſwers not the *Experience* of them that truly believe. This all our Enquiries and Arguments in this matter muſt have reſpect unto. For the ſum of what we aim at, is only to diſcover what they do, who really believe unto the Juſtification of Life. It is not what notions men may have hereof, nor how they expreſs their Conceptions, how defenſible they are againſt Objections by accuracy of Expreſſions and ſubtile Diſtinctions; but only what we our ſelves do, if we truly believe, that we enquire after. And although our Differences about it, do argue the great imperfection of that ſtate wherein we are, ſo as that thoſe who *truly believe* cannot agree what they do in their ſo doing, which ſhould give us a mutual tenderneſs and forbearance towards each other; yet if men would attend unto their own Experience in the Application of their Souls unto God, for the pardon of Sin and Righteouſneſs to Life, more than unto the notions which on various occaſions their minds are influenced by or prepoſſeſſed withall, many differences and unneceſſary diſputations about the nature of Juſtifying Faith would be prevented or preſcinded. I deny therefore that this general Aſſent unto the Truth, how firm ſoever it be, or what effects in the way of Duty or Obedience ſoever it may produce, doth anſwer the *Experience* of any one true Believer, as containing the entire Actings of his Soul towards God for pardon of ſin and Juſtification.

8. That Faith alone is Juſtifying which hath Juſtification actually accompanying of it. For thence alone it hath that denomination. To ſuppoſe a man to have Juſtifying Faith,

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and not to be juſtified is to ſuppoſe a Contradiction. Nor do we enquire after the nature of any other Faith but that whereby a Believer is actually juſtified. But it is not ſo with all them in whom this *Aſſent* is found; nor will thoſe that plead for it, allow that upon it alone any are immediately juſtified. Wherefore it is ſufficiently evident that there is ſomewhat more required unto Juſtifying Faith than a *real Aſſent* unto all Divine Revelations, although we do give that Aſſent by the Faith whereby we are juſtified.

But on the other ſide, it is ſuppoſed that by ſome the *Object of Juſtifying Faith* is ſo much reſtrained, and the nature of it thereby determined unto ſuch a peculiar Acting of the mind, as compriſeth not the whole of what is in the Scripture aſcribed unto it. So ſome have ſaid, that it is the *pardon of our ſins* in particular that is the Object of Juſtifying Faith; Faith therefore they make to be a full perſwaſion of the forgiveneſs of our ſins through the Mediation of Chriſt; or that what Chriſt did and ſuffered as our Mediator, he did it for us in particular. And a particular Application of eſpecial mercy unto our own Souls and Conſciences is hereby made the Eſſence of Faith. Or to believe that our own ſins are forgiven, ſeems hereby to be the firſt and moſt proper Act of *Juſtifying* Faith. Hence it would follow, that whoſoever doth not believe, or hath not a firm perſwaſion of the forgiveneſs of his own ſins in particular, hath no ſaving Faith, is no true Believer; which is by no means to be admitted. And if any have been or are of this Opinion, I fear that they were in the aſſerting of it, neglective of their own *Experience*; Or it may be rather, that they knew not how in their Experience, all the other Actings of Faith wherein its *Eſſence* doth conſiſt, were included in this perſwaſion, which in an eſpecial manner they aimed at; whereof we ſhall ſpeak afterwards. And there is no doubt unto me but that this which they propoſe, Faith is ſuited unto, aimeth at, and doth ordinarily

dinarily effect in true Believers, who improve it, and grow in its exercise in a due manner.

Many great Divines at the first *Reformation*, did (as the *Lutherans* generally yet do) thus make the mercy of God in Christ, and thereby the forgiveness of our own sins, to be the proper Object of Justifying Faith, as such; whose Essence therefore they placed in a *fiducial Trust* in the Grace of God by Christ declared in the Promises, with a certain *unwavering Application* of them unto our selves. And I say with some confidence, that those who endeavour not to attain hereunto, either understand not the nature of Believing, or are very neglective both of the Grace of God, and of their own Peace.

That which enclined those great and holy Persons so to express themselves in this matter, and to place the *Essence* of Faith in the *highest Acting* of it, (wherein yet they always included and supposed its other Acts) was the state of the Consciences of men with whom they had to do. Their Contest in this *Article* with the *Roman Church*, was about the way and means whereby the Consciences of convinced troubled sinners might come to rest and peace with God. For at that time they were no otherwise instructed, but that these things were to be obtained, not only by *works of Righteousness* which men did themselves in Obedience uuto the Commands of God, but also by the strict observance of many *Inventions* of what they called the Church; with an Ascription of a strange Efficacy to the same Ends, unto *missatical Sacrifices*, *Sacramentals*, *Absolutions*, *Pennances*, *Pilgrimages*, and other the like Superstitions. Hereby they observed that the *Consciences* of men were kept in perpetual disquietments, perplexities, fears and bondage, exclusive of that Rest, Assurance, and Peace with God through the Blood of Christ, which the Gospel proclaims and tenders. And when the *Leaders* of the People in that Church had observed this, that in-

indeed the ways and means which they propoſed and preſented, would never bring the Souls of men to Reſt, nor give them the leaſt *Aſſurance of the pardon of ſins*, they made it a part of their Doctrine, that the *belief of the pardon of our own ſins*, and *Aſſurance of the Love of God in Chriſt*, were falſe and pernicious. For what ſhould they elſe do, when they knew well enough, that in their way, and by their propoſitions they were not to be attained? Hence the principal Controverſie in this matter which the *Reformed Divines* had with thoſe of the *Church of Rome* was this, *whether there be according unto, and by the Goſpel, a ſtate of Reſt and aſſured Peace with God to be attained in this life.* And having all Advantages imaginable for the proof hereof, from the very nature, uſe, and end of the Goſpel, from the Grace, Love, and Deſign of God in Chriſt, from the Efficacy of his Mediation in his Oblation and Interceſſion, they aſſigned theſe things to be the eſpecial Object of Juſtifying Faith, and that Faith it ſelf to be a *fiduciary Truſt* in the eſpecial Grace and Mercy of God, through the blood of Chriſt, as propoſed in the Promiſes of the Goſpel. That is, they directed the Souls of men to ſeek for peace with God, the pardon of ſin, and a Right unto the Heavenly Inheritance, by placing their ſole *Truſt and Confidence* in the mercy of God by Chriſt alone. But yet withall I never read any of them, (I know not what others have done) who affirmed that every true and ſincere Believer always had *a full Aſſurance of the Eſpecial Love of God in Chriſt*, or of the pardon of his own ſins; though they plead that this the Scripture requires of them in a way of Duty, and that this they ought to aim at the Attainment of.

And theſe things I ſhall leave as I find them, unto the uſe of the Church. For I ſhall not contend with any about the way and manner of expreſſing the Truth, where the *ſubſtance* of it is retained. That which in theſe things is aimed at, is

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the Advancement and Glory of the *Grace of God in Chriſt*, with the conduct of the Souls of men unto Reſt and Peace with him. Where this is attained or aimed at, and that in the way of Truth for the ſubſtance of it, variety of Apprehenſions and Expreſſions concerning the ſame things, may tend unto the uſeful exerciſe of the Faith and Edification of the Church. Wherefore neither oppoſing nor rejecting what hath been delivered by others as their Judgments herein, I ſhall propoſe my *own thoughts* concerning it; not without ſome hopes that they may tend to communicate Light in the knowledge of the thing it ſelf enquired into, and the Reconciliation of ſome differences about it amongſt Learned and Holy men. I ſay therefore, That *the Lord Jeſus Chriſt himſelf, as the Ordinance of God in his work of Mediation for the Recovery and Salvation of loſt ſinners, and as unto that End propoſed in the Promiſe of the Goſpel, is the adequate proper Object of Juſtifying Faith*, or of ſaving Faith in its Work and Duty with reſpect unto our Juſtification.

The Reaſon why I thus ſtate the *Object* of Juſtifying Faith, is becauſe it compleatly anſwers all that is aſcribed unto it in the Scripture, and all that the nature of it doth require. What belongs unto it as Faith in *general* is here ſuppoſed; and what is *peculiar* unto it as Juſtifying is fully expreſſed. And a few things will ſerve for the Explication of the *Theſis* which ſhall afterwards be confirmed.

1. The *Lord Jeſus Chriſt himſelf* is aſſerted to be the proper Object of Juſtifying Faith. For ſo it is required in all thoſe Teſtimonies of Scripture where that Faith is declared to be our *believing in him, on his name*, our *receiving of him*, or *looking unto him*, whereunto the Promiſe of Juſtification and Eternal Life is annexed; whereof afterwards. See *Joh.* 1. 12. *chap.* 3. 16, 36. *chap.* 6. 29, 47. *chap.* 7. 38. *chap.* 15. 25. *Act.* 10. 41. *Act.* 13. 38, 39. *Act.* 16. 31. *Act.* 26. 18. *&c.*

2. He

2. He is not propoſed as the *Object* of our Faith unto the Juſtification of Life *abſolutely*, but as the *Ordinance of God* even the Father unto that end, who therefore alſo is the immediate Object of Faith as Juſtifying; in what reſpects we ſhall declare immediately. So Juſtification is frequently aſcribed unto Faith as peculiarly acted on him, *Joh.* 5. 24. *He that believeth on him that ſent me, hath Everlaſting Life, and ſhall not come into Judgment, but is paſſed from Death into Life.* And herein is comprized that Grace, Love and Favour of God, which is the principal moving cauſe of our Juſtification, *Rom.* 3. 23, 24. Add hereunto *Joh.* 6. 29. and the *Object* of Faith is compleat. *This is the Work of God, that ye believe on him whom he hath ſent.* God the Father as *ſending*, and the Son as *ſent*, that is, Jeſus Chriſt in the work of his Mediation, as the Ordinance of God for the Recovery and Salvation of loſt ſinners, is the Object of our Faith. See 1 *Pet.* 1. 21.

3. That he may be the Object of our Faith whoſe general nature conſiſteth in *Aſſent*, and which is the Foundation of all its other Acts, He is propoſed in the *promiſes* of the Goſpel, which I therefore place as concurring unto its compleat Object. Yet do I not herein conſider the *Promiſes* meerly as peculiar *divine Revelations*, in which ſenſe they belong unto the *formal Object* of Faith; but as they contain, propoſe, and exhibit Chriſt as the Ordinance of God and the Benefits of his Mediation unto them that do believe. There is an eſpecial *Aſſent* unto the Promiſes of the Goſpel, wherein ſome place the nature and eſſence of Juſtifying Faith, or of Faith in its Work and Duty with reſpect unto our Juſtification. And ſo they make the *Promiſes* of the Goſpel to be the proper Object of it. And it cannot be, but that in the Actings of Juſtifying Faith there is a *peculiar Aſſent* unto them. Howbeit this being only an *Act of the mind*, neither the whole nature, nor the whole work of Faith can

conſiſt therein. Wherefore ſo far as the Promiſes concur to the compleat *Object of Faith*, they are conſidered *materially* alſo, namely, as they contain, propoſe, and exhibit Chriſt unto Believers. And in that ſenſe are they frequently affirmed in the Scripture to be the *Object of our Faith* unto the Juſtification of Life, *Act.* 2. 39. *Act.* 26. 6. *Rom.* 4. 16, 20. *chap.* 15. 8. *Gal.* 3. 16, 18. *Heb.* 4. 1. *chap.* 6. 13. *chap.* 8. 6. *chap.* 10. 36.

4. The *End* for which the Lord Chriſt in the Work of his Mediation is the Ordinance of God, and as ſuch propoſed in the Promiſes of the Goſpel, namely, the *Recovery and Salvation* of loſt ſinners, belongs unto the Object of Faith as Juſtifying. Hence the *forgiveneſs of ſin* and *Eternal Life* are propoſed in the Scripture as things that are to be believed unto Juſtification, or as the Object of our Faith, *Math.* 9. 2. *Act.* 2. 38, 39. *chap.* 5. 31. *chap.* 26. 18. *Rom.* 3. 25. *chap.* 4. 7, 8. *Col.* 2. 13. *Tit.* 1. 2. &c. And whereas the Juſt is to *live by his Faith*, and every one is to believe for himſelf, or make an Application of the things believed unto his own behoof, ſome from hence have affirmed the *pardon of our own ſins*, and our own Salvation to be the proper Object of Faith, and indeed it doth belong thereunto when in the way and order of God and the Goſpel we can attain unto it, 1 *Cor.* 15. 3, 4. *Gal.* 2. 20. *Epheſ.* 1. 6, 7.

Wherefore aſſerting the *Lord Jeſus Chriſt in the Work of his Mediation to be the Object of Faith unto Juſtification*, I include therein the Grace of God which is the Cauſe, the pardon of ſin which is the Effect, and the Promiſes of the Goſpel which are the means of communicating Chriſt and the benefit of his Mediation unto us.

And all theſe things are ſo united, ſo intermixed in their mutual Relations and Reſpects, ſo concatenated in the purpoſe of God, and the Declaration made of his Will in the Goſpel, as that the Believing of *any one of them* doth virtually in-

include the belief of the reſt. And by whom any one of them is disbelieved, they fruſtrate and make void all the reſt, and ſo Faith it ſelf.

The due Conſideration of theſe things ſolveth all the *Difficulties* that ariſe about the nature of Faith, either from the Scripture, or from the Experience of them that believe, with reſpect unto its *Object*. Many things in the Scripture are we ſaid to believe with it and by it, and that unto *Juſtification*. But two things are hence evident. (1) That no one of them can be aſſerted to be the *compleat adequate* Object of our Faith. (2) That none of them are ſo *abſolutely*, but as they relate unto the Lord Chriſt, as the Ordinance of God for our Juſtification and Salvation.

And this anſwereth the *Experience* of all that do truly believe. For theſe things being united and made inſeparable in the conſtitution of God, all of them are virtually included in every one of them. (1) Some fix their Faith and Truſt *principally* on the *Grace, Love, and Mercy of God*; eſpecially they did ſo under the Old Teſtament, before the clear Revelation of Chriſt and his Mediation. So did the *Pſalmiſt*, Pſal. 130. 34. Pſal. 33. 18, 19. And the *Publican*, Luke 18. 13. And theſe are in places of the Scripture innumerable propoſed as the Cauſes of our Juſtification. See *Rom.* 3. 24. *Epheſ.* 2. 4, 5, 6, 7, 8. *Tit.* 3. 5, 6, 7. But this they do not abſolutely, but with reſpect unto the *Redemption that is in the Blood of Chriſt*; Dan. 9. 17. Nor doth the Scripture any where propoſe them unto us, but under that conſideration. See *Rom.* 3. 24, 25. *Epheſ.* 1. 6, 7, 8. For this is the cauſe, way and means of the communication of that Grace, Love, and Mercy unto us. (2) Some place and fix them *principally* on the Lord Chriſt, his Mediation and the Benefits thereof. This the Apoſtle *Paul* propoſeth frequently unto us in his own Example. See *Gal.* 2. 20. *Phil.* 3. 8, 9, 10. But this they do not *abſolutely*, but with reſpect unto the

the Grace and Love of God whence it is that they are given and communicated unto us, *Rom.* 8. 32. *Joh.* 3. 16. *Epheſ.* 1. 6, 7, 8. Nor are they otherwiſe any where propoſed unto us in the Scripture as the Object of our Faith unto Juſtification. (3) Some in a *peculiar* manner fix their Souls in Believing on the Promiſes. And this is exemplified in the Inſtance of *Abraham*, *Gen.* 15. 16. *Rom.* 4. 20. And ſo are they propoſed in the Scripture as the Object of our Faith, *Act.* 2. 39. *Rom.* 4. 16. *Heb.* 4. 1, 2. *chap.* 6. 12, 13. But this they do not meerly as they are Divine Revelations, but as they contain and propoſe unto us the Lord Chriſt and the Benefits of his Mediation, from the Grace, Love, and Mercy of God. Hence the Apoſtle diſputes at large in his *Epiſtle unto the Galatians*, That if Juſtification be any way but by the *Promiſe*, both the Grace of God, and the death of Chriſt are evacuated and made of none effect. And the Reaſon is, becauſe the *Promiſe* is nothing but the way and means of the Communication of them unto us. (4) Some fix their Faith on the things themſelves which they aim at; namely, the *pardon of ſin* and *Eternal Life*. And theſe alſo in the Scripture are propoſed unto us as the Object of our Faith, or that which we are to believe unto Juſtification, *Pſal.* 130. 4. *Act.* 26. 18. *Tit.* 1. 2. But this is to be done in its proper order, eſpecially as unto the *Application* of them unto our own Souls. For we are no where required to believe them, or our own Intereſt in them, but as they are effects of Grace, and Love of God, through Chriſt and his Mediation propoſed in the Promiſes of the Goſpel. Wherefore the Belief of them is included in the Belief of theſe, and is in order of nature antecedent thereunto. And the Belief of the *forgiveneſs* of ſins and Eternal Life, without the due Exerciſe of Faith in thoſe Cauſes of them, is but Preſumption.

I have therefore given the entire *Object of Faith* as Juſtifying, or in its Work and Duty with reſpect unto our Juſtification,

fication, in compliance with the Teſtimonies of the Scripture, and the Experience of them that believe.

Allowing therefore their proper place unto the *Promiſes*, and unto the Effect of all in the pardon of ſins and Eternal Life; that which I ſhall farther confirm is, That *the Lord Chriſt in the Work of his Mediation, as the Ordinance of God for the Recovery and Salvation of loſt ſinners, is the proper adequate Object of Juſtifying Faith.* And the true nature of *Evangelical Faith* conſiſteth in the Reſpect of the Heart (which we ſhall immediately deſcribe) unto the Love, Grace, and Wiſdom of God, with the Mediation of Chriſt, in his Obedience, with the Sacrifice, Satisfaction, and Attonement for ſin which he made by his Blood. Theſe things are impiouſly oppoſed by ſome as inconſiſtent. For the ſecond Head of the *Socinian Impiety* is, That the *Grace of God*, and *Satisfaction of Chriſt* are oppoſite and inconſiſtent, ſo as that if we allow of the one we muſt deny the other. But as theſe things are ſo propoſed in the Scripture, as that without granting them both, neither can be believed; ſo Faith which reſpects them as *ſubordinate*, namely, the *Mediation of Chriſt* unto the *Grace of God*, that fixeth it ſelf on the Lord Chriſt and that Redemption which is in his blood, as the Ordinance of God, the Effect of his Wiſdom, Grace and Love, finds reſt in both, and in nothing elſe.

For the proof of the Aſſertion I need not labour in it; it being not only abundantly declared in the Scripture, but that which contains in it a principal part of the Deſign and Subſtance of the Goſpel. I ſhall therefore only refer unto ſome of the Places wherein it is taught, or the Teſtimonies that are given unto it.

The whole is expreſſed in that place of the Apoſtle wherein the Doctrine of Juſtification is moſt eminently propoſed unto us, *Rom.* 3. 24, 25. *Being juſtified freely by his Grace through the Redemption that is in Chriſt Jeſus; whom God hath ſet-*

ſet forth to be a Propitiation through Faith in his Blood; to declare his Righteouſneſs for the Remiſſion of ſins. Whereunto we may add *Epheſ.* 1. 6, 7. *He hath made us accepted in the Beloved, in whom we have Redemption through his Blood, according to the Riches of his Grace.* That whereby we are juſtified is the eſpecial *Object* of our Faith unto Juſtification. But this is the Lord Chriſt in the Work of his Mediation. For we are juſtified by the Redemption that is in Jeſus Chriſt; for in him we have Redemption through his Blood, even the forgiveneſs of ſin. Chriſt as a *Propitiation* is the Cauſe of our Juſtification, and the *Object* of our Faith, or we attain it by Faith in his Blood. But this is ſo under this *formal Conſideration*, as he is the *Ordinance of God* for that End, appointed, given, propoſed, ſet forth from and by the Grace, Wiſdom, and Love of God. God *ſet him forth* to be a Propitiation. *He makes us accepted* in the Beloved. We have Redemption in his Blood, according to the *Riches of his Grace*, whereby he makes us accepted in the Beloved. And herein he *abounds towards us in all wiſdom*; *Epheſ.* 1. 8. This therefore is that which the Goſpel propoſeth unto us, as the eſpecial Object of our Faith unto the Juſtification of Life.

But we may alſo in the ſame manner confirm the ſeveral parts of the Aſſertion diſtinctly.

1. The Lord Jeſus Chriſt as propoſed in the Promiſe of the Goſpel, is the *peculiar Object* of Faith unto Juſtification. There are three ſorts of Teſtimonies whereby this is confirmed.

1. Thoſe wherein it is poſitively aſſerted. As Act. 10. 41. *To him give all the Prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive the Remiſſion of ſins.* Chriſt believed in as the means and cauſe of the Remiſſion of ſins, is that which all the Prophets give witneſs unto, Act. 16. 31. *Believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved.* It is the Anſwer of the Apoſtles unto the *Jaylors* enquiry; *Sirs,*

Sirs, What must I do to be saved? His Duty in Believing, and the Object of it, *the Lord Jesus Christ*, is what they return thereunto, Act. 4. 12. *Neither is there Salvation in any other; for there is none other Name under Heaven given unto men whereby we must be saved.* That which is proposed unto us as the *only way* and means of our Justification and Salvation, and that in opposition unto all other ways, is the *Object of Faith* unto our Justification; But this is *Christ alone*, exclusively unto all other things. This is testified unto by *Moses* and the *Prophets*; the Design of the whole Scripture being to direct the Faith of the Church unto the Lord Christ alone, for Life and Salvation, *Luke* 24. 25, 26, 27.

2. All those wherein *Justifying Faith* is affirmed to be, our *Believing in him*, or *Believing on his name*, which are multiplied. Joh. 1. 12. *He gave power to them to become the Sons of God, who believed on his name*, chap. 3. 16. *That whosoever believeth in him should not perish, but have Everlasting Life*, ver. 36. *He that believeth on the Son hath Everlasting Life*, chap. 6. 29. *This is the work of God that ye believe on him whom he hath sent*, ver. 47. *He that believeth on me hath Everlasting Life*, chap. 7. 38. *He that believeth on me, out of his Belly shall flow Rivers of Living Water.* So chap. 9. 35, 36, 37. chap. 11. 25. Act. 26. 18. *That they may receive forgiveness of sins, and inheritance among them that are sanctified, by Faith that is in me*, 1 Pet. 2. 6, 7. In all which places, and many other, we are not only directed to place and affix our Faith on him, but the Effect of Justification is ascribed thereunto. So expressly, Act. 13. 38, 39. which is what we design to prove.

3. Those which give us such a description of the Acts of Faith, as make him the direct and proper Object of it. Such are they wherein it is called a *receiving of him*, Joh. 1. 12. *To as many as received him*, Col. 2. 6. *As you have received Christ Jesus the Lord.* That which we *receive* by Faith is the

proper Object of it. And it is repreſented their *looking* unto the Brazen Serpent when it was lifted up, who were ſtung by fiery Serpents, *Joh.* 3. 14, 15. chap. 12. 32. Faith is that Act of the Soul whereby Convinced ſinners, ready otherwiſe to periſh, do *look* unto Chriſt as he was made a Propitiation for their ſins; and who ſo do ſhall not periſh but have Everlaſting Life. He is therefore the Object of our Faith.

2*ly.* He is ſo as he is the *Ordinance of God* unto this End, which conſideration is not to be ſeparated from our Faith in him. And this alſo is confirmed by ſeveral ſorts of Teſtimonies.

1. All Thoſe wherein the *Love* and *Grace of God* are propoſed as the only *Cauſe* of giving Jeſus Chriſt to be the way and means of our Recovery and Salvation, whence *they* become, or *God* in them, the ſupream Efficient Cauſe of our Juſtification, *Joh.* 3. 16. *God ſo loved the World that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have Everlaſting Life*, So Rom. 5. 8. 1 Joh. 4. 9, 10. *Being juſtified freely by his Grace, through the Redemption that is in Chriſt*, Rom. 3. 23. Epheſ. 1. 6, 7, 8. This the Lord Chriſt directs our Faith unto continually, referring all unto him that ſent him, and whoſe Will he came to do, *Heb.* 10. 5.

2. All thoſe wherein God is ſaid to *ſet forth* and *propoſe Chriſt*, and to *make him* be for us, and unto us, what he is ſo, unto the Juſtification of Life, *Rom.* 3. 25. *Whom God hath propoſed to be a Propitiation*, 1 Cor. 1. 30. *Who of God is made unto us Wiſdom and Righteouſneſs, and Sanctification and Redemption*, 2 Cor. 5. 21. *He hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.* Act. 5. 35. &c. Wherefore in the acting of Faith in Chriſt unto Juſtification, we can no otherwiſe conſider him but as the Ordinance of God to that End; he brings nothing unto us, does nothing for us, but what God appointed, deſigned,

ſigned, and *made* him to be. And this muſt diligently be conſidered, that by our regard by Faith unto the Blood, the Sacrifice, the Satisfaction of Chriſt, we take off nothing from the free Grace, Favour and Love of God.

3. All thoſe wherein the *Wiſdom of God*, in the contrivance of this way of Juſtification and Salvation is propoſed unto us; Epheſ. 1. 7, 8. *In whom we have Redemption through his blood, the forgiveneſs of ſins, according to the Riches of his Grace, wherein he hath abounded towards us in all Wiſdom and Underſtanding.* See chap. 3. 10, 11. 1 Cor. 1. 24.

The whole is comprized in that of the Apoſtle; *God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them*, 2 Cor. 5. 19. All that is done in our Reconciliation unto God, as unto the pardon of our ſins, and Acceptance with him unto Life, was by the preſence of God in his Grace, Wiſdom, and Power in Chriſt, deſigning and effecting of it.

Wherefore the Lord Chriſt propoſed in the Promiſe of the Goſpel as the Object of our Faith unto the Juſtification of Life, is conſidered as the Ordinance of God unto that End. Hence the Love, the Grace, and the Wiſdom of God in the ſending and giving of him, are compriſed in that Object; and not only the Actings of God in Chriſt towards us, but all his Actings towards the Perſon of Chriſt himſelf unto the ſame End belong thereunto. So as unto his *Death*; God *ſet him forth* to be a Propitiation; *Rom.* 3. 24. He *ſpared him not*, but delivered him up for us all, *Rom.* 8. 32. And therein *laid all our ſins upon him*, Iſa. 53. 6. So he was raiſed for our Juſtification, *Rom.* 4. 25. And our Faith is in God who *raiſed him from the dead*, Rom. 10. 9. And in his Exaltation, Act. 5. 31. Which things compleat the record that God hath given of his Son, 1 *Joh.* 5. 10, 11, 12.

The whole is confirmed by the Exerciſe of Faith in prayer, which is the Souls Application of it ſelf unto God for the

participation of the Benefits of the Mediation of Chriſt. And it is called our *Acceſs through him* unto the Father; *Eph.* 2. 18. Our coming through him *unto the Throne of Grace*, that we may obtain Mercy, and find Grace to help in time of need, *Heb.* 4. 15, 16. and through him, as both an High Prieſt and Sacrifice, *Heb.* 10. 19, 20, 21. So do we bow our Knees unto the Father of our Lord Jeſus Chriſt, *Epheſ.* 3. 14. This anſwereth the Experience of all who know what it is to pray. We come therein in the name of Chriſt, by him, through his Mediation, unto God even the Father, to be through his Grace, Love and Mercy, made partakers of what he hath deſigned and promiſed to communicate unto poor ſinners by him. And this repreſents the compleat Object of our Faith.

The due Conſideration of theſe things will reconcile and reduce into a perfect Harmony, whatever is ſpoken in the Scripture concerning the Object of Juſtifying Faith, or what we are ſaid to believe therewith. For whereas this is affirmed of ſundry things diſtinctly, they can none of them be ſuppoſed to be the *entire adequate Object* of Faith. But conſider them all in their Relation unto Chriſt, and they have all of them their proper place therein; namely, the Grace of God, which is the Cauſe; the pardon of ſin, which is the Effect; and the Promiſes of the Goſpel, which are the Means of communicating the Lord Chriſt and the benefits of his Mediation unto us.

The Reader may be pleaſed to take notice that I do in this place not only neglect, but deſpiſe the late Attempt of ſome, to wreſt all things of this nature ſpoken of the Perſon and Mediation of Chriſt unto the Doctrine of the Goſpel, excluſively unto them; and that not only as what is noiſome and impious in it ſelf, but as that alſo which hath not yet been endeavoured to be proved, with any Appearance of Learning, Argument, or Sobriety.

CHAP.

CHAP. II.

The Nature of Juſtifying Faith.

THat which we ſhall now enquire into, is the *Nature of Juſtifying Faith*; or of Faith in that Act and Exerciſe of it whereby we are juſtified, or whereon Juſtification according unto Gods Ordination and Promiſe doth enſue. And the *Reader* is deſired to take along with him a ſuppoſition of thoſe things which we have already aſcribed unto it, as it is *ſincere Faith* in general; as alſo of what is required previouſly thereunto, as unto its eſpecial Nature, Work and Duty in our Juſtification. For we do deny that ordinarily and according unto the method of Gods proceeding with us declared in the Scripture, wherein the Rule of our Duty is preſcribed, that any one doth, or can truly believe with Faith unto Juſtification, in whom the Work of *Conviction* before deſcribed, hath not been wrought. All Deſcriptions or Definitions of Faith that have not a reſpect thereunto, are but vain ſpeculations. And hence ſome do give us ſuch Definitions of Faith, as it is hard to conceive, that they ever asked of themſelves, what they do in their Believing on Jeſus Chriſt for Life and Salvation.

The Nature of Juſtifying Faith with reſpect unto that Exerciſe of it whereby we are juſtified, conſiſteth in the *Hearts Approbation of the way of Juſtification and Salvation of ſinners by Jeſus Chriſt propoſed in the Goſpel, as proceeding from the Grace, Wiſdom, and Love of God, with its Acquieſcency therein, as unto its own Concernment and Condition.*

There needs no more for the Explanation of this Declaration of the Nature of Faith, than what we have before proved concerning its *Object*; and what may ſeem wanting there-

thereunto, will be fully ſupplied in the enſuing Confirmation of it. The Lord Chriſt and his Mediation, as the Ordinance of God for the Recovery, Life and Salvation of ſinners, is ſuppoſed as the *Object* of this Faith. And they are all conſidered as an Effect of the Wiſdom, Grace, Authority and Love of God, with all their actings in and towards the Lord Chriſt himſelf in his ſuſception and diſcharge of his Office. Hereunto he conſtantly refers all that he did and ſuffered, with all the Benefits redounding unto the Church thereby. Hence as we obſerved before, ſometimes the Grace, or Love, or eſpecial Mercy of God, ſometimes his actings in or towards the Lord Chriſt himſelf, in ſending him, giving him up unto Death, and raiſing him from the dead, are propoſed as the Object of our Faith unto Juſtification. But they are ſo always with reſpect unto his Obedience and the Atonement that he made for ſin. Neither are they ſo altogether abſolutely conſidered, but as propoſed in the Promiſes of the Goſpel. Hence a ſincere Aſſent unto the divine Veracity in thoſe Promiſes, is included in this Approbation.

What belongs unto the Confirmation of this *Deſcription* of *Faith* ſhall be reduced unto theſe four Heads. (1) The Declaration of its contrary, or the nature of *privative unbelief* upon the propoſal of the Goſpel. For theſe things do mutually illuſtrate one another. (2) The Declaration of the *Deſign and End of God* in and by the Goſpel. (3) The Nature of *Faiths compliance* with that Deſign, or its Actings with reſpect thereunto. (4) The *Order*, *Method*, and *Way* of Believing as declared in the Scripture.

1. The *Goſpel* is the Revelation or Declaration of that way of Juſtification and Salvation for ſinners by Jeſus Chriſt, which God in infinite Wiſdom, Love and Grace, hath prepared. And upon a ſuppoſition of the *Reception* thereof, it is accompanied with *Precepts* of Obedience, and Promiſes of Rewards. Therein the *Righteouſneſs of God*, that which he requires,

requires, accepts and approves unto Salvation, *is revealed from Faith unto Faith*, Rom. 1. 17. This is the Record of God therein *that he hath given unto us Eternal Life, and this Life is in his Son*, 1 *Joh.* 5. 10. So *Joh.* 3. 14, 15, 16, 17. The Words of this Life, Act. 5. 20. All the Counsel of God, Act. 20. 27. Wherefore in the Dispensation or Preaching of the Gospel, this *way of Salvation* is proposed unto sinners, as the great Effect of divine Wisdom and Grace. *Unbelief* is the Rejection, Neglect, Non-admission, or *Disapprobation* of it, on the Terms whereon, and for the Ends for which it is so proposed. The Unbelief of the *Pharisees* upon the preparatory Preaching of *John the Baptist* is called the *rejecting of the Counsel of God against themselves*, that is, unto their own Ruine, *Luke* 7. 30. They *would none of my Counsel*, is an Expression to the same purpose, *Prov.* 1. 30. so is, the *neglecting of this great Salvation*, Heb. 2. 3. Not giving it that Admission which the Excellency of it doth require. A disallowing of Christ; The Stone ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, 1 Pet. 2. 7. The *Builders disapproved of*, as not meet for that Place and Work whereunto it was designed, Act. 4. 14. This is Unbelief. To disapprove of Christ and the Way of Salvation by him, as not answering Divine Wisdom nor suited unto the End designed. So is it described by the *refusing* or not *receiving* of him, all to the same purpose.

What is intended will be more Evident, if we consider the proposal of the Gospel where it issued in *Unbelief*, in the first preaching of it, and where it continueth still so to do.

1. Most of those who rejected the Gospel by their *Unbelief*, did it under this notion, that the *way of Salvation* and Blessedness proposed therein, was not a way answering Divine Goodness and Power, such as they might safely Confide in and Trust unto. This the Apostle declares at large, 1 *Cor.* 1. so he expresseth it, ver. 23, 24. *We Preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness.*

But

But unto them that are called both Jews and Greeks, Christ the Power of God, and the Wisdom of God. That which they declared unto them in the preaching of the Gospel was, That *Christ died for our sins according to the Scripture*, chap. 15. 3. Herein they proposed him as the Ordinance of God, as the great effect of his *Wisdom and Power* for the Salvation of sinners. But as unto those who continued in their *Unbelief*, they rejected it as any such way, esteeming it both *Weakness* and *Folly*. And therefore he describeth the Faith of them that are called by their *Approbation of the Wisdom and Power of God* herein. The want of a comprehension of the Glory of God in this way of Salvation, rejecting it thereon, is that Unbelief which ruines the Souls of men, 2 *Cor.* 4. 3, 4.

So is it with all that continue *Unbelievers* under the proposal of the Object of Faith in the Preaching of the Gospel. They may give an *Assent* unto the Truth of it, so far as it is a meer Act of the mind; at least they find not themselves concerned to reject it. Yea they may Assent unto it with that *Temporary* Faith which we described before, and perform many Duties of Religion thereon. Yet do they manifest that they are not sincere Believers, that they do not *believe with the Heart unto Righteousness*, by many things that are irreconcileable unto, and inconsistent with Justifying Faith. The Enquiry therefore is, wherein the *Unbelief* of such persons on the Account whereof they perish, doth consist, and what is the formal nature of it. It is not as was said, in the want of an *Assent* unto the Truths of the Doctrine of the Gospel; for from such an *Assent* are they said in many places of the Scripture to believe, as hath been proved. And this Assent may be so firm, and by various means so radicated in their minds, as that in Testimony unto it they may give their Bodies to be burned; as men also may do in the confirmation of a false perswasion. Nor is it the want of *an especial fiduciary Application* of the Promises of the Gospel unto themselves,

ſelves, and the belief of the pardon of their own ſins in particular. For this is not propoſed unto them in the firſt preaching of the Goſpel, as that which they are firſt to believe; and there may be a believing unto Righteouſneſs where this is not attained, *Iſa.* 50. 10. This will evidence Faith not to be true, but it is not formal unbelief. Nor is it the want of *Obedience* unto the precepts of the Goſpel in Duties of Holineſs and Righteouſneſs. For theſe commands as formally given in and by the Goſpel, belong only unto them that truly believe and are juſtified thereon. That therefore which is required unto *Evangelical Faith*, wherein the nature of it doth conſiſt, as it is the foundation of all future Obedience, is the *Hearts Approbation of the way of Life and Salvation* by Jeſus Chriſt, propoſed unto it as the Effect of the infinite Wiſdom, Love, Grace, and Goodneſs of God; and as that which is ſuited unto all the wants and whole deſign of Guilty Convinced ſinners. This ſuch Perſons have not, and in the want thereof conſiſts the formal Nature of *Unbelief.* For without this, no man is, or can be influenced by the Goſpel unto a Relinquiſhment of ſin, or encouraged unto Obedience, whatever they may do on other grounds and motives that are forraign unto the Grace of it. And wherever this Cordial ſincere Approbation of the way of Salvation by Jeſus Chriſt propoſed in the Goſpel doth prevail, it will infallibly produce both Repentance and Obedience.

If the Mind and Heart of a Convinced ſinner (for of ſuch alone we treat) be able ſpiritually to diſcern the Wiſdom, Love, and Grace of God in this way of Salvation, and be under the power of that perſwaſion, he hath the ground of Repentance and Obedience which is given by the Goſpel. The receiving of Chriſt mentioned in the Scripture, and whereby the Nature of Faith in its exerciſe is expreſſed, I refer unto the latter part of the Deſcription given concer-

ning the Souls *Acquieſcency* in God, by the way propoſed.

Again, Some there were at firſt, and ſuch ſtill continue to be, who rejected not this way *abſolutely*, and in the notion of it, but *comparatively*, as reduced to practice, and ſo periſhed in their unbelief. They judged the way of their own Righteouſneſs to be better, as that which might be more ſafely truſted unto, as more according unto the mind of God and unto his Glory. So did the *Jews* generally, the frame of whoſe minds the Apoſtle repreſents, *Rom.* 10. 3, 4. And many of them aſſented unto the Doctrine of the Goſpel in general as true, howbeit they liked it not in their Hearts as the beſt way of Juſtification and Salvation, but ſought for them by the works of the Law.

Wherefore *Unbelief* in its formal nature conſiſts in the want of a ſpiritual diſcerning, and *Approbation* of the way of ſalvation by Jeſus Chriſt, as an Effect of the infinite Wiſdom, Goodneſs and Love of God. For where theſe are, the Soul of a convinced ſinner cannot but embrace it, and adhere unto it. Hence alſo all *Acquieſcency* in this Way, and Truſt and Confidence in committing the Soul unto it, or unto God in it, and by it, without which whatever is pretended of Believing is but a ſhadow of Faith, is impoſſible unto ſuch perſons. For they want the *foundation* whereon alone they can be built. And the conſideration hereof doth ſufficiently manifeſt wherein the *nature of true Evangelical Faith* doth conſiſt.

2. The *Deſign of God* in and by the Goſpel with the Work and Office of Faith with reſpect thereunto, farther confirms the Deſcription given of it. That which God deſigneth herein in the *firſt place*, is not the Juſtification and Salvation of ſinners. His utmoſt compleat End in all his Counſels, is his own Glory; he *doth all things for himſelf*, nor can he who is infinite do otherwiſe. But in an eſpecial manner he expreſſeth this concerning this way of Salvation by Jeſus Chriſt.

Par-

Particularly, He deſigned herein the Glory of his *Righteouſneſs.* To *declare his Righteouſneſs*; Rom. 3. 25. Of his Love; *God ſo loved the world*, Joh. 3. 16. Herein we *perceive the Love of God that he laid down his life for us*, 1 Joh. 3. 16. Of his *Grace*; accepted to the *praiſe of the Glory of his Grace*, Epheſ. 1. 5, 6. Of his *Wiſdom*; Chriſt Crucified, the *Wiſdom of God*, 1 Cor. 1. 24. might be known by the Church the *manifold wiſdom of God*, Epheſ. 3. 10. Of his *Power*; It is the *Power of God unto Salvation*, Rom. 1. 16. Of his *Faithfulneſs*, Rom. 4. 16. For God deſigned herein, not only the Reparation of all that Glory, whoſe Declaration was impeached and obſcured by the Entrance of ſin, but alſo a farther Exaltation and more eminent Manifeſtation of it, as unto the *Degrees of its Exaltation*, and ſome eſpecial Inſtances before concealed, *Epheſ.* 3. 9. And all this is called the *Glory of God in the face of Jeſus Chriſt*, whereof Faith is the beholding, 2 *Cor.* 4. 6.

3. This being the principal Deſign of God in the way of Juſtification and Salvation by Chriſt propoſed in the Goſpel, that which on our part is required unto a participation of the Benefits of it, is the *Aſcription of that Glory unto God which he deſigns* ſo to Exalt. The Acknowledgment of all theſe glorious properties of the Divine Nature, as manifeſted in the proviſion and propoſition of this way of life, Righteouſneſs and Salvation, with an *Approbation* of the way it ſelf as an effect of them, and that which is ſafely to be truſted unto, is that which is required of us; and this is *Faith* or Believing. *Being ſtrong in Faith he gave Glory to God*, Rom. 4. 22. And this is in the nature of the weakeſt degree of ſincere Faith. And no other Grace, Work or Duty, is ſuited hereunto, or firſtly and directly of that tendency, but only conſequentially and in the way of Gratitude. And although I cannot wholly Aſſent unto him who affirms that Faith in the Epiſtles of *Paul*, is nothing but, *Exiſtimatio*

magnifice ſentiens de Dei Potentia, Juſtitia, Bonitate, & ſi quid promiſerit in eo præſtando conſtantia; becauſe it is too general and not limited unto the way of Salvation by Chriſt, his *Elect in whom he will be glorified*, yet hath it much of the Nature of Faith in it. Wherefore I ſay, that hence we may both learn the Nature of Faith, and whence it is that Faith alone is required unto our Juſtification. The Reaſon of it is, becauſe this is that Grace or Duty *alone* whereby we do or can give unto God that Glory which he deſigneth to manifeſt and exalt in and by Jeſus Chriſt. This, only Faith is ſuited unto, and this it is to believe. Faith in the ſenſe we enquire after, is the Hearts Approbation of, and conſent unto the way of Life and Salvation of ſinners by Jeſus Chriſt, as that, wherein the Glory of the Righteouſneſs, Wiſdom, Grace, Love, and Mercy of God is exalted, the praiſe whereof it aſcribes unto him, and reſteth in it, as unto the Ends of it, namely, Juſtification, Life and Salvation. It is to give *Glory to God*, Rom. 4. 20. to *behold his Glory as in a Glaſs*, or the Goſpel wherein it is repreſented unto us, 2 *Cor.* 3. 18. To have in our Hearts the Light of the *Knowledge of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. The contrary whereunto makes God a liar, and thereby deſpoileth him of the Glory of all thoſe holy properties which he this way deſigned to manifeſt, 1 Joh. 5. 10.

And if I miſtake not, this is that which the Experience of them that truly believe, when they are out of the Heats of *Diſputation* will give Teſtimony unto.

4. To underſtand the Nature of Juſtifying Faith aright, or the Act and Exerciſe of ſaving Faith in order unto our Juſtification, which are properly enquired after, we muſt conſider the order of it, firſt the things which are neceſſarily previous thereunto, and then what it is to believe with reſpect unto them. As,

1. The ſtate of a *Convinced ſinner*; who is the only *Subjectum*

jectum capax Juſtificationis. This hath been ſpoken unto already; and the neceſſity of its precedency unto the orderly propoſal and receiving of Evangelical Righteouſneſs unto Juſtification, demonſtrated. If we loſe a reſpect hereunto, we loſe our beſt Guide towards the Diſcovery of the Nature of Faith. Let no man think to underſtand the Goſpel, who knoweth nothing of the Law. Gods conſtitution and the nature of the things themſelves, have given the Law the precedency with reſpect unto ſinners; for by the *Law is the knowledge of ſin.* And Goſpel Faith is the Souls acting according to the mind of God for deliverance from that ſtate and condition which it is caſt under by the Law. And all thoſe Deſcriptions of Faith which abound in the Writings of *Learned men*, which do not at leaſt include in them a *virtual* reſpect unto this ſtate and condition, or the Work of the Law on the Conſciences of ſinners, are all of them vain ſpeculations. There is nothing in this whole Doctrine that I will more firmly adhere unto, than the neceſſity of the *Convictions* mentioned previous unto true Believing, without which not one line of it can be underſtood aright, and men do but beat the Air in their contentions about it. See *Rom.* 3. 21, 22, 23, 24.

2. We ſuppoſe herein a *ſincere Aſſent* unto all Divine Revelations, whereof the Promiſes of Grace and Mercy by Chriſt are an eſpecial part. This *Paul* ſuppoſed in *Agrippa* when he would have won him over unto Faith in Chriſt Jeſus. *King Agrippa believeſt thou the Prophets, I know that thou believeſt,* Act. 26. 27. And this Aſſent which reſpects the Promiſes of the Goſpel, not as they contain, propoſe, and exhibit the Lord Chriſt and the Benefits of his Mediation unto us, but as *Divine Revelations* of infallible Truth, is true and ſincere in its kind, as we deſcribed it before under the notion of Temporary Faith. But as it proceeds no farther, as it includes no Act of the Will or Heart, it is *yet that Faith* whereby

whereby we are Justified. However it is required thereunto, and is included therein.

3. The *proposal of the Gospel* according unto the Mind of God is hereunto supposed. That is, that it be preached according unto Gods Appointment. For not only the Gospel it self, but the Dispensation or Preaching of it in the Ministry of the Church is ordinarily required unto Believing. This the Apostle asserts, and proves the necessity of it at large, *Rom.* 10. 11, 12, 13, 14, 15, 16, 17. Herein the Lord Christ and his Mediation with God, the only way and means for the Justification and Salvation of lost convinced sinners, as the product and effect of Divine Wisdom, Love, Grace and Righteousness, is revealed, declared, proposed, and offered unto such sinners. For therein is the Righteousness of God revealed from Faith unto Faith, *Rom.* 1. 17. The Glory of God is represented as in a *Glass*, 2 Cor. 3. 18. *and Life and Immortality are brought to Light through the Gospel*, 2 Tim. 1. 10. Heb. 2. 3. Wherefore,

4. The Persons who are required to believe, and whose immediate Duty it is so to do, are such who really in their own Consciences are brought unto, and do make the Enquiries mentioned in the Scripture; *What shall we do? What shall we do to be saved? How shall we fly from the wrath to come? Wherewithall shall we appear before God? How shall we answer what is laid unto our Charge?* Or such as being sensible of the Guilt of sin do seek for a Righteousness in the sight of God, Act. 2. 38. Act. 16. 30, 31. Micah 6. 6, 7. Isa. 35. 4. Heb. 6. 18.

On these suppositions the Command and Direction given unto men being, *Believe and you shall be saved*, the Enquiry is, what is that *Act or Work of Faith*, whereby the may obtain a real interest or propriety in the Promises of the Gospel, and the things declared in them unto their Justification before God.

And

And 1. It is evident from what hath been discourſed, that it doth not conſiſt in, that it is not to be fully expreſſed by any *one ſingle habit* or Act of the Mind or Will diſtinctly whatever. For there are ſuch Deſcriptions given of it in the Scripture, ſuch things are propoſed as the Object of it, and ſuch is the *Experience* of all that ſincerely believe, as no one *ſingle Act* either of the Mind or Will, can anſwer unto. Nor can an exact method of thoſe Acts of the Soul which are concurrent therein be preſcribed. Only what is *Eſſential* unto it is manifeſt.

2. That which in order of Nature ſeems to have the *precedency* is the *Aſſent* of the Mind unto that which the *Pſalmiſt* betakes himſelf unto in the firſt place for relief, under a ſenſe of ſin and trouble, *Pſal.* 130.3,4. *If thou Lord ſhouldſt mark Iniquity, O Lord, who ſhall ſtand.* The Sentence of the Law and Judgment of Conſcience lye againſt him as unto any Acceptation with God. Therefore he deſpairs in himſelf, of *ſtanding in Judgment*, or being acquitted before him. In this ſtate that which the Soul firſt fixeth on as unto its relief is, that there is *forgiveneſs with God.* This as declared in the Goſpel, is, that God in his Love and Grace will pardon and juſtifie guilty ſinners through the blood and Mediation of Chriſt. So it is propoſed, *Rom.* 3. 23, 24. The *Aſſent* of the Mind hereunto as propoſed in the Promiſe of the Goſpel, is the *root of Faith*, the foundation of all that the Soul doth in believing. Nor is there any *Evangelical Faith* without it. But yet conſider it abſtractedly as a meer Act of the Mind, the Eſſence and Nature of Juſtifying Faith doth not conſiſt ſolely therein, though it cannot be without it. But,

2. This is accompanied in ſincere Believing with an *Approbation* of the way of Deliverance and Salvation propoſed, as an effect of Divine Grace, Wiſdom and Love, whereon the *Heart* doth reſt in it, and apply it ſelf unto it, according to the Mind of God. This is *that Faith* whereby we are juſti-

tied:

fied; which I ſhall farther evince by ſhewing what is included in it, and inſeparable from it.

1. It includeth in it a *ſincere Renunciation* of all other ways and means for the attaining of Righteouſneſs, Life and Salvation. This is Eſſential unto Faith, Act. 4. 12. Hoſ. 14. 2, 3. Jerem. 3. 23. Pſal. 71. 16. *I will make mention of thy Righteouſneſs, of thine only.* When a perſon is in the condition before deſcribed, (and ſuch alone are called immediately to believe, *Math.* 9. 13. *chap.* 11. 28. 1 *Tim.* 1. 15.) many things will preſent themſelves unto him for his relief; particularly his own Righteouſneſs, *Rom.* 10. 3. A Renunciation of them all as unto any hope or expectation of Relief from them, belongs unto ſincere Believing, *Iſa.* 50. 10, 11.

2. There is in it the *Wills conſent*, whereby the Soul betakes it ſelf cordially and ſincerely, as unto all its expectation of pardon of ſin and Righteouſneſs before God, unto the way of Salvation propoſed in the Goſpel. This is that which is called *coming unto Chriſt*, and *receiving of him*, whereby true Juſtifying Faith is ſo often expreſſed in the Scripture; or as it is peculiarly called believing in him, or believing on his name. The whole is expreſſed, Joh. 14. 6. *Jeſus ſaith unto him, I am the Way, the Truth and the Life, no Man cometh unto the Father but by me.*

3. An *Acquieſcency* of the Heart in God, as the Author and principal Cauſe of the way of Salvation prepared; as acting in a way of Soveraign Grace and Mercy towards ſinners; *Who by him do believe in God who raiſed him up from the dead, and gave him Glory, that your faith and hope might be in God*, 1 Pet. 1. 21. The Heart of a ſinner doth herein give unto God the Glory of all thoſe holy properties of his Nature which he deſigned to manifeſt in and by Jeſus Chriſt. See *Iſa.* 42. 1. *chap.* 49. 3. And this *Acquieſcency* of the Heart in God, is that which is the immediate root of that waiting, patience, long-ſuffering and hope, which are the proper

Acts

Acts and Effects of Juſtifying Faith, *Heb.* 6. 12, 15, 18, 19.

4. *Truſt in God*, or the Grace and Mercy of God in and through the Lord Chriſt as ſet forth to be a propitiation through Faith in his Blood, doth belong hereunto, or neceſſarily enſue hereon. For the perſon called unto Believing, is (1) *convinced* of ſin, and expoſed unto wrath. (2) Hath *nothing* elſe to truſt unto for Help and Relief. (3) Doth actually *renounce* all other things that tender themſelves unto that End; and therefore without ſome Act of *Truſt* the Soul muſt lye under actual Deſpair, which is utterly inconſiſtent with Faith, or the Choice and Approbation of the way of Salvation before deſcribed. 5. The moſt frequent Declaration of the Nature of Faith in the Scripture, eſpecially in the Old Teſtament, is by this *Truſt*, and that becauſe it is that Act of it which *compoſeth* the Soul, and brings it unto all the Reſt it can attain. For all our Reſt in this world is from Truſt in God. And the eſpecial Object of this Truſt, ſo far as it belongs unto the Nature of that Faith whereby we are Juſtified, is *God in Chriſt* reconciling the World unto himſelf. For this is reſpected where his Goodneſs, his Mercy, his Grace, his Name, his Faithfulneſs, his Power, are expreſſed, or any of them, as that which it doth immediately rely upon. For they are no way the Object of our Truſt, nor can be, but on the account of the Covenant which is confirmed and ratified in and by the Blood of Chriſt alone.

Whether this *Truſt* or Confidence ſhall be eſteemed of the *Eſſence* of Faith, or as that which on the firſt fruit and working of it we are found in the exerciſe of, we need not poſitively determine. I place it therefore as that which belongs unto Juſtifying Faith, and is inſeparable from it. For if all we have ſpoken before concerning Faith may be compriſed under the notion of a firm Aſſent and Perſwaſion, yet it cannot be ſo, if any ſuch Aſſent be conceiveable excluſive of this Truſt.

This *Truſt* is that whereof many Divines do make *ſpecial*

mercy to be the peculiar Object; and that eſpecial mercy to be ſuch as to include in it the pardon of our own ſins. This by their Adverſaries is fiercely oppoſed, and that on ſuch Grounds as manifeſt that they do not believe that there is any ſuch ſtate attainable in this Life; and that if there were, it would not be of any uſe unto us, but rather be a means of ſecurity and negligence in our Duty; wherein they betray how great is the Ignorance of theſe things in their own Minds. But Mercy may be ſaid to be *Eſpecial* two ways. (1) In it ſelf, and in oppoſition unto common mercy. (2) With reſpect unto him that believes. In the firſt ſenſe *Eſpecial mercy* is the Object of Faith as Juſtifying. For no more is intended by it, but the Grace of God ſetting forth Chriſt to be a propitiation through Faith in his Blood, *Rom.* 3. 23, 24. And Faith in this Eſpecial mercy, is that which the Apoſtle calls our *Receiving of the Atonement*, Rom. 5. 11. That is our Approbation of it, and Adherence unto it, as the great Effect of Divine Wiſdom, Goodneſs, Faithfulneſs, Love and Grace, which will therefore never fail them who put their Truſt in it. In the latter ſenſe it is looked on as the *pardon of our own ſins* in particular, the eſpecial mercy of God unto our Souls. That this is the Object of Juſtifying Faith, That a man is bound to believe this in order of Nature antecedent unto his Juſtification I do deny; neither yet do I know of any Teſtimony or ſafe Experience whereby it may be confirmed. But yet for any to deny that an *undeceiving belief* hereof is to be attained in this life; or that it is our duty to believe the pardon of our own ſins, and the eſpecial Love of God in Chriſt, in the order and method of our duty and privileges limited and determined in the Goſpel, ſo as to come to the full aſſurance of them, (though I will not deny but that Peace with God which is inſeparable from Juſtification may be without them) ſeem not to be much acquainted with the Deſign of God in the Goſpel, the Efficacy of the

Sacrifice

Sacrifice of Christ, the Nature and Work of Faith or their own Duty, nor the professed Experience of Believers recorded in the Scripture. See *Rom.* 5. 1, 2, 3, 4, 5. *Heb.* 10. 2, 10, 21, 20. *Psal.* 46. 1, 2. *Psal.* 138. 7, 8. &c. Yet it is granted that all these things are rather fruits or effects of Faith, as under Exercise and Improvement, than of the *Essence* of it, as it is the Instrument in our Justification.

And the Trust before mentioned, which is either Essential to Justifying Faith, or inseparable from it, is excellently expressed by *Bernard*, De Evangel. Ser. 3. *Tria considero in quibus tota mea spes consistit; charitatem adoptionis, veritatem promissionis, potestatem redditionis. Murmuret jam quantum voluerit, insipiens cogitatio mea, dicens* Quis *enim es tu, & quanta est illa gloria, quibusve meritis hanc obtinere speras? & ego fiducialiter respondebo, Scio cui credidi, & certus sum quia in charitate adoptavit me, quia verax in promissione, quia potens in exhibitione; licet enim ei facere quod voluerit. Hic est funiculus triplex, qui difficulter rumpitur, quem nobis ex patria nostra in hanc terram usq; demissum, firmiter obsecro teneamus, & ipse nos sublevet, ipse nos trahat & pertrahat usq; ad conspectum gloriæ magni Dei, qui est benedictus in secula.*

Concerning this Faith and Trust it is earnestly pleaded by many, that *Obedience* is included in it. But as to the way and *manner thereof* they variously express themselves. *Socinus* and those who follow him absolutely, do make *Obedience* to be the Essential form of Faith, which is denied by *Episcopius*. The Papists distinguish between Faith *informed*, and Faith *formed* by Charity, which comes to the same purpose. For both are built on this supposition, that there may be true *Evangelical Faith*, that which is required as our Duty, and consequently is accepted of God, that may contain all in it which is comprised in the name and duty of Faith, that may be without Charity or Obedience, and so be useless. For the *Socinians* do not make *Obedience* to be the Essence of Faith abso-

abſolutely, but as it juſtifieth. And ſo they plead unto this purpoſe, that Faith without works is dead. But to ſuppoſe that a *dead Faith*, or that Faith which is dead, is that Faith which is required of us in the Goſpel in the way of Duty, is a monſtrous Imagination. Others plead for *Obedience*, *Charity*, the *Love of God* to be included in the Nature of Faith; but plead not directly that this *Obedience* is the *form* of Faith, but that which belongs unto the perfection of it, as it is juſtifying. Neither yet do they ſay that by this *Obedience*, a *continued courſe of* Works and Obedience, as though that were neceſſary unto our firſt Juſtification, is required; but only a ſincere active purpoſe of Obedience; and thereon, as the manner of our days is, load them with reproaches who are otherwiſe minded, if they knew who they were. For how impoſſible it is according unto their principles who believe Juſtification by Faith alone, that juſtifying Faith ſhould be without a *ſincere purpoſe of Heart* to obey God in all things, I ſhall briefly declare. For (1) They believe that Faith is *not of our ſelves*, it is the *Gift of God*; yea that it is a Grace wrought in the Hearts of men by the exceeding greatneſs of his Power. And to ſuppoſe ſuch a Grace dead, unactive, unfruitful, not operative unto the Great End of the Glory of God, and the transforming of the Souls of them that receive it into his Image, is a Reflection on the Wiſdom, Goodneſs, and Love of God himſelf. (2) That this Grace is in them a *principle of ſpiritual Life*; which in the habit of it as reſident in the Heart, is not *really diſtinguiſhed* from that of all other Grace whereby we live to God. So that there ſhould be Faith habitually in the Heart, I mean that Evangelical Faith we enquire after, or actually exerciſed, where there is not an habit of all other Graces, is utterly impoſſible. Neither is it poſſible that there ſhould be any Exerciſe of this Faith unto Juſtification, but where the mind is prepared, diſpoſed, and determined unto univerſal Obedience. And therefore (3) It

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is denied, that any Faith, Truſt, or Confidence which may be imagined, ſo as to be abſolutely ſeparable from, and have its whole nature conſiſtent with the abſence of all other Graces, is *that Faith* which is the eſpecial Gift of God, and which in the Goſpel is required of us in a way of Duty. And whereas ſome have ſaid, That *Men may believe, and place their firm Truſt in Chriſt for Life and Salvation, and yet not be juſtified*; it is a poſition ſo deſtructive unto the Goſpel, and ſo full of ſcandal unto all pious Souls, and contains ſuch an expreſs denial of the Record that God hath given concerning his Son Jeſus Chriſt, as I wonder that any perſon of Sobriety and Learning ſhould be ſurpriſed unto it. And whereas they plead the Experience of multitudes *who profeſs this firm Faith and Confidence in Chriſt*, and yet are not *juſtified*: it is true indeed, but nothing unto their purpoſe. For *whatever they profeſs*, not only, not one of them do ſo in the ſight and judgment of God, where this matter is to be tried; but it is no difficult matter to evict them of the folly and falſeneſs of this profeſſion, by the Light and Rule of the Goſpel, even in their own Conſciences if they would attend unto Inſtruction.

Wherefore we ſay the Faith whereby we are juſtified is ſuch as is not found in any but thoſe who are made partakers of the Holy Ghoſt, and by him united unto Chriſt, whoſe Nature is renewed, and in whom there is a principle of all Grace and purpoſe of Obedience. Only we ſay it is not any other Grace, as *Charity* and the like, nor any *Obedience* that gives life and form unto this Faith; but it is this Faith that gives life and efficacy unto all other Graces, and *form* unto all Evangelical Obedience. Neither doth any thing hence accrue unto our Adverſaries, who would have all thoſe Graces which are in their Root and Principle at leaſt, preſent in all that are to be juſtified, to have the *ſame influence* unto our Juſtification as Faith hath; or that we are ſaid to be juſtified by Faith alone, and in Explication of it in anſwer unto the

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Reproaches of the *Romaniſts*, do ſay we are juſtified by Faith alone, but not by that Faith which is alone, that we intend by Faith all other Graces and Obedience alſo. For beſides that, the nature of no other Grace is capable of that Office which is aſſigned unto Faith in our Juſtification, nor can be aſſumed into a ſociety in operation with it, namely, to receive Chriſt, and the promiſes of life by him, and to give Glory unto God on their Account; ſo when they can give us any Teſtimony of Scripture aſſigning our Juſtification unto any other Grace, or all Graces together, or all the Fruits of them, ſo as it is aſſigned unto Faith, they ſhall be attended unto.

And this in particular is to be affirmed of *Repentance*, concerning which it is moſt vehemently urged, that it is of the ſame neceſſity unto our Juſtification as Faith is. For this they ſay is eaſily proved from Teſtimonies of Scripture innumerable, which call all men to *Repentance* that will be ſaved; eſpecially thoſe two eminent places are inſiſted on; *Act.* 2. 38, 39. *chap.* 3. 16. but that which they have to prove, is not that it is of the ſame *neceſſity* with Faith unto them that are to be juſtified, but that it is of the ſame *uſe* with Faith in their Juſtification. *Baptiſm* in that place of the Apoſtle, *Act.* 2. 38, 39. is joined with Faith no leſs than *Repentance*. And in other places it is expreſly put into the ſame condition. Hence moſt of the Antients concluded that it was no leſs neceſſary unto Salvation than Faith or Repentance it ſelf. Yet never did any of them aſſign it the ſame *uſe* in Juſtification with Faith. But it is pleaded, whatever is a *neceſſary condition of the new Covenant* is alſo a neceſſary Condition of Juſtification. For otherwiſe a man might be juſtified, and continuing in his juſtified eſtate not be ſaved, for want of that neceſſary condition. For by a *neceſſary Condition* of the new Covenant they underſtand that, without which a man cannot be ſaved. But of this Nature is Repentance as well as Faith,

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and ſo is equally a condition of our Juſtification. The Ambiguity of the ſignification of the word *Condition*, doth caſt much diſorder on the preſent enquiry, in the Diſcourſes of ſome men. But to paſs it by at preſent, I ſay *final perſeverance* is a neceſſary condition of the New Covenant; wherefore by this Rule it is alſo of Juſtification. They ſay ſome things are *Conditions abſolutely*, ſuch as are *Faith and Repentance*, and a *purpoſe of Obedience*, ſome are ſo on ſome ſuppoſition only; namely, that a *mans life be continued in this world*, ſuch is a courſe in Obedience and Good Works, and Perſeverance unto the End. Wherefore I ſay then, that on ſuppoſition that a man lives in this World, *perſeverance* unto the End is a neceſſary Condition of his Juſtification. And if ſo, no man can be juſtified whilſt he is in this World. For a Condition doth ſuſpend that whereof it is a Condition from Exiſtence, until it be accompliſhed. It is then to no purpoſe to diſpute any longer about Juſtification, if indeed no man is nor can be juſtified in this life. But how contrary this is to Scripture and Experience is known.

If it be ſaid that *final perſeverance*, which is ſo expreſs a Condition of Salvation in the New Covenant, is not indeed the *Condition of our firſt Juſtification*, but it is the Condition of the Continuation of our Juſtification; then they yield up their grand poſition, that whatever is a neceſſary Condition of the New Covenant, is a neceſſary Condition of Juſtification; for it is that which they call the *firſt Juſtification* alone which we treat about. And that the Continuation of our Juſtification depends ſolely on the ſame cauſes with our Juſtification it ſelf, ſhall be afterwards declared. But it is not yet proved, nor ever will be, that whatever is required in them that are to be juſtified, is a *Condition* whereon their Juſtification is immediately ſuſpended. We allow that alone to be a Condition of Juſtification which hath an influence of *cauſality* thereunto, though it be but the *cauſality* of an inſtrument.

ſtrument. This we aſcribe unto Faith alone. And becauſe we do ſo, it is pleaded that we aſcribe *more* in our Juſtification unto our ſelves than they do by whom we are oppoſed. For we aſcribe the efficiency of an *Inſtrument* herein unto our own Faith; when they ſay only that it is a *Condition*, or *Cauſa ſine qua non*, of our Juſtification. But I judge that grave and wiſe men ought not to give ſo much to the defence of the Cauſe they have undertaken, ſeeing they cannot but know indeed the contrary. For after they have given the ſpecious name of a *Condition*, and a *Cauſa ſine qua non*, unto Faith, they immediately take all other Graces and Works of Obedience into the ſame ſtate with it, and the ſame uſe in Juſtification; and after this *ſeeming Gold* hath been caſt for a while into the fire of Diſputation, there comes out the Calf of a perſonal inherent Righteouſneſs, whereby Men are juſtified before God, *virtute fœderis Evangelici*; for as for the Righteouſneſs of Chriſt to be imputed unto us, it is gone into Heaven, and they know not what is become of it.

Having given this brief Declaration of the Nature of Juſtifying Faith, and the Acts of it, (as I ſuppoſe ſufficient unto my preſent Deſign) I ſhall not trouble my ſelf to give an accurate *Definition* of it. What are my Thoughts concerning it, will be better underſtood by what hath been ſpoken, than by any preciſe definition I can give. And the Truth is, *definitions* of Juſtifying Faith have been ſo multiplied by Learned Men, and in ſo great variety, and ſuch a manifeſt inconſiſtency among ſome of them, that they have been of no advantage unto the Truth, but occaſions of new Controverſies and Diviſions, whilſt every one hath laboured to defend the Accuracy of his own Definition, when yet it may be difficult for a true Believer to find any thing compliant with his own Experience in them; which kind of Definitions in theſe things, I have no eſteem for. I know no man that hath laboured in this Argument about the Nature of Faith more than

than *Doctor Jackſon*; yet when he hath done all, he gives us a definition of Juſtifying Faith which I know few that will ſubſcribe unto; yet is it in the main ſcope of it both pious and ſound. For he tells us; *Here at length we may define the Faith by which the juſt do live, to be a firm and conſtant Adherence unto the mercies and loving kindneſs of the Lord, or generally unto the ſpiritual food exhibited in his Sacred Word, as much better than this Life it ſelf, and all the Contentments it is capable of, grounded on a taſte or reliſh of their ſweetneſs, wrought in the Soul or Heart of a Man by the ſpirit of Chriſt.* Whereunto he adds, *The terms for the moſt part are the Prophet Davids, not metaphorical as ſome may fancy, much leſs equivocal, but proper and homogeneal to the ſubject defined.* Tom. 1. *Book* 4. *chap.* 9. For the lively Scriptural Expreſſions of Faith, by receiving of Chriſt, leaning on him, rolling our ſelves or our burden on him, taſting how gracious the Lord is, and the like, which of late have been reproached, yea blaſphemed by many, I may have occaſion to ſpeak of them afterwards; as alſo to manifeſt that they convey a better underſtanding of the Nature, Work, and Object of Juſtifying Faith, unto the minds of men ſpiritually enlightened, than the moſt accurate *Definitions* that many pretend unto; ſome whereof are deſtructive and excluſive of them all.

CHAP. III.

The Uſe of Faith in Juſtification; Its eſpecial Object farther cleared.

THe *Deſcription* before given of Juſtifying Faith doth ſufficiently manifeſt of what *Uſe* it is in Juſtification. Nor ſhall I in general add much unto what may be thence obſerved unto that purpoſe. But whereas this *Uſe* of it hath been expreſſed with ſome variety, and ſeveral ways of it aſſerted inconſiſtent with one another, they muſt be conſidered in our paſſage. And I ſhall do it with all brevity poſſible; for theſe things *lead* not in any part of the *Controverſie* about the Nature of Juſtification, but are meerly ſubſervient unto other Conceptions concerning it. When Men have fixed their Apprehenſions about the principal matters in Controverſie, they expreſs what concerneth the *Uſe of Faith* in an Accommodation thereunto. Suppoſing ſuch to be the Nature of Juſtification as they aſſert, it muſt be granted that the *Uſe of Faith* therein, muſt be what they plead for. And if what is peculiar unto any in the ſubſtance of the Doctrine be diſproved, they cannot deny but that their Notions about the *Uſe of Faith* do fall unto the Ground. Thus is it with all who affirm Faith to be either the *Inſtrument*, or the *Condition*, or the *Cauſa ſine qua non*, or the *preparation and diſpoſition* of the Subject, or a *meritorious cauſe* by way of condecency or congruity, in and of our Juſtification. For all theſe notions of the *Uſe of Faith* are ſuited and accommodated unto the Opinions of Men concerning the nature and principal cauſes of Juſtification. Neither can any Trial or Determination be made, as unto their Truth and Propriety,

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but upon a previous Judgment concerning those causes, and the whole Nature of Justification it self. Whereas therefore it were vain and endless to plead the principal matter in Controversie upon every thing that occasionally belongs unto it; and so *by the Title* unto the whole *Inheritance* on every Cottage that is built on the *premises*, I shall briefly speak unto these various Conceptions about the *Use of Faith* in our Justification, rather to find out and give an understanding of what is intended by them, than to argue about their Truth and Propriety, which depends on that wherein the *substance* of the Controversie doth consist.

Protestant Divines until of late, have unanimously affirmed Faith to be the *instrumental cause* of our Justification. So it is expressed to be in many of the *publick Confessions* of their Churches. This Notion of theirs concerning the Nature and *Use of Faith*, was from the first opposed by those of the *Roman Church*. Afterwards it was denied also by the *Socinians*, as either false or improper. *Socin. Miscellnn. Smalcius adv. Frantz. disput.* 4 *Schlicting. adver. Meisner. de Justificat.* And of late this expression is disliked by some among our selves; wherein they follow *Episcopius Curcellius* and others of that way. Those who are sober and moderate do rather decline this Notion and Expression as *improper* than reject them as *untrue*. And our safest course in these cases is to consider what is the thing or matter intended. If that be agreed upon, he deserves best of Truth, who parts with strife about propriety of Expressions, before it be medled with. Tenacious pleading about them will surely render our Contentions Endless; and none will ever want an Appearance of probability to give them countenance in what they pretend. If our design in teaching be the same with that of the Scripture, namely, to inform the Minds of Believers, and convey the *Light of the knowledge of God in Christ* unto them, we must be contented sometimes to make use of such Expressions, as

will scarce pass the *Ordeal* of arbitrary Rules and Distinctions through the whole compass of notional and artificial Sciences. And those who without more ado reject the *instrumentality* of Faith in our Justification as an *unscriptural Notion*, as though it were easie for them with one breath to blow away the Reasons and Arguments of so many Learned Men as have pleaded for it, may not I think do amiss to review the Grounds of their Confidence. For the Question being only concerning *what is intended* by it, it is not enough that the Term or Word it self of an *instrument* is not found unto this purpose in the Scripture. For on the same Ground we may reject a *Trinity of Persons* in the Divine Essence, without an acknowledgment whereof, not one Line of the Scripture can be rightly understood.

Those who assert Faith to be as *the Instrumental cause* in our Justification, do it with respect unto two Ends. For first they design thereby to declare the meaning of those expressions in the Scripture, wherein we are said to be justified πίστει, *absolutely*, which must denote, either *instrumentum aut formam, aut modum actionis.* λογιζόμεθα οὖν πίστει δικαιοῦσθαι ἄνθρωπον; *Rom.* 3. 28. *Therefore we conclude that a Man is justified by Faith.* So διὰ πίστεως, *ver.* 22. ἐκ πίστεως; *Rom.* 1. 17. *Gal.* 3. 8. διὰ τῆς πίστεως; *Ephes.* 2. 8. ἐκ πίστεως καὶ διὰ τῆς πίστεως. *Rom.* 3. 22, 30. That is *fide*; *ex fide, per fidem*; which we can express only by Faith or through Faith. *Propter fidem*, or διὰ πίστιν; for our Faith we are no where said to be justified. The Enquiry is, what is the most proper, lightsome, and convenient way of declaring the meaning of these Expressions. This the *Generality of Protestants* do judge to be by an *instrumental cause*. For some kind of causality they do plainly intimate, whereof the lowest and meanest is that which is instrumental. For they are used of Faith in our Justification before God, and of no other Grace or Duty whatever. Wherefore the proper Work or Office of Faith in our Justification is intended by them. And διὰ is no where used

in the whole New Testament with a *genitive case*, (nor in any other good Author) but it denotes an *instrumental* Efficiency at least. In the divine Works of the Holy Trinity, the operation of the second Person, who is in them a principal Efficient, yet is sometimes expressed thereby; it may be to denote the order of Operation in the Holy Trinity answering the order of Subsistence, though it be applied unto God absolutely or the Father; *Rom.* 11. 35. δι' αὐτοῦ, *by him are all things.* Again, ἐξ ἔργων νόμου; and ἐκ πίστεως are directly opposed, *Gal.* 3. 2. But when it is said that a man is *not justified*, ἐξ ἔργων νόμου, *by the works of the Law*, it is acknowledged by all that the meaning of the Expression is to exclude all *efficiency* in every kind of such works from our Justification. It follows therefore that where in opposition hereunto, we are said to be justified ἐκ πίστεως, *by Faith*; an instrumental efficiency is intended. Yet will I not therefore make it my controversie with any, that Faith is properly an *instrument*, or the *instrumental cause* in or of our Justification; and so divert into an impertinent contest about the nature and kinds of Instruments and Instrumental causes as they are *metaphysically* hunted with a confused Cry of futilous terms and distinctions. But this I judge, that among all those notions of things which may be taken from common use and understanding to represent unto our minds the meaning and intention of the scriptural Expressions so often used, πίστει, ἐκ πίστεως, διὰ πίστεως, there is none so proper as this of an *Instrument* or Instrumental cause, seeing a *causality* is included in them, and that of any other kind certainly excluded; nor hath it any of its own.

But it may be said, that if Faith be the *Instrumental cause* of Justification; it is either the Instrument of God, or the Instrument of Believers themselves. That it is not the *Instrument* of God is plain, in that it is a duty which he prescribeth unto us; it is an Act of our own; and it is *we that believe* not God; nor can any Act of ours be the Instrument of his Work.

Work. And if it be our Instrument, seeing an Efficiency is ascribed unto it, then are we the *efficient causes* of our own Justification in some sense, and may be said to *justifie our selves*, which is derogatory to the Grace of God, and the Blood of Christ.

I confess that I lay not much weight on Exceptions of this nature. For (1) notwithstanding what is said herein, the Scripture is express, that *God justifieth us by Faith.* It is one *God which shall justifie the Circumcision* ἐκ πίστεως, (by Faith) and *the uncircumcision,* διὰ τῆς πίστεως, *through or by Faith*, Rom. 3. 30. The *Scripture foreseeing that God would justifie the Heathen through Faith*, Gal. 3. 8. As he *purifieth the Hearts of men by Faith*, Act. 15. 9. Wherefore Faith in some sense may be said to be the *Instrument of God* in our Justification; both as it is the means and way ordained and appointed by him on our part whereby we shall be justified, as also because he bestoweth it on us, and works it in us unto this end that we may be justified; For *by Grace we are saved, through Faith, and that not of our selves, it is the Gift of God*, Ephes. 3. 8. If any one shall now say, that on these accounts, or with respect unto Divine Ordination and Operation concurring unto our Justification, that Faith is the Instrument of God in its place and way, (as the Gospel also is, *Rom.* 1. 16. and the *Ministers* of it, 2 *Cor.* 5. 18. 1 *Tim.* 4. 6. and the *Sacraments* also, *Rom.* 4. 11. *Tit.* 3. 5. in their several places and kinds) unto our Justification, it may be he will contribute unto a right conception of the work of God herein, as much as those shall by whom it is denied.

But that which is principally intended is, that it is the *Instrument of them that do believe.* Neither yet are they said hereon to *justifie themselves.* For whereas it doth neither really produce the effect of Justification by a *physical* operation, nor can do so, it being a pure Soveraign Act of God; nor is *morally* any way meritorious thereof, nor doth *dispose* the subject wherein it is unto the Introduction of an inherent for-

formal cause of Justification, there being no such thing in *rerum natura*, nor hath any other *Physical* or *moral* respect unto the effect of Justification, but what ariseth meerly from the constitution and appointment of God, there is no Colour of Reason from the *Instrumentality* of Faith asserted, to ascribe the *Effect of Justification* unto any, but unto the principal efficient cause, which is God alone, and from whom it proceedeth in a way of free and soveraign Grace, disposing the Order of things, and the Relation of them one unto another, as seemeth good unto him. Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, *Rom.* 3. 24. διὰ τῆς πίστεως ἐν τῷ τοῦ Χριστοῦ αἵματι, *ver.* 25. It is therefore the Ordinance of God prescribing our duty, that we may be justified freely by his Grace, having its use and operation towards that End after the manner of an *Instrument*, as we shall see farther immediately. Wherefore so far as I can discern, they contribute nothing unto the real understanding of this Truth, who deny Faith to be the *instrumental cause* of our Justification, and on other Grounds assert it to be the *Condition* thereof, unless they can prove that this is a more natural exposition of those expressions, πίστει, ἐκ πίστεως, διὰ τῆς πίστεως, which is the first thing to be enquired after. For all that we do in this matter is but to endeavour a right understanding of *Scripture propositions* and expressions, unless we intend to wander *extra oleas*, and lose our selves in a maze of uncertain conjectures.

Secondly, They designed to declare the use of Faith in Justification, expressed in the Scripture by *apprehending and receiving of Christ*, or his *Righteousness*, and *Remission of sins thereby*. The words whereby this use of Faith in our justification is expressed are λαμβάνω, προσλαμβάνω, and καταλαμβάνω. And the constant use of them in the Scripture is to *take or receive* what is offered, tendered, given or granted unto us; or to apprehend and lay hold of any thing thereby to make it our own, as ἐπιλαμβάνομαι is also used in the same sense. *Heb.* 2. 16.

2. 16. So are we ſaid by Faith to *receive Chriſt*, *Joh.* 1. 12. *Col.* 2. 6. The *Abundance of Grace and the Gift of Righteouſneſs*, Rom. 5. 17. *The word of Promiſe*, Act. 2. 41. *The word of God*, Act. 8. 14. 1 Theſ. 1. 6. chap. 2. 13. The *Atonement made by the blood of Chriſt*, Rom. 5. 11. The *forgiveneſs of ſins*, Act. 10. 43. chap. 26. 18. The *Promiſe of the ſpirit*, Gal. 3. 14. The *Promiſes*, Heb. 9. 15. There is therefore nothing that concurreth unto our Juſtification, but we *receive* it by Faith. And unbelief is expreſſed by *not receiving*, Joh. 1. 11. chap. 3. 11. chap. 12. 48. chap. 14. 17. Wherefore the Object of Faith in our Juſtification, that whereby we are juſtified, is tendered, granted and given unto us of God, the uſe of Faith being to *lay hold* upon it, to *receive* it, ſo as that it may be our own. What we receive of outward things that are ſo given unto us, we do it by *our hand* which therefore is the *inſtrument* of that reception, that whereby we apprehend or lay hold of any thing to appropriate it unto our ſelves; and that becauſe this is the peculiar Office which by nature it is aſſigned unto among all the members of the body. Other *Uſes* it hath, and other members on other Accounts may be as *uſeful* unto the *body* as it; but it alone is the *inſtrument* of receiving and apprehending that which being given, is to be made our own and to abide with us. Whereas therefore the Righteouſneſs wherewith we are juſtified is the *Gift of God*, which is tendred unto us in the *Promiſe* of the Goſpel, the Uſe and Office of Faith being to *receive*, apprehend, or lay hold of and appropriate this Righteouſneſs, I know not how it can be better expreſſed than by an *Inſtrument*, nor by what notion of it more light of underſtanding may be conveyed unto our minds. Some may ſuppoſe other Notions are meet to expreſs it by on other Accounts; and it may be ſo with reſpect unto other uſes of it. But the ſole preſent Enquiry is, how it ſhall be declared, as that which *receiveth* Chriſt, the *Atonement*, the *Gift of Righ-*

Righteousness, which will prove its only use in our Justification. He that can better express this than by an *Instrument*, ordained of God unto this End, all whose use depends on that Ordination of God, will deserve well of the Truth. It is true that all those who place the formal Cause or Reason of our Justification in our selves, or our *inherent Righteousness*, and so either directly or by just consequence deny all Imputation of the Righteousness of Christ unto our Justification, are not capable of admitting Faith to be an *Instrument* in this work, nor are pressed with this consideration. For they acknowledge not that we receive a Righteousness which is not our own by way *of Gift*, whereby we are justified, and so cannot allow of any *Instrument* whereby it should be received. The Righteousness it self being as they phrase it, *putative*, *imaginary*, a *chimæra*, a *fiction*, it can have no real accidents, nothing that can be really predicated concerning it. Wherefore as was said at the Entrance of this Discourse, the Truth and Propriety of this declaration of the *Use of Faith* in our Justification by an *Instrumental cause*, depends on the substance of the Doctrine it self concerning the nature and principal causes of it, with which they must stand or fall. If we are justified through the *Imputation of the Righteousness* of Christ, which Faith alone apprehends and receives, it will not be denied but that it is rightly enough placed as the *Instrumental cause* of our Justification. And if we are justified by an *inherent Evangelical Righteousness* of our own, Faith may be the *Condition* of its Imputation, or a *disposition* for its Introduction, or a *congruous* merit of it, but an Instrument it cannot be. But yet for the present it hath this double advantage; (1) That it best and most appositely answers what is affirmed of the *Use of Faith* in our Justification, in the Scripture, as the Instances given do manifest; (2) That no other *notion* of it can be so stated, but that it must be apprehended in order of time to be previous

unto Justification, which *Justifying Faith* cannot be, unless a man may be a true Believer with Justifying Faith, and yet not be justified.

Some do plead that Faith is the *Condition* of our Justification, and that otherwise it is not to be conceived of. As I said before, so I say again, I shall not contend with any man about Words, Terms, or Expressions, so long as what is intended by them, is agreed upon. And there is an *obvious sense* wherein Faith may be called the *Condition of our Justification.* For no more may be intended thereby, but that it is the *Duty* on our part which God requireth, that we may be justified. And this the whole Scripture beareth witness unto. Yet this hindereth not, but that as unto its *Use*, it may be the *Instrument* whereby we apprehend or receive Christ and his Righteousness. But to assert it the *Condition* of our Justification, or that we are justified by it as the Condition of the New Covenant, so as from a pre-conceived signification of that word, to give it *another use in Justification* exclusive of that pleaded for, as the Instrumental Cause thereof, is not easily to be admitted; because it supposeth an Alteration in the substance of the Doctrine it self.

The Word is no where used in the Scripture in this matter; which I argue no farther, but that we have no certain Rule or Standard to try and measure its *signification* by. Wherefore it cannot first be introduced in what sense men please, and then *that sense* turned into Argument for other Ends. For thus on a supposed concession, that it is the *Condition* of our Justification, some heighten it into a *subordinate Righteousness*, imputed unto us, antecedently as I suppose, unto the Imputation of the Righteousness of Christ in any sense, whereof it is the Condition. And some who pretend to lessen its efficiency or dignity in the use of it in our Justification say, it is only *causa sine qua non*, which leaves us at as great an uncertainty as to the nature and efficacy of this Condition

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as we were before. Nor is the true sense of things at all illustrated, but rather darkened by such notions.

If we may introduce Words into Religion no where used in the Scripture (as we may and must if we design to bring light, and communicate proper apprehensions of the things contained unto the minds of men) yet are we not to take along with them arbitrary pre-conceived senses, forged either among *Lawyers*, or in the *Peripatetical School*. The use of them in the most approved Authors of the Language whereunto they do belong, and their common vulgar acceptation among our selves, must determine their sense and meaning. It is known what confusion in the minds of men, the Introduction of words into *Ecclesiastical* Doctrines, of whose signification there hath not been a certain determinate Rule agreed on, hath produced. So the word *Merit* was introduced by some of the Ancients, (as is plain from the design of their Discourses where they use it) for impetration or acquisition *quovis modo*; by any means whatever. But there being no cogent Reason to confine the Word unto that precise signification, it hath given occasion to as great a Corruption as hath befallen Christian Religion. We must therefore make use of the best means we have to understand the meaning of this word, and what is intended by it, before we admit of its *use* in this case.

Conditio in the best *Latine Writers* is variously used; answering κατάστασις, τυχὴ, ἀξία, αἰτία, συνθήκη in the *Greek*: That is, *Status*, *Fortuna*, *Dignitas*, *Causa*, *Pactum initum*. In which of their significations it is here to be understood is not easie to be determined. In *common use* among us, it sometimes denotes the State and Quality of men, that is, κατάστασις and ἀξία, and sometimes a *valuable consideration* of what is to be done; that is, αἰτία or συνθήκη. But herein it is applied unto things in great variety; sometimes the *principal* procuring purchasing cause is so expressed. As the *Condition* whereon a man lends

another an *hundred pound*, is that he be paid it again with *Interest*. The *Condition* whereon a man conveyeth his Land unto another, is, that he receive so much money for it. So a *Condition* is a valuable consideration. And sometimes it signifies such things as are added to the principal cause whereon its operation is suspended. As a man bequeaths an *hundred pound* unto another, on condition that he come or go to such a place to demand it. This is no *valuable consideration*, yet is the effect of the principal cause, or the Will of the Testator suspended thereon. And as unto Degrees of respect unto that whereof any thing is a *Condition*, as to purchase, procurement, valuable consideration, necessary presence, the variety is endless. We therefore cannot obtain a determinate sense of this word *Condition*, but from a particular declaration of what is intended by it, wherever it is used. And although this be not sufficient to *exclude the Use* of it from the Declaration of the way and manner how we are justified by Faith; yet is it so to exclude the imposition of any precise signification of it, any other than is given it by the matter treated of. Without this every thing is left ambiguous and uncertain whereunto it is applied.

For Instance; It is commonly said *that Faith and New Obedience* are the Condition of the New Covenant. But yet because of the ambiguous signification and various use of that term (Condition) we cannot certainly understand what is intended in the Assertion. If no more be intended, but that God *in and by* the New Covenant doth indispensibly require these things of us, that is, the *Restipulation of a good Conscience towards God by the Resurrection of Christ from the dead*, in order unto his own Glory, and our full enjoyment of all the Benefits of it, it is unquestionably true. But if it be intended, that they are such a Condition of the Covenant, as to be by us performed *antecedently* unto the participation of any Grace, Mercy, or Priviledge of it, so as that they should

ſhould be the conſideration and procuring cauſes of them, that they ſhould be all of them as ſome ſpeak, the *Reward of our Faith and Obedience*, it is moſt falſe, and not only contrary to expreſs Teſtimonies of Scripture, but deſtructive of the nature of the Covenant it ſelf. If it be intended that theſe things, though promiſed in the Covenant and wrought in us by the Grace of God, are yet *Duties* required of us in order unto the participation and enjoyment of the *full End* of the Covenant in Glory, it is the Truth which is aſſerted. But if it be ſaid that Faith and New Obedience, that is the *Works of Righteouſneſs which we do*, are ſo the Condition of the Covenant, as that whatever the one is ordained of God as a means of, and in order to ſuch or ſuch an End, as *Juſtification*, that the other is likewiſe ordained unto the ſame End, with the ſame kind of Efficacy, or with the ſame reſpect unto the effect, it is expreſly contrary to the whole ſcope and expreſs Deſign of the Apoſtle on that Subject. But it will be ſaid that a *Condition* in the ſenſe intended, when Faith is ſaid to be the Condition of our Juſtification, is no more but that it is *cauſa ſine qua non*; which is eaſie enough to be apprehended. But yet neither are we ſo delivered out of uncertainties, into a plain underſtanding of what is intended. For theſe *cauſæ ſine quibus non*, may be taken largely or more ſtrictly and preciſely. So are they commonly diſtinguiſhed by the *Maſters in theſe Arts*. Thoſe ſo called in a *larger ſenſe*, are all ſuch *cauſes* in any kind of efficiency or merit, as are inferiour unto principal Cauſes, and would operate nothing without them, but in *conjunction* with them have a real effective influence, *Phyſical* or *Moral*, into the production of the effect. And if we take a Condition to be a *cauſa ſine qua non*, in this ſenſe, we are ſtill at a loſs what may be its Uſe, Efficiency or Merit, with reſpect unto our Juſtification. If it be taken more ſtrictly for that which is neceſſarily preſent, but hath no *cauſality* in any kind, not

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that of a *receptive Inſtrument*, I cannot underſtand how it ſhould be an Ordinance of God. For every thing that he hath appointed unto any end *Moral* or *Spiritual*, hath by virtue of that Appointment, either a *ſymbolical* inſtructive efficacy, or an *active efficiency*, or a *rewardable condecency* with reſpect unto that End. Other things may be generally and remotely neceſſary unto ſuch an End, ſo far as it partakes of the order of natural beings, which are not Ordinances of God with reſpect thereunto, and ſo have no kind of *cauſality* with reſpect unto it, as it is Moral or Spiritual. So the *Air* we breath is needful unto the preaching of the Word, and conſequently a *cauſa ſine qua non* thereof; but an Ordinance of God with eſpecial reſpect thereunto it is not. But every thing that he appoints unto an eſpecial ſpiritual End, hath an Efficacy or Operation in one or other of the ways mentioned. For they either *concur* with the principal cauſe in its internal Efficiency, or they operate externally in the removal of Obſtacles and Hinderances that oppoſe the principal cauſe in its Efficiency. And this excludes all cauſes *ſine quibus non* ſtrictly ſo taken from any place among Divine Ordinances. God appoints nothing for an End that ſhall do nothing. His *Sacraments* are not ἀργὰ σημεῖα, but by virtue of his Inſtitution do *exhibit* that Grace which they do not in themſelves contain. The *preaching of the Word* hath a real Efficiency unto all the Ends of it; ſo have all the Graces and Duties that he worketh in us, and requireth of us; by them all are we *made meet for the Inheritance of the Saints in Light*; And our whole Obedience through his gracious Appointment hath a *rewardable condecency* with reſpect unto Eternal Life. Wherefore as Faith may be allowed to be the *condition of our Juſtification*, if no more be intended thereby, but that it is what God requires of us that we may be juſtified; ſo to confine the declaration of its *Uſe* in our Juſtification unto its being the *condition of it*, when ſo much as a determinate ſignification

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tion of it cannot be agreed upon, is subservient only unto the Interest of unprofitable strife and contention.

To close these Discourses concerning Faith and its *Use* in our Justification, some things must yet be added concerning its *especial Object*. For although what hath been spoken already thereon, in the description of its nature and object in general, be sufficient in general to state its especial *Object* also; yet there having been an Enquiry concerning it, and debate about it in a peculiar notion, and under some especial terms, that also must be considered. And this is whether *Justifying Faith* in our Justification or its *Use* therein, do respect Christ as a *King* and *Prophet*, as well as a *Priest* with the satisfaction that as such he made for us, and that in the same manner, and unto the same Ends and Purposes. And I shall be brief in this Enquiry, because it is but a *late controversie*, and it may be hath more of Curiosity in its Disquisition, than of Edification in its Determination. However being not, that I know of, under these terms stated in any *publick Confessions* of the Reformed Churches, it is free for any to express their Apprehensions concerning it. And to this purpose I say;

1. Faith whereby we are justified in the receiving of Christ, principally respects his Person for all those Ends for which he is the Ordinance of God. It doth not in the first place as it is Faith in general, respect his Person absolutely, seeing its formal Object as such, is the *Truth* of God in the Proposition, and not the thing it self proposed. Wherefore it so respects and receives *Christ as proposed in the Promise*; the Promise it self being the formal Object of its Assent.

2. We cannot so receive Christ in the Promise, as in that Act of receiving him to *exclude* the consideration of any of his Offices. For as he is not at any time to be considered by us, but as vested with all his Offices, so a distinct conception of the mind to *receive Christ as a Priest, but not as a King or Prophet*;

Prophet, is not Faith but unbelief, not the receiving but the rejecting of him.

3. In the receiving of Christ for Justification formally, our distinct express Design is to be *justified* thereby, and no more. Now to be justified is to be freed from the Guilt of sin, or to have all our sins pardoned, and to have a Righteousness wherewith to appear before God, so as to be accepted with him, and a Right to the Heavenly Inheritance. Every Believer hath *other designs* also, wherein he is equally concerned with this; as namely, the Renovation of his Nature, the Sanctification of his Person, and Ability to live unto God in all holy Obedience. But the things before mentioned are all that he aimeth at or designeth in his Applications unto Christ, or his receiving of him unto Justification. Wherefore,

4. *Justifying Faith* in that Act or Work of it whereby we are justified, respecteth Christ in his Priestly Office alone, as he was the surety of the Covenant, with what he did in the discharge thereof. The Consideration of his other Offices is not *excluded*, but it is not formally comprised in the Object of Faith as Justifying.

5. When we say that the *Sacerdotal Office of Christ*, or the *Blood of* Christ, or the *satisfaction of* Christ is that alone which Faith respects in Justification, we do not *exclude*, yea we do really *include* and comprise in that Assertion, all that depends thereon, or concurs to make them effectual unto our Justification. As (1) The *free Grace* and Favour of God in giving of Christ for us and unto us, whereby we are frequently said to be justified, *Rom.* 3. 24. *Ephes.* 2. 8. *Tit.* 3. 7. His *Wisdom*, Love, Righteousness and Power, are of the same Consideration as hath been declared. (2) Whatever in Christ himself was necessary antecedently unto his discharge of that Office, or was consequential thereof, or did necessarily accompany it. Such was his *Incarnation*, the whole

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course of his Obedience, his *Resurrection*, *Ascension*, *Exaltation and Intercession*. For the Consideration of all these things is inseparable from the Discharge of his Priestly Office. And therefore is Justification either expresly or virtually assigned unto them also, *Gen.*3.15. 1 *Joh.*3.8. *Heb.*2.13,14,15,16. *Rom.* 4.25. *Act.* 5.31. *Heb.*7.27. *Rom.*8.34. But yet wherever our Justification is so assigned unto them, they are not *absolutely* considered, but with respect unto their relation to his Sacrifice and Satisfaction. (3) All the means of the Application of the Sacrifice and Righteousness of the Lord Christ unto us are also included therein. Such is the *principal Efficient* cause thereof which is the Holy Ghost, whence we are said to be *justified in the Name of our Lord Jesus Christ, and by the Spirit of our God*, 1 Cor. 6. 11. and the instrumental cause thereof on the part of God, which is the *Promise of the Gospel*, Rom. 1. 17. Gal. 3. 22, 23. It would therefore be unduly pretended, that by this Assertion we do narrow or straiten the Object of Justifying Faith as it Justifies. For indeed we assign a respect unto the *whole Mediatory Office of Christ*, not excluding the Kingly and Prophetical parts thereof; but only such a notion of them, as would not bring in *more* of Christ, but *much* of our selves into our Justification. And the Assertion as laid down may be proved.

1. From the Experience of all that are justified, or do seek for Justification according unto the Gospel. For under this notion of *seeking* for Justification, or a Righteousness unto Justification, they were all of them to be considered, and do consider themselves as ὑπόδικοι τῷ Θεῷ, *guilty before God*, subject, obnoxious, liable unto his wrath in the curse of the Law; as we declared in the Entrance of this Discourse, *Rom.* 3.19. They were all in the same state that *Adam* was in after the *Fall*, unto whom God proposed the Relief of the Incarnation and Suffering of Christ, *Gen.* 3. 15. And to seek after Justification, is to seek after a discharge from this woful

ſtate and condition. Such perſons have and ought to have other deſigns and deſires alſo. For whereas the ſtate wherein they are antecedent unto their Juſtification, is not only a ſtate of *Guilt and Wrath*, but ſuch alſo as wherein through the Depravation of their Nature, the *power of ſin* is prevalent in them, and their whole Souls are defiled, they deſign and deſire not only to be *juſtified*, but to be *ſanctified* alſo. But as unto the Guilt of ſin, and the want of a Righteouſneſs before God, from which Juſtification is their Relief, herein I ſay they have reſpect unto Chriſt *as ſet forth to be a Propitiation through Faith in his Blood*. In their Deſign for *Sanctification* they have reſpect unto the *Kingly* and *Prophetical* Offices of Chriſt, in their eſpecial exerciſe. But as to their freedom from the Guilt of ſin, and their Acceptance with God, or their *Juſtification* in his ſight, that they may be freed from condemnation, that they may *not come into judgment*; it is Chriſt crucified, it is Chriſt lifted up as the *brazen Serpent* in the Wilderneſs, it is the Blood of Chriſt, it is the Propitiation that he was, and the Atonement that he made, it is his bearing their ſins, his being made ſin and the curſe for them, it is his Obedience, the End which he put unto ſin, and the Everlaſting Righteouſneſs which he brought in, that alone their Faith doth fix upon and acquieſce in. If it be otherwiſe in the Experience of any, I acknowledge I am not acquainted with it. I do not ſay that *Conviction* of ſin is the only antecedent Condition of actual Juſtification. But this it is that makes a ſinner *ſubjectum capax Juſtificationis*. No man therefore is to be conſidered as a perſon to be Juſtified, but he who is actually under the power of the Conviction of ſin, with all the neceſſary conſequents thereof. Suppoſe therefore any ſinner in this Condition, as it is deſcribed by the Apoſtle, *Rom.* 3. *Guilty before God*, with his *mouth ſtopped* as unto any pleas, defences or excuſes; ſuppoſe him to ſeek after a Relief and Deliverance out of

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this estate, that is to be justified according to the Gospel; he neither doth, nor can *wisely* take any other course than what he is there directed unto by the same Apostle, ver. 20, 21, 22, 23, 24, 25. *Therefore by the Deeds of the Law there shall no flesh be justified in his sight; for by the Law is the knowledge of sin. But now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets. Even the Righteousness of God, which is by Faith of* Jesus Christ unto all, and upon all *them that believe, for there is no difference; For all have sinned, and come short of the Glory of God, Being justified freely by his Grace, through the Redemption that is in Jesus Christ; whom* God hath set forth to be a propitiation through Faith in *his Blood, to declare his Righteousness for the remission of sins that are past, through the forbearance of God.* Whence I argue;

That which a Guilty condemned sinner finding no hope, nor Relief from the Law of God the *sole Rule* of all his Obedience, doth betake himself unto by Faith that he may be delivered or justified, that is the especial Object of Faith as Justifying. But this is the *Grace of God* alone through the Redemption that is in Christ, or Christ proposed as a Propitiation through Faith in his Blood. Either this is so, or the Apostle doth not aright guide the Souls and Consciences of men in that condition wherein he himself doth place them. It is the *Blood of Christ* alone that he directs the Faith unto of all them that would be justified before God. Grace, Redemption, Propitiation, all through the Blood of Christ, Faith doth peculiarly respect and fix upon. This is that, if I mistake not, which they will confirm by their *Experience*, who have made any distinct observation of the actings of their Faith in their Justification before God.

2. The Scripture plainly declares that *Faith as Justifying*, respects the *sacerdotal* Office and Actings of Christ alone. In the great Representation of the Justification of the Church of Old

in the *Expiatory Sacrifice*, when all their ſins and iniquities were pardoned, and their perſons accepted with God, the acting of their Faith was limited unto the Impoſition of all their ſins on the *head of the Sacrifice* by the high Prieſt, *Lev.* 16. By *his knowledge*, that is Faith in him, ſhall *my righteous Servant juſtifie many, for he ſhall bear their iniquities*, Iſa. 53. 11. That alone which Faith reſpects in Chriſt as unto the Juſtification of ſinners, is his *bearing their iniquities*. *Guilty convinced ſinners* look unto him by Faith, as thoſe who were ſtung with *fiery Serpents* did to the *Brazen Serpent*; that is, as he was lifted up on the Croſs, *Joh.* 3. 14, 15. So did he himſelf expreſs the nature and actings of Faith in our Juſtification, *Rom.* 3. 24, 25. *Being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through Faith in his Blood.* As he is a Propitiation, as he ſhed his Blood for us, as we have Redemption thereby, he is the peculiar Object of our Faith, with reſpect unto our Juſtification. See to the ſame purpoſe, *Rom.* 5. 9, 10. *Epheſ.* 1. 7. *Col.* 1. 14. *Epheſ.* 2. 13, 14, 15, 16. *Rom.* 8. 3, 4. *He was made ſin for us who knew no ſin, that we might be made the Righteouſneſs of God in him*, 2 Cor. 5. 21. That which we ſeek after in Juſtification is a Participation of the Righteouſneſs of God; to be made the Righteouſneſs of God, and that not *in our ſelves* but *in another*, that is in Chriſt Jeſus. And that alone which is propoſed unto our Faith as the means and cauſe of it, is, his *being made ſin* for us, or a Sacrifice for ſin, wherein all the *Guilt* of our ſins was laid on him, and he bare all our Iniquities. This therefore is its peculiar Object herein. And wherever in the Scripture we are directed to ſeek for the *forgiveneſs of ſins* by the Blood of Chriſt, receive the Atonement, to be juſtified through the Faith of him as crucified, the Object of Faith in Juſtification is limited and determined.

But it may be pleaded in Exception unto the Teſtimonies, that

that no one of them doth affirm, that we are justified by Faith in the Blood of Christ alone; so as to exclude the consideration of the other Offices of Christ and their actings, from being the Object of Faith in the same manner, and unto the same ends, with his *Sacerdotal Office*, and what belongs thereunto, or is derived from it.

Answ. This exception derives from that common Objection against the Doctrine of *Justification by Faith alone*; namely that, That *exclusive term alone*, is not found in the Scripture, or in any of the Testimonies that are produced for Justification by Faith. But it is replyed with sufficient evidence of Truth, that although the word be not found *Syllabically* used unto this purpose; yet there are exceptive Expressions *equivalent* unto it, as we shall see afterwards. It is so in this particular instance also. For (1) whereas our Justification is expresly ascribed unto our *Faith in the Blood of Christ*, as the Propitiation for our Sins, unto our believing in him as *Crucified* for us, and it is no where ascribed unto our receiving of him as King, Lord, or Prophet; it is plain, that the former Expressions are virtually exclusive of the later consideration. (2) I do not say, That the consideration of the *Kingly* and *Prophetical* Offices of Christ is *excluded* from our Justification, as *works* are excluded in Opposition unto Faith and Grace. For they are so excluded, as that we are to exercise an act of our minds in their *positive Rejection*, as saying, Get you hence, you have no Lot nor Portion in this matter. But as to these Offices of Christ, as to the Object of Faith as Justifying, we say only that they are not *included* therein. For so to believe to be justified by his Blood, as to exercise a positive act of the mind, excluding a compliance with his other Offices, is an impious Imagination.

3. Neither the Consideration of these *Offices* themselves, nor of any of the *peculiar Acts* of them, are suited to give the Souls and Consciences of convinced Sinners, that *Relief* which

which they seek after in Justification. We are not in this whole cause to lose out of our Eye, the *state of the Person* who is to be justified, and what it is he doth seek after, and ought to seek after, therein. Now this is *Pardon of Sin*, and *Righteousness before God alone.* That therefore, which is no way suited to give or tender this *Relief* unto him, is not, nor can be the Object of his Faith, whereby he is justified in that exercise of it, whereon his justification doth depend. This Relief it will be said, is to be had in Christ alone; it is true, but under what Consideration? For the sole design of the Sinner, is how he may *be accepted with God*, be at peace with him, have *all his wrath turned away*, by a Propitiation or Attonement. Now this can no otherwise be done, but by the acting of some one, *towards God*, and with God on his behalf; for it is about the turning away of Gods Anger, and Acceptance with him, that the enquiry is made. It is by the Blood of Christ, that we are *made nigh*, who were *far off*; Eph. 2. 13. By the Blood of Christ are we *Reconciled* who were *Enemies*; v. 16. By the *Blood of Christ* we have Redemption. *Rom.* 3. 24, 25. *Eph.* 1. 7. &c. This therefore, is the Object of Faith.

All the actings of the Kingly and Prophetical Offices of Christ, are all of them *from God*, that is in the Name and Authority of God *towards us.* Not any one of them is *towards God on our behalf*, so as that by vertue of them, we should expect *Acceptance* with God. They are all *Good*, *Blessed*, *Holy*, in themselves, and of an eminent tendency unto the Glory of God in our Salvation: Yea, they are no less necessary unto our Salvation to the praise of Gods Grace, then are the Attonement for Sin and Satisfaction which he made; for from them is the way of life Revealed unto us, Grace communicated, our Persons sanctified, and the Reward bestowed. Yea, in the exercise of his *Kingly power* doth

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the Lord Christ doth pardon and justifie Sinners. Not that he did as a *King* constitute the Law of Justification, for it was given and established in the first Promise, and he came to put it in Execution; *Joh.* 3. 16. But in the vertue of his Attonement and Righteousness imputed unto them, he doth both pardon and justifie Sinners. But they are the acts of his *Sacerdotal Office alone*, that respect God on our behalf. Whatever he did on Earth with God for the Church, in Obedience, Suffering, and Offering up of himself, whatever he doth in Heaven in Intercession, and Appearance in the presence of God for us, it all entirely belongs unto his *Priestly Office*. And in these things alone doth the Soul of a convinced Sinner find *Relief*, when he seeks after Deliverance from the state of Sin and Acceptance with God. In these therefore alone the peculiar Object of his Faith, that which will give him Rest and Peace, must be comprized. And this last consideration is of it self sufficient to determine this difference.

Sundry things are Objected against this Assertion, which I shall not here at large discuss, because what is material in any of them, will occur on other occasions, where its consideration will be more proper. In general it may be pleaded, that *Justifying Faith* is the same with *saving Faith*; nor is it said, that we are justified by this or that part of Faith, but by Faith in General, that is, as taken essentially for the entire Grace of Faith. And as unto Faith in this sense, not only a respect unto Christ in all his Offices, but *Obedience* it self also is included in it, as is evident in many places of the Scripture. Wherefore there is no Reason why we should limit the Object of it, unto the Person of Christ as acting in the discharge of his Sacerdotal Office, with the Effects and Fruits thereof.

Answ. 1. *Saving Faith*, and *Justifying Faith* in any Believer are one and the same, and the Adjuncts of Saving and Justifying are but external Denominations, from its distinct Ope-

Operations and Effects. But yet *Saving Faith* doth act in a peculiar manner, and is of peculiar use in Justification, such as it is not of under any other Consideration whatever. Wherefore (2) Although *Saving Faith* as it is described in General, do ever include *Obedience*, not as its Form or Essence, but as the necessary *Effect* is included in the *cause*, and the Fruit in the Fruit-bearing juyce, and is often mentioned as to its Being and Exercise, where there is no express mention of Christ, his Blood, and his Righteousness, but is applied unto all the Acts, Duties, and Ends of the Gospel; yet this proves not at all, but that as unto its *Duty*, Place, and acting in our *Justification*, it hath a peculiar Object. If it could be proved, that where Justification is ascribed unto Faith, that there it hath any other Object assigned unto it, as that which it rested in for the pardon of Sin and Acceptance with God, this Objection were of some force. But this cannot be done. (3) This is not to say, that we are justified by *a part of Faith*, and not by it as considered essentially; for we are justified by the *entire Grace of Faith*, acting in such a peculiar way and manner; as others have observed. But the Truth is, we need not insist on the Discussion of this Enquiry. For the true meaning of it is, not whether any thing of Christ is to be excluded from being the Object of Justifying Faith, or of Faith in our Justification, but what *in and of our selves* under the name of *receiving Christ*, as our Lord and King is to be admitted unto an *Efficiency* or *Conditionality* in that work. As it is granted, that justifying Faith is the *receiving of Christ*, so whatever belongs unto the Person of Christ, or any Office of his, or any Acts in the discharge of any Office, that may be reduced unto any cause of our Justification, the meritorious, procuring, material, formal, or manifesting cause of it, is so far as it doth so, freely admitted to belong unto the Object of Justifying Faith. Neither will I contend with any upon this disadvantageous

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ſtating of the Queſtion, *What of Chriſt is to be eſteemed the Object of Juſtifying Faith*, and what is not ſo. For the thing intended is only this; whether our *own Obedience*, diſtinct from Faith, or included in it, and in like manner *as Faith*, be the condition of our Juſtification before God. This being that which is intended, which the other queſtion is but invented to lead unto a compliance with, by a more ſpecious pretence then in it ſelf it is capable of under thoſe terms, it ſhall be examined and no otherwiſe.

CHAP. IV.

Of Juſtification, the notion and ſignification of the Word in the Scripture.

UNto the right underſtanding of the *nature of Juſtification*, the proper ſenſe and ſignification of theſe words themſelves, *Juſtification* and to *juſtifie*, is to be enquired into. For until that is agreed upon, it is impoſſible that our Diſcourſes concerning the thing it ſelf ſhould be freed from equivocation. Take words in various ſenſes, and all may be true that is contradictorily affirmed or denied concerning what they are ſuppoſed to ſignifie. And ſo it hath actually fallen out in this caſe, as we ſhall ſee more fully afterwards. Some taking theſe words in *one ſenſe*, ſome in *another*, have appeared to deliver contrary Doctrines concerning the thing it ſelf, or our Juſtification before God; who yet have *fully agreed* in what the proper determinate ſenſe or ſignification of the words doth import. And therefore the true meaning of them hath been declared and vindicated already by many. But whereas the right ſtating hereof, is of more mo-

ment unto the Determination of what is principally controverted about the Doctrine it self, or the thing signified, than most do apprehend; and *something at least* remains to be added for the Declaration and Vindication of the import and only signification of these words in the Scripture, I shall give an account of my observations concerning it, with what diligence I can.

The *Latine Derivation* and Composition of the word *Justificatio* would seem to denote an internal change from inherent Unrighteousness, unto Righteousness likewise inherent; by a Physical motion, and Transmutation, as the *Schoolmen* speak. For such is the signification of words of the same Composition. So *Sanctification*, *Mortification*, *Vivification*, and the like do all denote a real internal Work on the Subject spoken of. Hereon in the whole *Roman School*, Justification is taken for *Justifaction*, or the making of a man to be *inherently* Righteous by the infusion of a principle or habit of Grace, who was before *inherently* and habitually unjust and unrighteous. Whilst this is taken to be the proper signification of the word; we neither do, nor can speak *ad idem* in our Disputations with them about the cause and nature of that Justification, which the Scripture teacheth.

And this appearing sense of the Word possibly deceived some of the Antients, as *Austin* in particular, to declare the Doctrine of free *gratuitous sanctification*, without respect unto any Works of our own, under the name of *Justification*. For neither he nor any of them, ever thought of a *Justification* before God, consisting in the pardon of our sins and the Acceptation of our Persons as Righteous, by vertue of any *inherent habit of Grace* infused into us, or acted by us. Wherefore the subject matter must be determined by the *Scriptural use* and signification of these words, before we can speak properly or intelligibly concerning it. For if to *Justifie* men in the Scripture, signifie to make them *subjectively*

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and inherently Righteous, we muſt acknowledge a miſtake in what we Teach concerning the nature and cauſes of Juſtification. And if it ſignifie no ſuch thing, all their Diſputations about Juſtification by the *infuſion of Grace* and inherent Righteouſneſs thereon fall to the Ground. Wherefore all Proteſtants (and the Socinians all of them comply therein) do affirm that the uſe and ſignification of theſe words is *Forenſick*, denoting an Act of Juriſdiction. Only the Socinians, and ſome others would have it to conſiſt in the pardon of ſin only, which indeed the word doth not at all ſignifie. But the ſenſe of the word, is to Aſſoil, to Acquit, to Declare and pronounce Righteous upon a Trial, which in this caſe, the pardon of Sin doth neceſſarily accompany.

Juſtificatio and *Juſtifico* belong not indeed unto the *Latine Tongue*; nor can any good Authour be produced who ever uſed them, for the *making of him inherently Righteous* by any means who was not ſo before. But whereas theſe words were coyned and framed to ſignifie ſuch things as are intended, we have no way to determine the ſignification of them, but by the conſideration of the nature of the things, which they were invented to declare and ſignifie. And whereas in this *Language* theſe words are derived from *Jus* and *Juſtum*, they muſt reſpect an *Act of Juriſdiction*, rather then a *Phyſical Operation* or infuſion. *Juſtificari* is *Juſtus cenſeri, pro juſto haberi*; to be eſteemed, accounted or adjudged Righteous. So a Man was made *Juſtus Filius* in Adoption unto him, by whom he was Adopted: Which what it is, is well declared by *Budæus. Cajus lib. 2. F. de Adopt. De Arrogatione loquens*——; *Is qui adoptat rogatur, id eſt, interrogatur, an velit eum quem adopturus ſit, Juſtum ſibi Filium eſſe. Juſtum* (ſaith he) *intelligo non verum, ut aliqui cenſent, ſed omnibus partibus ut ita dicam Filiationis, veri Filij vicem obtinentem, naturalis & legitimi Filij loco ſedentem.* Wherefore as by Adoption, there is no internal *inherent* change made in the

Person Adopted; but by vertue thereof he is *esteemed* and *adjudged* as a true Son, and hath all the rights of a legitimate Son; so by *Justification*, as to the importance of the word, a man is only esteemed, declared and pronounced Righteous, as if he were compleatly so. And in the present case, *Justification* and *gratuitous Adoption* are the same Grace for the substance of them, *Joh.* 1. 12. only respect is had in their different denomination of the same Grace, unto different effects or priviledges that ensue thereon.

But the true and genuine signification of these words is to be determined from those in the Original languages of the Scripture which are expounded by them. In the *Hebrew* it is צדק This the *Lxx.* render by δικαιον ἀποφαίνω *Job.* 27. 5. δικαιόω ἀποφαίνομαι, *Chap.* 13. 18. δικαιον κείνω *Prov.* 17. 15. To shew or *declare one Righteous*; *to appear Righteous*; *to judge any one Righteous.* And the sense may be taken from any one of them, as *Chap.* 13. 18. הנה נא ערכתי משפט ידעתי כי־אני אצדק *Behold now I have ordered my cause, I know that I shall be justified.* The ordering of his cause, (his *Judgment*) his cause to be judged on, is his preparation for a sentence, either of Absolution or Condemnation; and hereon his confidence was that he should be Justified, that is, *absolved, acquitted, pronounced Righteous.* And the sense is no less pregnant in the other places; commonly they render it by δικαιόω, whereof I shall speak afterwards.

Properly it denotes an Action towards another, (as Justification, and to justifie do) in *Hiphil* only: and a reciprocal Action of a man on himself in *Hithpael* התצדיק. Hereby alone is the true sense of these words determined. And I say that in no place, or on any occasion, is it used in that *Conjugation* wherein it denotes an *Action towards another*, in any other sense, but to absolve, acquit, esteem, declare, pronounce Righteous, or to *impute Righteousness*, which is the *Forensick sense* of the word we plead for; that is its constant use and signi-

signification, nor doth it ever once signifie to make inherently Righteous; much less to pardon or forgive, so vain is the pretence of some that Justification consists only in the pardon of Sin, which is not signified by the Word in any one place of Scripture. Almost in all places this sense is absolutely unquestionable; nor is there any more then *one* which will admit of any debate, and that on so faint a pretence as cannot prejudice its constant use and signification in all other places. Whatever therefore an *infusion of inherent Grace* may be, or however it may be called, *Justification it is not*, it cannot be; the Word no where signifying any such thing. Wherefore those of the *Church of Rome* do not so much oppose Justification by Faith through the Imputation of the Righteousness of Christ, as indeed deny that there is any such thing as *Justification*. For that which they call the *first Justification*, consisting in the *infusion of a principle of inherent Grace*, is no such thing as Justification. And their *second Justification* which they place in the merit of Works wherein Absolution or pardon of Sin, hath neither place nor consideration, is inconsistent with Evangelical Justification, as we shall shew afterwards.

This Word therefore, whether the act of God towards men, or of men towards God, or of men among themselves, or of one towards another be expressed thereby, is always used in a *Forensick sense*, and doth not denote a *Physical operation*, Transfusion or Transmutation. 2 *Sam.* 15. 4. If any man hath *a Suit or Cause let him come to me*, והצדקתיו *and I will do him Justice*; I will Justifie him, judge in his Cause and pronounce for him. Deut. 25. 1. *If there be a Controversie among men, and they come to Judgment, that the Judges may judge them,* והצדיקו את הצדיק *they shall justifie the Righteous*, pronounce sentence on his side, whereunto is opposed והרשיעו את הרשע *and they shall condemn the wicked*; *make him wicked*, as the Word signifies; that is, judge, declare and pronounce

nounce him wicked, whereby he becomes ſo judicially, and in the eye of the Law; as the other is made Righteous, by declaration and acquitment. He doth not ſay this ſhall pardon the Righteous, which to ſuppoſe would overthrow both the *Antitheſis* and deſign of the place. And הרשיע is as much to *infuſe wickedneſs* into a man, as הצדיק is to *infuſe a principle of Grace* or Righteouſneſs into him. The ſame *Antitheſis* occurs; *Prov.* 17. 15. מצדיק רשע ומושיע צדיק *He that juſtifieth the wicked, and condemneth the Righteous.* Not he that maketh the *wicked inherently Righteous*, not he that changeth him *inherently* from Unrighteous unto Righteouſneſs: But he that without any Ground, Reaſon or Foundation acquits him in Judgment, or *declares* him to be Righteous, is an Abomination unto the Lord. And although this be ſpoken of the Judgment of men, yet the Judgment of God alſo is according unto this Truth. For although he *Juſtifieth the Ungodly*, thoſe who are ſo in themſelves; yet he doth it on the ground and conſideration of a *perfect Righteouſneſs* made theirs by Imputation; and by another act of his Grace, that they may be meet Subjects of this Righteous Favour, really and *inherently changeth* them from Unrighteouſneſs unto Holineſs, by the Renovation of their Natures: And theſe things are ſingular in the actings of God, which nothing amongſt men hath any Reſemblance unto or can repreſent. For the *Imputation of the Righteouſneſs of Chriſt*, unto a Perſon in himſelf ungodly unto his Juſtification, or that he may be acquitted, abſolved, and declared Righteous, is built on ſuch Foundations, and procedeth on ſuch Principles of Righteouſneſs, Wiſdom, and Soveraignty, as have no place among the actions of men, nor can have ſo, as ſhall afterwards be declared. And moreover, when God doth Juſtifie the ungodly on the account of the Righteouſneſs imputed unto him, he doth at the ſame *inſtant*, by the power of his Grace, make him

him *inherently and ſubjectively Righteous or Holy*, which men cannot do one towards another. And therefore whereas mans *Juſtifying of the wicked*, is to juſtifie them in their wicked ways, whereby they are conſtantly made worſe and more obdurate in evil; when God juſtifies the ungodly, their change from perſonal unrighteouſneſs and unholineſs, unto Righteouſneſs and Holineſs, doth neceſſarily and infallibly accompany it.

To the ſame purpoſe is the word uſed; Iſa. 5. 23. *Which juſtifie the wicked for Reward.* Chap. 50.8. קריב מצדיקי. *He is near that juſtifieth me, who ſhall contend with me, let us ſtand together, who is my Adverſary, let him come near unto*; *Behold the Lord God will help me, who ſhall condemn me*; Where we have a full Declaration of the proper ſenſe of the Word, which is to acquit and pronounce Righteous on a Trial. And the ſame ſenſe is fully expreſſed in the former *Antitheſis*. 1 Kings. 8. 31, 32. *If any man treſpaſs againſt his Neighbour, and an Oath be laid upon him to cauſe him to ſwear, and the Oath came before thine Altar in this Houſe; then hear thou in Heaven and do, and judge thy Servants,* להרשיע רשע *to condemn the wicked*, to charge his wickedneſs on him, to bring his way on his head, ולהצדיק צדיק *and to juſtifie the Righteous.* The ſame words are repeated 2 *Chron.* 6. 22, 23. *Pſal.* 82. 3. עני ודש הצדיקו Do juſtice to the Afflicted and Poor; that is, *juſtifie them* in their cauſe againſt Wrong and Oppreſſion. Exod. 23. 7. לא אצדיק רשע *I will not juſtifie the wicked*; abſolve, acquit, or pronounce him Righteous. Job. 27. 5. חלילה לי אם אצדיק אתכם *Be it far from me that I ſhould juſtifie you*, or pronounce ſentence on your ſide, as if you were Righteous. *Iſa.* 53. 11. By his knowledge my Righteous ſervant יצדוק ſhall *juſtifie many*; the reaſon whereof is added: *For he ſhall bear their Iniquities*, whereon they are abſolved and juſtified.

Once it is uſed in *Hithpael*, wherein a *reciprocal* action is denoted,

denoted, that whereby a man juſtifieth himſelf. *Gen.* 44. 16. And *Judah* ſaid, what ſhall we ſay unto my Lord? what ſhall we ſpeak ומה נצטדק *and how ſhall we juſtify our ſelves*, God hath found out our Iniquity? they could plead nothing why they ſhould be abſolved from Guilt.

Once the Participle is uſed to denote the outward *inſtrumental* cauſe of the Juſtification of others, in which place alone there is any doubt of its ſenſe. Dan. 12. 3. ומצדיקי הרבים; *And they that juſtify many*; namely, in the ſame ſenſe that the Preachers of the Goſpel are ſaid *to ſave themſelves and others.* 1 Tim. 4. 16. For men may be no leſs the Inſtrumental cauſes of the Juſtification of others, than of their Sanctification.

Wherefore although צדק in *Kal*, ſignifies *juſtum eſſe*, and ſometimes *juſte agere*, which may relate unto *inherent Righteouſneſs*; yet where any action towards another is denoted, this word ſignifies nothing, but to *eſteem*, *declare*, *pronounce*, and *adjudge* any one abſolved, acquitted, cleared, juſtified: There is therefore no other kind of Juſtification once mentioned in the Old Teſtament.

Δικαιόω is the word uſed to the ſame purpoſe in the New Teſtament, and that alone. Neither is this word uſed in any good Author whatever, to ſignifie the making of a *man Righteous* by any applications to produce internal Righteouſneſs in him; but either to abſolve and acquit, to judge, eſteem, and pronounce Righteous, or on the contrary to *condemn* So *Suidas* Δικαιῶν δύο ἐστὶ, τὸ τιμωρεῖσθαι, καὶ τὸ δίκαιον νομίζειν. *It hath two ſignifications, to puniſh, and to account Righteous.* And he confirms this ſenſe of the word by Inſtances out of *Herodotus*, *Appianus*, and *Joſephus*. And again, δικαιῶσαι, αἰτιατικῇ, κατακρῖναι, κολάσαι, δίκαιον νομίσαι; *with an Accuſative caſe*, that is, when it reſpects and effects a Subject, a Perſon, it is *either to condemn and puniſh, or to eſteem and declare Righteous*; and of this latter ſenſe, he gives pregnant inſtances in the next words.

[illegible] mentions only the first signification. Δικαιούμενοι, [illegible] They never thought of any sense of this word, but in that of *Forensick*. And in our Language to be *Justified*, was commonly used formerly, for to be judged and sentenced; as it is still among the *Scots*. One of the Articles of Peace between the two Nations at the surrender of *Leith*, in the days of *Edward* the sixth was; *That if any one committed any thing, he should be justified by the Law, upon his Trial.* And in general δικαιοῦν is *Jus in judicio asserire*; and δικαιοῦσθαι, is *Jus sibi asseri*; *declarare*, *pronuntiare*; and how in the [illegible] is constantly opposed unto *condemnare*, we shall see immediately.

But we may more distinctly consider the use of this Word in the New Testament, as we have done that of צדיק in the Old; and that which we enquire concerning is, whether this word be used in the New Testament, in a *Forensick* sense to denote an Act of *Jurisdiction*, or in a *Physical sense* to express an internal change or mutation, the *infusion* of an *habit* of Righteousness, and the denomination of the person to be Righteous thereon; or whether it signifieth not pardon of sin. This we may lay aside; For surely no man was ever yet so fond, as to pretend that δικαιόω did signifie to [illegible] yet in it the only word apply'd to express our Justification in the New Testament. For if it be taken only in the former sense, then that which is pleaded for by those of the *Roman Church*, under the name of Justification, whatever it be, however good, useful and necessary, yet Justification it is not, nor can be so called; seeing it is a thing quite of another consideration than what alone is signified by that word. *Matth.* 11. 19. ἐδικαιώθη ἡ σοφία; *Wisdom is justified* of her Children, not made just, but approved and declared. *Chap.* 12. 37. ἐκ τῶν λόγων σου δικαιωθήσῃ *by thy words thou shalt be Justified*; not made just by them, but judged according to them, as is manifest in the Antithesis, ἐκ τῶν λόγων σου κατακριθήσῃ; *and by thy words*

words thou shalt be condemned. Luke. 7. 29. ἐδικαίωσαν τὸν θεὸν; *they justified God*; not surely by making him Righteous in himself, but by owning, avowing and declaring his Righteousness; Chap. 10. 29. ὁ θέλων δικαῦν ἑαυτὸν; *He willing to justifie himself*, to declare and maintain his own Righteousness. To the same purpose; Chap. 16. 15. ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς, ἐνώπιον τῶν ἀνθρώπων; *you are they that justifie your selves before men*, they did not make themselves *internally Righteous*, but approved of their own condition; as our Saviour declares in the place; *Chap.* 18. 14. The Publican went down δεδικαιωμένος Justified unto his House; that is acquitted, absolved, pardoned, upon the confession of his sin, and supplication for Remission. Act. 13. 38, 39. with Rom. 2. 13. οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. *The doers of the Law shall be justified.* The place declares directly the nature of our Justification before God, and puts the signification of the word out of question. For Justification *ensues*, as the whole effect of inherent Righteousness according unto the Law: And therefore it is not the *making of us Righteous*; which is irrefragable. It is spoken of God; Rom. 3. 4. ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου; *That thou mayest be justified in thy sayings*, where to ascribe any other sense to the word is Blasphemy. In like manner the same word is used, and in the same signification; 1 *Cor.* 4. 4. 1 *Tim.* 3. 16. *Rom.* 3. 20, 26, 28, 30. *Chap.* 4. 2, 5. *Chap.* 5. 1, 9. *Chap.* 6. 7. *Chap.* 8. 30. *Gal.* 2. 16, 17. *Chap.* 3. 11, 24. *Chap.* 5. 4. *Tit.* 3. 7. *Jam.* 2. 22, 24, 25. And in no one of these instances can it admit of any other signification, or denote the making of any man Righteous by the *infusion of an habit*, or *principle of Righteousness*, or any internal mutation whatever.

It is not therefore in many places of Scripture as *Bellarmine* grants, that the words we have insisted on, do signifie the declaration or *juridical pronuntiation* of any one to be Righteous, but in *all places* where they are used, they are capable

capable of no other but a *Forensick sense*; especially, is this evident where mention is made *of Justification before God*. And because in my judgment this one consideration doth sufficiently defeat all the pretences of those of the *Roman Church* about the nature of Justification, I shall consider what is exeepted against the observation insisted on, and remove it out of our way.

Lud. de Blanc. In his Reconciliatory endeavours on this Article of *Justification* (*Thes. de usu & acceptatione vocis, Justificandi*) grants unto the Papists, that the word δικαιόω doth in sundry places of the New Testament, signifie to *renew*, to *sanctifie*, to *infuse an habit of Holiness or Righteousness* according as they plead. And there is no reason to think but he hath grounded that concession on those instances, which are most pertinent unto that purpose. Neither is it to be expected that a better countenance will be given by any unto this concession, then is given it by him. I shall therefore examine *all the instances* which he insists upon unto this purpose, and leave the determination of the difference unto the judgment of the Reader. Only I shall premise that which I judge not an unreasonable demand; namely, That if the signification of the word in any, or all the places which he mentions, should seem *doubtful* unto any (as it doth not unto me) that the uncertainty of a very few places, should not make us question the proper signification of a word, whose sense is determined in so many, wherein it is clear and unquestionable. The first place he mentioneth, is that of the Apostle *Paul himself*, Rom. 8. 30. *Moreover whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified them he also glorified.* The reason whereby he pleads that by *justified* in this place, an *internal work of inherent Holiness* in them that are predestinated is designed, is this and no other. *It is not*, saith he, *likely that the Holy Apostle in this enumeration of gracious Priviledges,*

would omit the mention of our Sanctification by which we are freed from the service of sin, and adorned with true internal Holiness and Righteousness: But this is utterly omitted, if it be not comprized under the name and title of being Justified; For it is absurd with some, to refer it unto the Head of Glorification.

Answ. (1) The Grace of *Sanctification*, whereby our natures are spiritually washed, purified and endowed with a principle of life, Holiness and Obedience unto God, is a Priviledge unquestionably great and excellent, and without which none can be saved. Of the same nature also is our *Redemption* by the Blood of Christ. And both these doth this Apostle in other places without number, declare, commend, and insist upon. But that he *ought* to have introduced the mention of them, or either of them in this place, seeing he hath not done so, I dare not judge.

2. If our *Sanctification* be included or intended in any of the Priviledges here expressed, there is none of them, *Predestination* only excepted, but it is more probably to be reduced unto, than unto that of being justified. Indeed in *Vocation* it seems to be included expressly. For whereas it is *effectual Vocation*, that is intended wherein an Holy principle of spiritual life, or Faith it self is communicated unto us, our *Sanctification* radically, and as the effect in its adæquate immediate cause is contained in it. Hence we are said to *be called to be Saints*; Rom. 1. 7. which is the same with being *Sanctified in Christ Jesus*. 1 Cor. 1. 2. And in many other places is *Sanctification* included in *Vocation*.

3. Whereas our Sanctification in the *infusion of a principle of spiritual life*, and the actings of it unto an encrease in duties of Holiness, Righteousness and Obedience, is that, whereby we are made meet for Glory, and is of the same nature essentially with Glory it self, whence its advances in us, are said to be from *Glory to Glory*; 2 Cor. 3. 18. and

Glory

Glory it ſelf is called the *Grace of life*; 1 Pet. 3. 7. It is much more properly expreſſed by our being *Glorified*, than by being *Juſtified*, which is a Priviledge quite of another nature. However it is evident, that there is no reaſon why we ſhould depart from the general uſe and ſignification of the Word, no circumſtance in the Text compelling us ſo to do.

The next place that he gives up unto this ſignification is 1 Cor. 6. 11. *Such were ſome of you, but you are waſhed, but ye are Sanctified, but ye are Juſtified in the name of our Lord Jeſus, and by the Spirit of our God*; That by *Juſtification* here, the *infuſion* of an inherent principle of Grace making us inherently Righteous, is intended, he endeavoureth to prove by three Reaſons. (1) *Becauſe Juſtification is here aſcribed unto the Holy Ghoſt, ye are juſtified by the Spirit of our God. But to renew us is the proper work of the Holy Spirit.* (2) *It is manifeſt*, he ſays, *That by Juſtification, the Apoſtle doth ſignifie ſome change in the Corinthians, whereby they ceaſed to be what they were before. For they were Fornicators and Drunkards, ſuch as could not inherit the Kingdom of God, but now were changed, which proves a real inherent work of Grace, to be intended.* (3) *If Juſtification here ſignifie nothing, but to be abſolved from the puniſhment of ſin, then the reaſoning of the Apoſtle will be infirm and frigid. For after he hath ſaid that which is greater, as heightning of it, he addeth the leſs: For it is more to be waſhed, then merely to be freed from the puniſhment of ſin.*

Anſw. 1. All theſe reaſons prove not, that it is the ſame to be *Sanctified* and to be *Juſtified*, which muſt be, if that be the ſenſe of the latter, which is here pleaded for. But the Apoſtle makes an expreſs diſtinction between them, and as this *Author* obſerves, proceeds from one to another by an aſcent from the leſſer to the greater. And the infuſion of an habit or principle of Grace, or Righteouſneſs Evangelical, whereby we are *inherently* Righteous, by which he explains

plains our being justified in this place, is our *Sanctification* and nothing else. Yea, and *Sanctification* is here distinguished from *washing*; *but ye are washed, but ye are Sanctified*; So as that it peculiarly in this place denotes positive habits of Grace and Holiness: Neither can he declare the nature of it, any way different from what he would have expressed by, being Justified.

2. *Justification* is ascribed unto the *Spirit of God*, as the principal efficient cause of the Application of the Grace of God and Blood of Christ, whereby we are Justified, unto our Souls and Consciences. And he is so also of the *operation* of that Faith whereby we are Justified; whence, although we are said to be justified by him, yet it doth not follow that our Justification consists in the Renovation of our natures.

3. The change and mutation that was made in these *Corinthians*, so far as it was *Physical* in effects inherent, (as such there was) the Apostle expressly ascribes unto their *washing* and *Sanctification*; So that there is no need to suppose this change to be expressed by their being *Justified*. And in the real change asserted, that is, in the *Renovation of our Natures*, consists the true entire work and nature of our *Sanctification*. But whereas by reason of the vitious habits and practices mentioned, they were in a state of *Condemnation*, and such as had no right unto the Kingdom of Heaven, they were by their *Justification* changed and transferred out of that state into another, wherein they had peace with God, and right unto life Eternal.

4. The third reason proceeds upon a mistake; namely, That to be *justified*, is only to be *freed from the punishment due unto sin*. For it comprizeth both the *Non-imputation* of sin, and the *Imputation of Righteousness*, with the priviledge of Adoption and right unto the Heavenly Inheritance, which are inseparable from it. And although it doth not appear

that

that the Apostle in the enumeration of these Priviledges, did intend a process from the *lesser* unto the *greater*; nor is it safe for us to compare the unutterable effects of the Grace of God by Christ Jesus, such as *Sanctification* and *Justification* are, and to determine which is *greatest*, and which is *least*; yet following the conduct of the Scripture, and the due consideration of the things themselves, we may say that in this life we can be made partakers of no greater Mercy or Priviledge, than what consists in our *Justification*. And the Reader may see from hence, how impossible it is to produce any one place wherein the words, *Justification*, and *to justifie*, do signifie a real internal Work and Physical operation; in that this *learned man*, a person of more then ordinary perspicuity, candor and judgment, designing to prove it, insisted on such instances, as give so little countenance unto what he pretended. He adds, *Tit.* 3. 5, 6, 7. *Not by works of Righteousness which we have done, but according unto his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his Grace, we should be made Heirs according unto the hope of Eternal life.* The argument which he alone insists upon to prove, that by Justification here, an *infusion of internal Grace* is intended, is this; That the Apostle affirming first, *that God saved us, according unto his Mercy by the washing of Regeneration, and renewing of the Holy Ghost, and afterwards affirming that we are Justified by his Grace, he supposes it necessary, that we should be Regenerate and renewed, that we may be justified; and if so, then our Justification contains and comprises our Sanctification also.*

Answ. The plain truth is, the Apostle speaks not one word of the *Necessity* of our *Sanctification*, or *Regeneration*, or *Renovation* by the Holy Ghost, *antecedently* unto our Justification, a supposition whereof contains the whole force of this Argument.

Argument. Indeed he assigns our *Regeneration, Renovation,* and *Justification* all the means of our Salvation, all equally from Grace and Mercy, in opposition unto any works of our own, which we shall afterwards make use of. Nor is there intimated by him, any order of *precedency*, or connexion between the things that he mentions, but only between Justification and Adoption; Justification having the priority in order of nature; *that being justified by his Grace, we should be Heirs according to the hope of Eternal life.* All the things he mentions are inseparable. No man is Regenerate or renewed by the Holy Ghost, but withal he is justified. No man is justified, but withal he is renewed by the Holy Ghost. And they are all of them equally of Soveraign *Grace* in God in opposition unto any works of Righteousness that we have wrought. And we plead for the freedom of Gods Grace in Sanctification, no less then in justification. But that it is necessary that we should be Sanctified that we may be justified before God, who justifieth the ungodly; the Apostle says not in this place, nor any thing to that purpose; neither yet if he did so, would it at all prove, that the *signification* of that expression to be justified, is to be sanctified, or to have inherent Holiness and Righteousness wrought in us. And these Testimonies would not have been produced to prove it, wherein these things are so expresly distinguished, but that there are none to be found of more force or evidence.

The last place wherein he grants this signification of the word *δικαιοω* is Revel. 22. 11. ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, *qui Justus est, Justificetur adhuc*; which place is pleaded by all the *Romanists*. And our Author says, they are but few among the Protestants who do not acknowledge that the word cannot be here used in a *Forensick* sense, but that to be justified, is to go on and encrease in Piety and Righteousness.

Answ. But (1.) There is a great objection lies in the way of any Arguments from these words, namely, from the *vari-*

ous

ous Reading of the place. For many antient Copies read not ὁ δίκαιος δικαιοσύνην ἔτι; which the vulgar renders *Justificetur adhuc*, but δικαιοσύνην ποιησάτω ἔτι *Let him that is Righteous work Righteousness still*, as doth the Printed Copy which now lyeth before me. So it was in the Copy of the *Complutensian* Edition which *Stephens* commends above all others; and in one more antient Copy that he used. So it is in the *Syriack* and *Arabick* published by *Huterus*, and in our own *Polyglot*. So *Cyprian* reads the words *de bono patientiæ*; *Justus autem adhuc justiora faciat, similiter & qui sanctus sanctiora.* And I doubt not but that is the true reading of the place; δικαιούσθω being supplied by some to comply with ἁγιασθήτω that ensues. And this phrase of δικαιοσύνην ποιεῖν is peculiar unto this Apostle, being no where used in the New Testament, (nor it may be in any other Author) but by him. And he useth it expressly; 1 Epist. 2. 29. and Chap. 3. 7. where those words, ὁ ποιῶν δικαιοσύνην δίκαιός ἐστι, do plainly contain what is here expressed. (2) To be *justified*, as the word is rendred by the vulgar, *let him be justified more* (as it must be rendred, if the word δικαιοθήτω be retained) respects an act of God, which neither in its beginning nor continuation is prescribed unto us as a duty, nor is capable of *increase in degrees* as we shall shew afterwards. (3) Men are said to be δίκαιοι generally from *inherent Righteousness*; and if the Apostle had intended Justification in this place, he would not have said ὁ δίκαιος but ὁ δικαιωθείς. All which things prefer the *Complutensian*, *Syriack*, and *Arabick*, before the vulgar reading of this place. If the vulgar reading be retained, no more can be intended, but that he who is *Righteous*, should so proceed in working Righteousness, as to secure his justified estate unto himself, and to manifest it before God and the World.

Now whereas the words δικαιόω and δικαιόομαι are used 36 times in the *New Testament*, these are all the places, whereunto any exception is put in against their *Forensick* significa-

And how ineffectual these exceptions are, is evident unto any impartial Judge.

Some other Considerations may yet be made use of and pleaded to the same purpose: Such is the opposition that is made between *Justification* and *Condemnation*; So is it, *Isa.* 50. 8, 9. *Prov.* 17. 15. *Rom.* 5. 16, 18. *Chap.* 8. 33, 34. and in sundry other places, as may be observed in the preceding enumeration of them. Wherefore as *Condemnation* is not the infusing of an habit of wickedness into him that is condemned; nor the making of him to be *inherently wicked*, who was before Righteous; but the passing a sentence upon a man with respect unto his wickedness; no more is *Justification* the change of a person from inherent unrighteousness unto Righteousness, by the infusion of a principle of Grace, but a sentential Declaration of him to be Righteous.

Moreover, the thing intended is frequently declared in the Scripture by other *equivalent* terms, which are absolutely exclusive of any such sense, as the *infusion of an habit of Righteousness*; So the Apostle expresseth it by the *Imputation of Righteousness without Works*; Rom. 4. 6, 11. And calls it the *Blessedness*, which we have by the pardon of sin, and the covering of Iniquity in the same place. So it is called *Reconciliation with God*; Rom. 5. 9, 10. To be justified by the Blood of Christ, is the same with being *Reconciled by his Death. Being now justified by his Blood, we shall be saved from wrath by him. For if when we were Enemies we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his life.* See 2 Cor. 5. 20, 21. *Reconciliation is not the infusion of an habit of Grace*, but the effecting of peace and love, by the removal of all enmity and causes of offence. To *save*, and *Salvation* are used to the same purpose. He shall *save his people* from their sins; *Matth.* 1. 21. is the same, with, *by him all that believe are justified from all things from which they could not be justified by the Law of* Moses.

Act.

Act. 13. 39. That of Gal. 2. 16. *We have believed that we might be justified by the Faith of Christ, and not by the Works of the Law*, is the same with Act. 15. 11. *But we believe that through the Grace of our Lord Jesus Christ, we shall be saved even as they*; Ephes. 2. 8, 9. *By Grace ye are saved, through Faith, and not of Works*; is so to be justified. So it is expressed by pardon, or the *Remission of Sins*, which is the effect of it; Rom. 4. 5, 6. *By receiving the Atonement*; Chap. 5. 11. not *coming into Judgment* or Condemnation; Joh. 5. 24. *Blotting out sins and Iniquities*; *Isa.* 43. 25. *Psal.* 51. 9. *Isa.* 44. 22. *Jer.* 18. 23. *Act.* 3. 19. *Casting them into the bottom of the Sea*; *Micah.* 7. 19. and sundry other expressions of an alike importance. The Apostle declaring it by its effects, says, Δίκαιοι κατασταθήσονται οἱ πολλοὶ· *Many shall be made Righteous*, Rom. 5. 19. Δίκαιος κριθήσεται, who on a juridical Trial in open Court, is absolved and declared Righteous.

And so it may be observed that all things concerning Justification are proposed in the Scripture under a *juridical Scheme*, or *Forensick* Tryal and Sentence. As (1) A *judgment* is supposed in it, concerning which, the *Psalmist* prays that it may not proceed on the terms of the Law, *Psal.* 143. 2. (2) The *Judge*, is God himself; Isa. 50. 7, 8. Rom. 8. 33. (3) The *Tribunal* whereon God sits in Judgment, is the *Throne of Grace*, *Heb.* 4. 16. Therefore will the Lord wait, that he may be gracious unto you, *and therefore will he be exalted, that he may have mercy upon you*; *for the Lord is a God of Judgment* Isa. 30. 18. (4) A *Guilty person*. This is the Sinner, who is ὑπόδικος τῷ Θεῷ, so guilty of sin, as to be *obnoxious* to the Judgment of God; τῷ δικαιώματι τοῦ Θεοῦ. *Rom.* 3. 19. *Chap.* 1. 32. whose *mouth is stopped* by Conviction. (5) *Accusers* are ready to propose and promote the charge against the guilty person; These are the Law, *Joh.* 5. 45. and *Conscience*, *Rom.* 2. 15. and *Sathan* also, *Zach.* 3. 2. *Rev.* 12. 10. (6) The *Charge* is admitted and drawn up into an *Hand-*

writing in form of Law, and is laid before the Tribunal of the Judge in Bar, to the Deliverance of the Offender. *Col.* 2. 14. (7) A *Plea* is prepared in the Gospel for the guilty person. And this is Grace, through the Blood of Christ, the Ransome paid, the Atonement made, the Eternal Righteousness brought in by the Surety of the Covenant. *Rom.* 3. 23, 24, 25. *Dan.* 9. 24. *Eph.* 1. 7. (8) Hereunto alone *the Sinner betakes himself*, renouncing all other *Apologies* or defensatives whatever. *Psal.* 130. 2, 3. *Psal.* 143. 2. *Job.* 9. 2, 3. *Chap.* 42. 5, 6, 7. *Luk.* 18. 13. *Rom.* 3. 24, 25. *Chap.* 5. 11, 16, 17, 18, 19. *Chap.* 8. 1, 2, 3. *ver.* 32. 33. *Isa.* 53. 5, 6. *Heb.* 9. 13, 14, 15. *Chap.* 10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. 1 *Pet.* 2. 24. 1 *Joh.* 1. 7. Other Plea for a Sinner before God there is none. He who knoweth God and himself, will not provide or betake himself unto any other. Nor will he as I suppose trust unto any other defence, were he sure of all the Angels in Heaven to plead for him. (9) To make this Plea effectual we have an *Advocate* with the Father, and he pleads his own propitiation for us. 1 *Joh.* 2. 1, 2. (10) The *Sentence* hereon is Absolution, on the account of the Ransome, Blood or Sacrifice and Righteousness of Christ; with Acceptation into favour, as persons approved of God. *Job.* 33. 24. *Psal.* 32. 1, 2. *Rom.* 3. 23, 24, 25. *Chap.* 8. 1, 33, 34. 2 *Cor.* 5. 21. *Gal.* 3. 13, 14.

Of what use the Declaration of this Process in the Justification of a Sinner may be, hath been in some measure before declared. And if many did seriously consider, that all these things do concur and are required unto the *Justification* of every one that shall be saved, it may be they would not have such slight thoughts of sin, and the way of Deliverance from the guilt of it, as they seem to have. From this Consideration did the Apostle learn that *Terror of the Lord*, which made him so earnest with men to seek after Reconciliation; 2 *Cor.* 5. 10, 11.

I had not so long insisted on the signification of the words in the Scripture, but that a right understanding of it, doth not only exclude the pretences of the *Romanists* about the infusion of an habit of Charity, from being the *formal cause* of our Justification before God, but may also give occasion unto some to take advice, into what place or consideration they can dispose their own *personal inherent Righteousness* in their Justification before him.

CHAP. V.

The Distinction of a first and second Justification Examined. The Continuation of Justification whereon it doth depend.

BEfore we enquire immediately into the *nature* and *causes* of Justification, there are some things yet previously to be considered, that we may prevent all Ambiguity and misunderstanding, about the Subject to be treated of. I say therefore that the *Evangelical Justification* which alone we plead about, is but one, and is at once compleated. About any other Justification before God but *one*, we will not contend with any. Those who can find out another, may as they please ascribe what they will unto it, or ascribe it unto what they will. Let us therefore consider what is offered of this nature.

Those of the *Roman Church* do ground their whole Doctrine of Justification upon a distinction of a *double Justification*, which they call the *first* and the *second*. The first Justification, they say, is the infusion or the Communication

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unto us of an *inherent principle* or habit of Grace or Charity. Hereby they say Original sin is *extinguished*, and all habits of sin are expelled. This Justification they say is by *Faith*, the Obedience and Satisfaction of Christ being the only *meritorious* cause thereof. Only they dispute many things about *preparations* for it, and *dispositions* unto it. Under those terms the *Council of Trent* included the Doctrine of the *Schoolmen* about *meritum de congruo*, as both *Hosius* and *Andradius* confess in the defence of that Council. And as they are explained, they come much to one; however the *Council* warily avoided the name of *merit*, with respect unto this their first Justification. And the *use of Faith* herein, (which with them is no more but a general assent unto Divine Revelation) is to bear the principal part in these *preparations*. So that to be *Justified by Faith* according unto them, is to have the mind prepared by this kind of believing to receive *Gratiam gratum facientem*, an habit of Grace expelling sin, and making us acceptable unto God. For upon this believing with those other Duties of *Contrition* and *Repentance* which must accompany it, it is meet and *congruous* unto Divine Wisdom, Goodness, and Faithfulness to give us that Grace whereby we are justified. And this according unto them is that Justification, whereof the Apostle *Paul* treats in his Epistles, from the procurement whereof he excludes all the *Works of the Law*. The *second Justification* is an effect or consequent hereof. And the proper formal cause thereof is *Good Works*, proceeding from this Principle of Grace and Love. Hence are they the Righteousness wherewith Believers are Righteous before God: Whereby they merit eternal life. The Righteousness of Works they call it, and suppose it taught by the Apostle *James*. This they constantly affirm to make us *justos ex injustis*, wherein they are followed by others. For this is the way that most of them take to salve the seeming repugnancy between the Apostle *Paul* and *James*. *Paul*

they

they ſay treats of the *firſt Juſtification* only, whence he excludes all Works, for it is by Faith in the manner before deſcribed. But *James* treats of the *ſecond Juſtification*, which is by good Works. So *Bellar. lib.* 2. *cap.* 16. and *lib.* 4. *cap.* 18. And it is the expreſs Determination of thoſe at *Trent. Seſſ.* 6. *cap.* 10. This diſtinction was coyned unto no other end, but to bring in Confuſion into the whole Doctrine of the Goſpel. Juſtification through the free Grace of God by Faith in the Blood of Chriſt is *evacuated* by it. Sanctification is turned into a Juſtification, and corrupted by making the fruits of it *meritorious*. The whole nature of *Evangelical Juſtification* conſiſting in the gratuitous pardon of Sin and the Imputation of Righteouſneſs, as the Apoſtle expreſly affirms, and the declaration of a Believing Sinner to be Righteous thereon, as the Word alone ſignifies, is utterly defeated by it.

Howbeit others have embraced this diſtinction alſo, though not *abſolutely* in their ſenſe. So do the *Socinians*. Yea it muſt be allowed in ſome ſenſe by all that hold *our inherent Righteouſneſs* to be the cauſe of, or to have any influence into our Juſtification before God. For they do allow of a Juſtification which in order of nature is *antecedent* unto Works truly Gracious and *Evangelical*. But *conſequential* unto ſuch Works, there is a Juſtification differing at leaſt *in degree*, if not *in nature* and kind upon the difference of its formal cauſe which is our new Obedience from the former. But they moſtly ſay, it is only the *continuation of our Juſtification* and the encreaſe of it as to degrees, that they intend by it. And if they may be allowed to turn *Sanctification* into *Juſtification*, and to make a progreſs therein, or an encreaſe thereof, either in the root or fruit to be a *new Juſtification*, they may make twenty Juſtifications as well as two for ought I know. For therein the *inward man is renewed day by day*. 2 Cor. 4. 16. and Believers go *from ſtrength to ſtrength*,

strength, are *charged from Glory to Glory*; 2 Cor. 3. 18. by the Addition of one Grace unto another in their exercise. 2 *Pet.* 1. 5, 6, 7, 8. and increasing with the encrease of God. *Col.* 2. 19. do in all things grow up into him who is the Head. *Ephes.* 4. 15. And if their Justification consist herein, they are justified anew every day. I shall therefore do these two things. (1) Shew that this distinction is both *unscriptural* and *irrational*. (2) Declare what is the *continuation* of our Justification, and whereon it doth depend.

Justification by Faith in the Blood of Christ, may be considered either as to the *nature* and essence of it, or as unto its *Manifestation* and Declaration. The Manifestation of it is twofold. (1) *Initial* in this life. (2) *Solemn* and compleat at the day of Judgment, whereof we shall treat afterwards. The Manifestation of it in this life respects either, the *Souls* and *Consciences* of them that are justified, or others, that is the Church and the World. And each of these have the name of *Justification* assigned unto them, though our real Justification before God be always *one* and the same. But a man may be really justified before God, and yet not have the evidence or assurance of it in his own mind. Wherefore that evidence or assurance is not of the nature or essence of that Faith whereby we are Justified, nor doth necessarily accompany our Justification. But this *Manifestation* of a mans own Justification unto himself, although it depend on many especial causes, which are not necessary unto his Justification absolutely before God, is not a *second Justification* when it is attained; but only the Application of the former unto his Conscience by the Holy Ghost. There is also a *Manifestation* of it with respect unto others, which in like manner depends on other causes then doth our Justification before God absolutely; yet is it not a *second Justification*. For it depends wholly on the *visible effects* of that Faith whereby we are justified, as the Apostle *James* instructs us; yet is it only our

single

ſingle Juſtification before God, evidenced and declared, unto his Glory, the benefit of others, and encreaſe of our own Reward.

There is alſo a *twofold Juſtification* before God mentioned in the Scripture. (1) *By the works of the Law.* Rom. 2. 13. Chap. 10. 5. Matth. 19. 15, 16, 17, 18, 19. Hereunto is required an abſolute conformity unto the whole Law of God in our natures, all the faculties of our Souls, all the principles of our moral operations, with perfect actual Obedience unto all its commands, in all inſtances of Duty, both for matter and manner. For he is *curſed* who continueth not in *all things* that are written in the Law to do them. And he that breaks *any one Commandment* is guilty of the breach of the *whole Law.* Hence the Apoſtle concludes, that none can be Juſtified by the Law, becauſe all have ſinned. (2) There is a *Juſtification by Grace* through Faith in the Blood of Chriſt, whereof we treat. And theſe *ways* of Juſtification are contrary, proceeding on terms directly contradictory, and cannot be made conſiſtent with, or ſubſervient one to the other. But as we ſhall manifeſt afterwards the confounding of them both, by mixing them together, is that which is aimed at in this diſtinction of a *firſt and ſecond Juſtification.* But whatever reſpects it may have, that Juſtification which we have before God, in his ſight through Jeſus Chriſt, is but one, and at once full and compleat, and this diſtinction is a vain and fond invention: For

1. As it is explained by the *Papiſts* it is exceedingly derogatory to the merit of Chriſt. For it leaves it no effect towards us, but only the *infuſion of an habit of Charity.* When that is done, all that remains with reſpect unto our Salvation is to be wrought by our ſelves. Chriſt hath only *merited the firſt Grace* for us, that we therewith, and thereby may merit life eternal. The merit of Chriſt being confined in its effect unto the *firſt Juſtification*, it hath no immediate

influence into any Grace, Priviledge, Mercy, or Glory that follow thereon; but they are all effects of that *ſecond Juſtification* which is purely by works. But this is openly contrary unto the whole tenor of the Scripture. For although there be an order of Gods appointment, wherein we are to be made partakers of Evangelical Priviledges in Grace and Glory, one before another, yet are they all of them the immediate effects of the death and obedience of Chriſt; who hath *obtained for us eternal Redemption*, Heb. 9. 12. and is the *Authour of eternal Salvation unto all that do obey him*, Chap. 5. 9. *Having by one offering for ever perfected them that are Sanctified.* And thoſe who allow of a *ſecondary*, if not of a ſecond Juſtification by our own inherent perſonal Righteouſneſſes, are alſo guilty hereof, though not in the ſame degree with them. For whereas they aſcribe unto it, our acquitment from all charge of Sin after the firſt Juſtification, and a Righteouſneſs accepted in Judgment, in the Judgment of God, as if it were compleat and perfect, whereon depends our final Abſolution and Reward, it is evident that the immediate efficacy of the ſatisfaction and merit of Chriſt, hath its bounds aſſigned unto it in the *firſt Juſtification*; which whether it be taught in the Scripture or no, we ſhall afterwards enquire.

2. More by this *diſtinction* is aſcribed unto *our ſelves* working by vertue of *inherent Grace*, as unto the merit and procurement of ſpiritual and eternal good, than unto the *Blood of Chriſt*. For that only procures the *firſt Grace* and Juſtification for us. Thereof alone it is the meritorious cauſe; or as others expreſs it, we are made partakers of the effects of it in the pardon of Sins paſt. But by vertue of this Grace, we do our ſelves obtain, procure or merit *another*, a *ſecond*, a *compleat*, *Juſtification*, the continuance of the favour of God, and all the fruits of it, with life eternal and Glory. So do our works at leaſt perfect and compleat the merit

merit of Christ, without which it is imperfect. And those who assign the *continuation of our Justification* wherein all the effects of Divine Favour and Grace are contained unto our own personal Righteousness, as also final Justification before God as the pleadable cause of it, do follow their steps unto the best of my understanding. But such things as these, may be disputed; in debates of which kind it is incredible almost what influence on the minds of men, Traditions, Prejudices, Subtilty of Invention and Arguing do obtain, to divert them from real thoughts of the things about which they contend, with respect unto themselves and their own condition. If by any means such persons can be called home unto *themselves*, and find leasure to think how, and by what means they shall come to appear before the High God, to be freed from the sentence of the Law, and the Curse due to Sin, to have a pleadable Righteousness at the Judgment Seat of God before which they stand, especially if a real sense of these things be implanted on their minds by the convincing power of the Holy Ghost, all their subtle Arguments and Pleas for the mighty efficacy of their own personal Righteousness, will sink in their minds like Water at the return of the Tide, and leave nothing but Mud and Defilement behind them.

3. This Distinction of *two Justifications* as used and improved by those of the *Roman Church*, leaves us indeed no Justification at all. Something there is in the branches of it, of *Sanctification*, but of *Justification* nothing at all. Their first Justification in the *infusion of an habit* or principle of Grace, unto the expulsion of all habits of Sin, is Sanctification and nothing else. And we never did contend that our Justification in such a sense, if any will take it in such a sense, doth consist in the *Imputation of the Righteousness of Christ*. And this Justification, if any will needs call it so, is capable of degrees, both of encrease in its self, and of exercise in its fruits, as was newly declared. But not only *to call this our*

Juſtification, with a general reſpect unto the notion of the word, as a making of us perſonally and inherently Righteous, but to plead that this is *the Juſtification through Faith in the Blood of Chriſt*, declared in the Scripture, is to exclude the only true Evangelical Juſtification from any place in Religion. The ſecond Branch of the diſtinction hath much in it like unto *Juſtification by the Law*, but nothing of that which is declared in the Goſpel. So that this Diſtinction inſtead of *coyning us two Juſtifications* according to the Goſpel, hath left us *none at all*. For

4. There is no countenance given unto this Diſtinction in the Scripture. There is indeed mention therein, as we obſerved before, of a double Juſtification; the one by the Law, the other according unto the Goſpel. But that either of theſe ſhould on any account be ſub-diſtinguiſhed into a *firſt* and *ſecond* of the ſame kind, that is either according unto the Law or the Goſpel, there is nothing in the Scripture to intimate. For this *ſecond Juſtification* is no way applicable unto what the Apoſtle *James* diſcourſeth on that Subject. He treats of Juſtification; but ſpeaks not one word of an encreaſe of it, or addition unto it, of a firſt or ſecond. Beſides he ſpeaks expreſly of him that *boaſts of Faith*, which being without works is a *dead Faith*. But he who hath the firſt Juſtification by the confeſſion of our Adverſaries, hath a true living Faith, formed and enlivened by Charity. And he uſeth the ſame Teſtimony concerning the Juſtification of *Abraham* that *Paul* doth, and therefore doth not intend another but the ſame, though in a divers reſpect. Nor doth any Believer learn the leaſt of it in his own experience; nor without a deſign to ſerve a farther turn, would it ever have entered the minds of ſober men on the reading of the Scripture. And it is the bane of ſpiritual Truth, for men in the pretended Declaration of it, to coyn *arbitrary diſtinctions* without Scripture ground for them, and obtrude them as belonging

longing unto the Doctrine they treat of. They ſerve unto no other end or purpoſe, but only to lead the minds of men from the ſubſtance of what they ought to attend unto, and to engage all ſorts of Perſons in endleſs ſtrifes and contentions. If the Authors of this Diſtinction would but go over the places in the Scripture where mention is *made of our Juſtification* before God, and make a diſtribution of them unto the reſpective parts of their Diſtinction, they would quickly find themſelves at an unrelievable loſs.

5. There is that in the Scripture aſcribed unto our *firſt Juſtification*, if they will needs call it ſo, as leaves no room for their *ſecond feigned Juſtification*. For the ſole foundation and pretence of this Diſtinction, is a denial of thoſe things to belong unto our *Juſtification by the Blood of Chriſt*, which the Scripture expreſly aſſigns unto it. Let us take out ſome inſtances of what belongs unto the *firſt*, and we ſhall quickly ſee how little it is, yea that there is nothing left for the pretended ſecond Juſtification. For (1) Therein do we receive the compleat *pardon and forgiveneſs of our Sins*. Rom. 4. 4, 6, 7. Ephes. 1. 7. Chap. 4. 32. Act. 26. 18. (2) Thereby are we *made Righteous*; Rom. 5. 19. Chap. 10. 4. And (3) are freed from *Condemnation*, Judgment, and Death. *Joh.* 3. 16, 19. *Chap.* 5. 25. *Rom.* 8. 1. (4) Are *Reconciled* unto God; *Rom.* 5. 9, 10. 2 *Cor.* 5. 21, 22. And (5) have *peace with him*, and acceſs into the favour wherein we ſtand by Grace, with the advantages and conſolations that depend thereon in a ſenſe of his Love. *Rom.* 5. 1, 2, 3, 4, 5. And (6) we have *Adoption* therewithal and all its priviledges; *John* 1. 12. And in particular (7) a *Right and Title* unto the whole inheritance of Glory; *Act.* 26. 18. *Rom.* 8. 17. And (8) hereon *eternal life* doth follow; *Rom.* 8. 30. *Chap.* 6. 23. Which things will be again immediately ſpoken unto upon another occaſion. And if there be any thing now left for their ſecond Juſtification to do as ſuch, let them take it as

their

their own; theſe things are all of them ours, or do belong unto that *one Juſtification* which we do aſſert. Wherefore it is evident that either the *Firſt* Juſtification overthrows the *Second*, rendring it needleſs; or the *Second* deſtroys the *Firſt*, by taking away what eſſentially belongs unto it; we muſt therefore part with the one or the other, for conſiſtent they are not. But that which gives countenance unto the Fiction and Artifice of this Diſtinction and a great many more, is a *diſlike* of the Doctrine of the Grace of God, and Juſtification from thence by Faith in the Blood of Chriſt, which ſome endeavour hereby to *ſend out of the way* upon a pretended ſleeveleſs *Errand*, whilſt they dreſs up their own Righteouſneſs in its Robes, and exalt it into the Room and Dignity thereof.

But there ſeems to be more of reality and difficulty in what is pleaded concerning the *continuation of our Juſtification.* For thoſe that are *freely juſtified*, are *continued* in that ſtate until they are glorified. By Juſtification they are really changed into a new ſpiritual ſtate and condition, and have a new Relation given them unto God and Chriſt, unto the Law and the Goſpel. And it is enquired what it is whereon their *Continuation in this ſtate* doth on their part depend; or what is required of them that they may be juſtified unto the End. And this as ſome ſay is not *Faith alone*, but alſo the *works of ſincere Obedience.* And none can deny but that they are required of all them that are juſtified, whilſt they continue in a ſtate of Juſtification on this ſide Glory, which next and immediately enſues thereunto. But whether upon our Juſtification at firſt before God, *Faith be immediately diſmiſſed from its* place and office, and its work be given over unto works, ſo as that the *continuation of our Juſtification* ſhould depend on our own perſonal Obedience, and not on the renewed Application of Faith unto Chriſt and his Righteouſneſs, is worth our enquiry. Only I deſire the

Reader

Reader to obſerve that which was the neceſſity of owning a perſonal Obedience in juſtified perſons, is on all hands abſolutely agreed, the ſeeming difference that is herein, concerns not the ſubſtance of the Doctrine of Juſtification, but the manner of expreſſing our conceptions concerning the order of the Diſpoſition of Gods Grace, and our own Duty, unto Edification, wherein I ſhall uſe my own liberty, as it is meet others ſhould do theirs. And I ſhall offer my thoughts hereunto in the enſuing obſervations.

1. Juſtification is ſuch a work as is at once *compleated* in all the cauſes, and the whole effect of it, though not as unto the full poſſeſſion of all that it gives Right and Title unto. For (1) All our ſins paſt, preſent, and to come, were at *once imputed* unto and laid upon Jeſus Chriſt; in what ſenſe, we ſhall afterwards enquire. *He was wounded for our Tranſgreſſions, He was bruiſed for our Iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes are we healed. All we like Sheep have gone aſtray, we have turned every one to his own way, and the Lord hath made to meet on Him the Iniquities of us all*, Iſa. 53. 6, 7. *Who his own ſelf bare our ſins in his own body on the Tree*, 1 Pet. 2. 24. The Aſſertions being indefinite without exception or limitation, are equivalent unto *Univerſals. All* our ſins were on him, he bare them *All* at once, and therefore once died for all. (2) He did therefore at once *finiſh Tranſgreſſion, made an End of ſin, made Reconciliation for Iniquity, and brought in everlaſting Righteouſneſs*, Dan. 9. 24. At once he expiated all our ſins; for *by himſelf he purged our ſins*, and then ſate down at the right hand of the Majeſty on high, *Heb.* 1. 3. And we are ſanctified or dedicated unto God through the *offering of the Body of Chriſt once for all*; for by *one Offering* he hath perfected (conſummated, compleated as unto their ſpiritual ſtate) *them that are ſanctified*, Heb. 10. 10. 14. He never will do more than he hath actually done already for the *Expiation of*

all.

all our ſins from firſt to laſt; for there remaineth no more ſacrifice for ſin. I do not ſay that hereupon our Juſtification is compleat, but only that the *meritorious procuring cauſe of it* was at once compleated, and is never to be renewed or repeated any more; All the enquiry is concerning the renewed Application of it unto our Souls and Conſciences, whether that be by *Faith alone*, or by the *works of Righteouſneſs* which we do. (3) By our actual Believing with Juſtifying Faith, believing on Chriſt, or his Name, we do *receive him*, and thereby on our firſt Juſtification become the *Sons of God*; Joh. 1. 12. That is, *joynt heirs with* Chriſt, *and heirs of God*; Rom. 8. 17. Hereby we have a *Right unto*, and an Intereſt in all the Benefits of his Mediation; which is to be at once compleatly juſtified. *For in him we are compleat*, Col. 2. 10. *For by the Faith that is in him we do receive the forgiveneſs of ſins, and a lot or inheritance among all them that are ſanctified*; Act. 26. 18. being immediately juſtified from all things from which we could not be *juſtified by the Law*, Act. 13. 39. yea God thereon *bleſſeth us with all ſpiritual Bleſſings in heavenly things in Chriſt*, Epheſ. 1. 3. All theſe things are abſolutely inſeparable from our firſt believing in him, and therefore our Juſtification is at once compleat. In particular (4) On our Believing, *all our ſins are forgiven. He hath quickened you together with him, having forgiven you all Treſpaſſes*, Col. 2. 13, 14, 15. *For in him we have Redemption through his Blood, even the forgiveneſs of ſins, according unto the riches of his Grace*, Epheſ. 1. 7. which one place obviates all the petulant exceptions of ſome againſt the conſiſtency of the free Grace of God in the pardon of ſins, and the ſatisfaction of Chriſt in the procurement thereof. (5) There is hereon nothing to *be laid unto the charge* of them that are ſo juſtified. For *he that believeth hath Everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death unto Life*, Joh. 5. 24. And who *ſhall lay any thing unto the charge of Gods*

Elect,

Elect, it is God that Justifieth, it is Christ that died, Rom. 8. 33, 34. and there *is no condemnation unto them that are in Christ Jesus*, ver. 1. For being *justified by Faith we have peace with God*, chap. 5. 1. And (6) we have that *Blessedness* hereon whereof in this life we are capable, *Rom.* 4. 5, 6. From all which it appears that our Justification is at *once compleat*. And (7) it must be so or no man can be justified in this world. For no time can be assigned, nor measure of Obedience be limited, whereon it may be supposed that any one comes to be Justified before God who is not so on his first Believing. For the Scripture doth no where assign any such time or measure. And to say that *no man is compleatly justified* in the sight of God in this life, is at once to overthrow all that is taught in the Scriptures concerning Justification, and therewithall all peace with God and comfort of Believers. But a man acquitted upon his legal trial, is at *once discharged* of all that the Law hath against him.

2. Upon this compleat Justification, Believers are obliged *unto universal Obedience* unto God. The Law is not abolished but established by Faith. It is neither *abrogated* nor *dispensed* withall by such an *Interpretation* as should take off its Obligation in any thing that it requires, nor as to the degree and manner wherein it requires it. Nor is it possible it should be so. For it is nothing but the *Rule of that Obedience* which the nature of God and man make necessary from the one to the other. And that is an *Antinomianism* of the worst sort, and most derogatory unto the Law of God, which affirms it to be divested of its power, to oblige unto perfect Obedience, so as that what it is not so, shall (as it were in despight of the Law) be accepted as if it were so, unto the End for which the Law requires it. There is no *medium*, but that either the *Law* is utterly abolished, and so there is no sin, for where there is no Law there is no Transgression; or it must be allowed to require the same Obedience that it

did at its firſt Inſtitution; and unto the ſame degree. Neither is it in the power of any man living to keep his *Conſcience* from judging and condemning that, whatever it be, wherein he is convinced that he comes ſhort of the perfection of the Law. Wherefore,

3. The *Commanding Power* of the Law in poſitive precepts and prohibitions which Juſtified Perſons are ſubject unto, doth make and conſtitute all their inconformities unto it to be no leſs *truly and properly ſins* in their own nature, than they would be if their perſons were obnoxious unto the *Curſe* of it. This they are not, nor can be; for to be obnoxious unto the *Curſe of the Law*, and to be *juſtified*, are contradictory; but to be ſubject to the *Commands* of the Law, and to be juſtified are not ſo. But it is a ſubjection to the *commanding power of the Law*, and not an obnoxiouſneſs unto the Curſe of the Law, that *conſtitutes the nature of ſin* in its Tranſgreſſion. Wherefore that compleat Juſtification which is at *once*, though it *diſſolve the Obligation* on the ſinner unto puniſhment by the *Curſe of the Law*, yet doth it not annihilate the *commanding Authority* of the Law, unto them that are juſtified, that what is ſin in others, ſhould not be ſo in them. See *Rom.* 8. 1. 33, 34.

Hence in the firſt Juſtification of believing ſinners, all *future* ſins are remitted as unto any *actual Obligation* unto the Curſe of the Law, unleſs they ſhould fall into ſuch ſins as ſhould *ipſo facto*, forfeit their juſtified eſtate, and tranſfer them from the Covenant of Grace, into the Covenant of Works, which we believe that God in his Faithfulneſs will preſerve them from. And although ſin cannot be *actually pardoned* before it be *actually committed*; yet may the *obligation* unto the Curſe of the Law be virtually taken away from ſuch ſins in *juſtified perſons* as are conſiſtent with a juſtified eſtate, or the Terms of the Covenant of Grace, antecedently unto their actual commiſſion. God at once in this

ſenſe

ſenſe *forgiveth all their Iniquities, and healeth all their Diſeaſes, redeemeth their life from Deſtruction, and crowneth them with loving kindneſs and mercies*, Pſal. 103. 2, 3. Future ſins are not ſo pardoned as that when they are committed they ſhould be no ſins, which cannot be, unleſs the commanding power of the Law be abrogated. But their reſpect unto the Curſe of the Law, or their power to oblige the juſtified perſon thereunto is taken away.

Still there abideth the *true nature of ſin* in every inconformity unto, or tranſgreſſion of the Law in juſtified perſons, which ſtands in need of daily actual pardon. For there is *no man that liveth and ſinneth not, and if we ſay that we have no ſin, we do but deceive our ſelves.* None are more ſenſible of the Guilt of ſin, none are more troubled for it, none are more earneſt in ſupplications for the pardon of it, than juſtified perſons. For this is the effect of the Sacrifice of Chriſt applyed unto the Souls of Believers, as the Apoſtle declares, *Heb.* 10. 1, 2, 3, 4, 10, 14. that it doth take away *Conſcience, condemning the Sinner for ſin*, with reſpect unto the Curſe of the Law; But it doth not take away *Conſcience, condemning ſin in the Sinner*, which on all conſiderations of God and themſelves, of the Law and the Goſpel, requires *Repentance* on the part of the ſinner, and *actual pardon* on the part of God.

Whereas therefore one Eſſential part of Juſtification conſiſteth in the *pardon of our ſins*, and ſins cannot be *actually pardoned* before they are actually committed, our preſent enquiry is, whereon the *continuation of our Juſtification doth depend*, notwithſtanding the Interveniency of ſin after we are juſtified, whereby ſuch ſins are actually pardoned, and our perſons are continued in a ſtate of Acceptation with God, and have their right unto Life and Glory uninterrupted. Juſtification is at once compleat, in the Imputation of a perfect Righteouſneſs, the Grant of a Right and Title unto the hea-

venly Inheritance, the actual pardon of all paſt ſins, and the virtual pardon of future ſins, but how or by what means, on what terms and conditions this ſtate is continued unto thoſe who are once juſtified, whereby their Righteouſneſs is everlaſting, their Title to Life and Glory indefeazable, and all their ſins are actually pardoned, is to be enquired.

For anſwer unto this enquiry, I ſay (1) *It is God that Juſtifieth*, and therefore the continuation of our Juſtification is *his Act* alſo. And this on his part depends on the *immutability of his Counſel*, the unchangeableneſs of the everlaſting Covenant, which is *ordered in all things and ſure*, the Faithfulneſs of his *Promiſes*, the Efficacy of his *Grace*, his complacency in the *Propitiation* of Chriſt, with the power of his Interceſſion, and the irrevocable Grant of the Holy Ghoſt unto them that do believe; which things are not of our preſent enquiry.

2. Some ſay that on our part the *continuation* of this ſtate, of our Juſtification, depends on the *Condition of Good works*, that is, that they are of the ſame conſideration and uſe with Faith it ſelf herein. In our Juſtification it ſelf there is, they will grant, ſomewhat peculiar unto Faith; but as unto the *continuation of our Juſtification*, Faith and Works have the ſame influence into it. Yea, ſome ſeem to aſcribe it diſtinctly unto Works in an eſpecial manner, with this only proviſo, that they be *done in Faith*. For my part I cannot underſtand that the continuation of our Juſtification hath any other dependencies, than hath our Juſtification it ſelf. As Faith alone is required unto the one, ſo Faith alone is required unto the other, although its operations and effects in the diſcharge of its duty and office in Juſtification, and the continuation of it are divers, nor can it otherwiſe be. To clear this Aſſertion two things are to be obſerved.

1. That the *continuation of our Juſtification* is the continuation of the Imputation of Righteouſneſs and the pardon of

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ſins. I do ſtill ſuppoſe the imputation of Righteouſneſs to concur unto our Juſtification, although we have not yet examined what Righteouſneſs it is that is imputed. But that God in our Juſtification *imputeth Righteouſneſs* unto us, is ſo expreſly affirmed by the Apoſtle, as that it muſt not be called in queſtion. Now the firſt act of God in the *imputation of Righteouſneſs* cannot be repeated. And the actual pardon of ſin after Juſtification, is an effect and conſequent of that imputation of Righteouſneſs. *If any man ſin, there is a Propitiation; deliver him, I have found a Ranſome.* Wherefore unto this actual pardon, there is nothing required, but the application of that Righteouſneſs which is the cauſe of it, and this is done by Faith only.

2. *The Continuation of our Juſtification*, is before God, or in the ſight of God no leſs than our abſolute Juſtification is. We ſpeak not of the ſenſe and evidence of it unto our own Souls unto peace with God; nor of the evidencing and manifeſtation of it unto others by its effects; but of the continuance of it in the ſight of God. Whatever therefore is the means, condition, or cauſe hereof, is *pleadable* before God, and ought to be pleaded unto that purpoſe. So then the enquiry is,

What it is that, when a *Juſtified perſon is guilty of Sin* (as guilty he is more or leſs every day) *and his Conſcience is preſſed with a ſenſe thereof, as that only thing which can endanger or intercept his juſtified Eſtate, his Favour with God, and Title unto Glory, he betakes himſelf unto, or ought ſo to do, for the continuance of his State, and pardon of his Sins, what he pleadeth unto that purpoſe, and what is available thereunto.* That this is not his own Obedience, his perſonal Righteouſneſs, or fulfilling the condition of the new Covenant, is evident, from (1) the *experience* of Believers themſelves; (2) *Teſtimony* of Scripture, and (3) the *Example* of them whoſe caſes are recorded therein.

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1. Let the *experience* of them that do believe be enquired into; for their Conſciences are continually exerciſed herein. What is it that they betake themſelves unto, what is it that they plead with God, for the continuance of the pardon of their Sins, and the acceptance of their perſons before him? Is it any thing but *Soveraign Grace and Mercy, through the Blood of Chriſt?* Are not all the Arguments which they plead unto this end, taken from the Topicks, of the name of God, his Mercy, Grace, Faithfulneſs, tender Compaſſion, Covenant and Promiſes, all manifeſted, and exerciſed in and through the Lord Chriſt and his mediation alone? Do they not herein place their only truſt and confidence for this end, that their Sins may be pardoned, and their perſons, though every way unworthy in themſelves be accepted with God? Doth any other thought enter into their Hearts? Do they plead *their own Righteouſneſs*, Obedience, and Duties to this purpoſe? Do they leave the prayer of the *Publican*, and betake themſelves unto that of the *Phariſee?* And is it not of *Faith alone*, which is that Grace whereby they apply themſelves unto the Mercy or Grace of God through the mediation of Chriſt? It is true that Faith herein, worketh and acteth it ſelf in and by Godly ſorrow, Repentance, Humiliation, Self-judging, and Abhorrency, Fervency in Prayer and Supplications with an humble waiting for an Anſwer of Peace from God, with engagements unto renewed Obedience. But it is *Faith alone* that makes Applications unto Grace in the Blood of Chriſt, for the continuation of our juſtified Eſtate, expreſſing it ſelf in thoſe other ways and effects mentioned, from none of which a Believing Soul doth expect the Mercy aimed at.

2. The Scripture expreſly doth declare this to be the *only way* of the *continuation of our Juſtification.* 1 Joh. 2. 1, 2. *Theſe things write I unto you, that you ſin not. And if any man ſin we have an Advocate with the Father, Jeſus Chriſt the Righteous;*

teous; and he is the Propitiation for our Sins. It is required of thoſe that are juſtified, that they ſin not; it is their duty not to ſin; but yet it is not ſo required of them, as that if in any thing they fail of their Duty they ſhould immediately loſe the Priviledge of their Juſtification. Wherefore on a ſuppoſition of ſin, *if any man ſin*, (as there is no man that liveth and ſinneth not) what way is preſcribed for ſuch perſons to take, what are they to apply themſelves unto, that their ſin may be pardoned, and their acceptance with God continued; that is, for the continuation of their Juſtification? The courſe in this caſe directed unto by the Apoſtle, is none other but the *Application of our Souls by Faith unto the Lord Chriſt, as our Advocate with the Father, on the account of the Propitiation that he hath made for our Sins.* Under the conſideration of this double Act of his *Sacerdotal Office*, his Oblation and Interceſſion, he is the Object of our Faith in our abſolute Juſtification, and ſo he is as unto the continuation of it. So our whole progreſs in our juſtified Eſtate in all the degrees of it is aſcribed unto Faith alone.

It is no part of our enquiry, what God *requireth of them* that are juſtified. There is no Grace, no Duty, for the ſubſtance of them, nor for the manner of their performance, that are required either by the Law or the Goſpel, but they are obliged unto them. Where they are omitted, we acknowledge that the *Guilt of ſin is contracted*, and that attended with ſuch Aggravations, as ſome will not own or allow to be confeſſed unto God himſelf. Hence in particular the Faith and Grace of Believers, do conſtantly and deeply exerciſe themſelves in *Godly ſorrow*, *Repentance*, *Humiliation for ſin*, and confeſſion of it before God, upon their Apprehenſions of its Guilt. And theſe Duties are ſo far neceſſary unto the continuation of our Juſtification, as that a juſtified Eſtate cannot conſiſt with the Sins and Vices that are oppoſite unto them. So the Apoſtle affirms, that *if we live after the fleſh, we*

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ſhall dye; Rom. 8. 13. He that doth not carefully avoid falling into the Fire or Water, or other things immediately deſtructive of life natural, cannot live. But theſe are not the things whereon life doth depend. Nor have the beſt of our Duties any other reſpect unto the continuation of our Juſtification, but only as in them we are *preſerved* from thoſe things which are contrary unto it, and deſtructive of it. But the ſole Queſtion is upon what the continuation of our Juſtification doth depend, not concerning what Duties are required of us, in the way of our Obedience. If this be that which is intended in this poſition, the continuation of our Juſtification depends on our own Obedience and Good Works, or that our own Obedience and Good Works are the Condition of the continuation of our Juſtification, namely, that God doth indiſpenſably require Good Works and Obedience in all that are juſtified, ſo that a juſtified eſtate is inconſiſtent with the neglect of them; it is readily granted, and I ſhall never contend with any about the way whereby they chuſe to expreſs the conceptions of their minds. But if it be enquired what it is whereby we immediately concur in a way of Duty unto the continuation of our juſtified eſtate, that is, the pardon of our ſins and acceptance with God, we ſay it is ſuch alone. For the *Juſt ſhall live by Faith*, Rom. 1. 17. And as the Apoſtle applies this Divine Teſtimony to prove our *firſt or abſolute Juſtification* to be by Faith alone; So doth he alſo apply it unto the *continuation of our Juſtification*, as that which is by the ſame means only, *Heb.* 10. 38, 39. *Now the Juſt ſhall live by Faith: but if any man draw back, my Soul ſhall have no pleaſure in him. But we are not of them that draw back unto perdition: But of them that believe, unto the ſaving of the Soul.* The drawing back to perdition includes the loſs of a juſtified Eſtate really ſo or in Profeſſion. In oppoſition thereunto the Apoſtle placeth *Believing unto the ſaving of the Soul*; that is, unto the continuation of Juſtification

ſtification unto the end. And herein it is, that the *Juſt live by Faith*, and the loſs of this life can only be by unbelief. So the *life which we now live in the fleſh, is by the Faith of the Son of God, who loved us and gave himſelf for us*, Gal. 2. 20. The life which we now lead in the fleſh, is the continuation of our Juſtification, a life of Righteouſneſs and Acceptation with God, in oppoſition unto a life by the works of the Law, as the next words declare, ver. 21. *I do not fruſtrate the Grace of God, for if Righteouſneſs came by the Law, then is Chriſt dead in vain*; and this life is by Faith in Chriſt *as he loved us, and gave himſelf for us*, that is, as he was a Propitiation for our ſins. This then is the only way, means, and cauſe on our part of the preſervation of this life, of the continuance of our Juſtification; and herein are we kept *by the power of God through Faith unto Salvation.* Again; if the continuation of our Juſtification dependeth on our *own works of Obedience*, then is the Righteouſneſs of Chriſt imputed unto us only with reſpect unto our Juſtification at firſt, or our firſt Juſtification as ſome ſpeak. And this indeed is the Doctrine of the *Roman School.* They teach that the Righteouſneſs of Chriſt is ſo far imputed unto us, that on the account thereof God gives unto us *Juſtifying Grace*, and thereby the Remiſſion of Sin in their ſenſe, whence they allow it the meritorious cauſe of our Juſtification. But on a ſuppoſition thereof, or the reception of that Grace, we are continued to be juſtified before God by the works we perform by vertue of that Grace received. And though ſome of them riſe ſo high as to affirm, that this *Grace and the works of it, need no farther reſpect unto the Righteouſneſs of Chriſt, to deſerve our ſecond Juſtification and life eternal*; as doth *Vaſquez* expreſly, in 1. 2. *q.* 114. *Diſp.* 222. *cap.* 3. Yet many of them affirm that it is ſtill from the conſideration of the *merit of Chriſt* that they are ſo meritorious. And the ſame, for the ſubſtance of it, is the Judgment of ſome of them, who affirm

the *continuation of our Juſtification* to depend on our own works, ſetting aſide that ambiguous term of *merit*. For it is on the account of the Righteouſneſs of Chriſt they ſay, that our own works, or imperfect obedience, is ſo accepted with God, as that the continuation of our Juſtification depends thereon. But the Apoſtle gives us another account hereof; *Rom.* 5. 1, 2, 3. For he diſtinguiſheth three things; our *Acceſs* into the Grace of God. (2) Our *ſtanding* in that Grace. (3) Our *Glorying* in that ſtation againſt all oppoſition. By the firſt he expreſſeth our *abſolute Juſtification*. By the ſecond our *continuation* in the ſtate whereinto we are admitted thereby; and by the third, the *aſſurance* of that continuation, notwithſtanding all the oppoſitions we meet withal. And all theſe he aſcribeth equally unto *Faith*, without the intermixture of any other cauſe or condition. And other places expreſs to the ſame purpoſe might be pleaded.

3. The *examples* of them that did believe and were juſtified which are recorded in the Scripture, do all bear witneſs unto the ſame Truth. The *continuation of the Juſtification of* Abraham before God, is declared to have been by Faith only; *Rom.* 4. 3. For the inſtance of his Juſtification given by the Apoſtle from *Gen.* 15. 6. was long after he was juſtified abſolutely. And if our *firſt Juſtification* and the continuation of it, did not depend abſolutely on the ſame cauſe, the inſtance of the one could not be produced for a proof, of the way and means of the other, as here they are. And *David* when a juſtified Believer, not only placeth the Bleſſedneſs of man in *the free Remiſſion of ſins*, in oppoſition unto his own works in general; *Rom.* 4. 6, 7. but in his own particular caſe, aſcribeth the *continuation of his Juſtification* and acceptation before God, unto *Grace*, *Mercy*, and *forgiveneſs* alone, which are no otherwiſe received but by Faith. *Pſal.* 130. 3, 4, 5. *Pſal.* 143. 2. All other works and duties of obedience do accompany Faith in the *continuation of our juſti-*

juſtified eſtate, as neceſſary effects and fruits of it, but not as *cauſes, means*, or *conditions* whereon that effect is ſuſpended. It is *patient waiting by Faith*, that brings in the full accompliſhment of the Promiſes, *Heb.* 6. 12, 16. Wherefore there is but *one Juſtification*, and that of one kind only, wherein we are concerned in this Diſputation. The Scripture makes mention of no more; and that is the Juſtification of an ungodly perſon by Faith. Nor ſhall we admit of the conſideration of any other. For if there be a *ſecond Juſtification*, it muſt be of the *ſame* kind with the firſt or of *another*; if it be *of the ſame kind*, then the ſame perſon is often juſtified with the ſame kind of Juſtification, or at leaſt more than once; and ſo on juſt reaſon ought to be often Baptized; If it be *not of the ſame kind*, then the ſame perſon is juſtified before God with *two ſorts* of Juſtification, of both which the Scripture is utterly ſilent. And the continuation of our Juſtification depends ſolely on the ſame cauſes with our Juſtification it ſelf.

CHAP. VI.

Evangelical Perſonal Righteouſneſs, the Nature and Uſe of it. Final Judgment, and its reſpect unto Juſtification.

THE things which we have diſcourſed concerning the *firſt* and *ſecond Juſtification*, and concerning the *continuation of Juſtification*, have no other Deſign, but only to clear the principal ſubject whereof we treat, from what doth not neceſſarily belong unto it. For until all things that are ei-

ther really *heterogeneous* or otherwiſe ſuperfluous, are ſeparated from it, we cannot underſtand aright the true ſtate of the Queſtion about the nature and cauſes of our Juſtification before God. For we intend *one only Juſtification*, namely, that whereby God at once freely by his Grace juſtifieth a convinced ſinner through Faith in the Blood of Chriſt. Whatever elſe any will be pleaſed to call *Juſtification*, we are not concerned in it, nor are the Conſciences of them that believe. To the ſame purpoſe we muſt therefore briefly alſo conſider what is uſually diſputed about our own *perſonal Righteouſneſs*, with a Juſtification thereon, as alſo what is called *ſentential Juſtification* at the day of Judgment. And I ſhall treat no farther of them in this place, but only as it is neceſſary to free the principal ſubject under conſideration, from being intermixed with them, as really it is not concerned in them. For what Influence our *own perſonal Righteouſneſs* hath into our Juſtification before God, will be afterwards particularly examined. Here we ſhall only conſider ſuch a notion of it, as ſeems to enterfere with it, and diſturb the right underſtanding of it. But yet I ſay concerning this alſo, that it rather belongs unto the Difference that will be among us in the *Expreſſion* of our conceptions about ſpiritual things whilſt we know but in part, than unto the ſubſtance of the Doctrine it ſelf. And on ſuch differences no breach of Charity can enſue, whilſt there is a mutual Grant of that liberty of mind, without which it will not be preſerved one moment.

It is therefore by ſome apprehended that there is an *Evangelical Juſtification*, upon our *Evangelical Perſonal Righteouſneſs*. This they diſtinguiſh from that Juſtification which is by Faith through the Imputation of the Righteouſneſs of Chriſt, in the ſenſe wherein they do allow it. For the Righteouſneſs of Chriſt is our *Legal Righteouſneſs*, whereby we have pardon of ſin, and acquitment from the ſentence of

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the Law, on the account of his satisfaction and merit. But moreover they say, that as there is a *Personal inherent Righteousness* required of us, so there is a *Justification* by the Gospel thereon. For by our Faith and the plea of it, we are justified from the charge of Unbelief; by our sincerity and the plea of it, we are justified from the charge of Hypocrisie; and so by all other Graces and Duties from the charge of the contrary sins in Commission or Omission, so far as such sins are inconsistent with the Terms of the Covenant of Grace. How this differeth from the second Justification before God, which some say we have by works on the supposition of the pardon of sin for the satisfaction of Christ, and the infusion of an habit of Grace enabling us to perform those Works, is declared by those who so express themselves.

Some add, that this inherent personal Evangelical Righteousness, is the condition on our part of our legal Righteousness, or of the Imputation of the Righteousness of Christ unto our Justification, or the pardon of sin. And those by whom the satisfaction and merit of Christ are denied, make it the only and whole condition of our absolute Justification before God. So speak all the *Socinians* constantly. For they deny our Obedience unto Christ to be either the meritorious or efficient cause of our Justification; only they say it is the Condition of it, without which God hath decreed that we shall not be made partakers of the Benefit thereof. So doth *Socinus* himself, *De Justificat.* pag. 17. *Sunt opera nostra, id est, ut dictum fuit, Obedientia quam Christo praestamus, licet nec efficiens nec meritoria, tamen causa est (ut vocant) sine qua non, Justificationis coram Deo, atq; æternæ nostræ.* Again, pag. 14. *inter Opuscul. Ut cavendum est ne vitæ sanctitatem atq; innocentiam effectum Justificationis nostræ coram Deo esse credamus, neq; illam nostræ coram Deo Justificationis causam efficientem aut impulsivam esse affirmemus; sed tantum-*

tantummodo cauſam ſine qua eam Juſtificationem nobis non contingere decrevit Deus. And in all their diſcourſes to this purpoſe, they aſſert our perſonal Righteouſneſs and Holineſs, or our Obedience unto the commands of Chriſt, which they make to be the Form and Eſſence of Faith, to be the Condition whereon we obtain Juſtification or the Remiſſion of ſins. And indeed conſidering what their Opinion is concerning the perſon of Chriſt, with their denial of his ſatisfaction and merit, it is impoſſible they ſhould frame any other *Idea* of Juſtification in their minds. But what ſome among our ſelves intend by a compliance with them herein, who are not neceſſitated thereunto by a prepoſſeſſion with their Opinions about the Perſon and Mediation of Chriſt, I know not. For as for them, all their notions about Grace, Converſion to God, Juſtification, and the like Articles of our Religion, they are nothing but what they are neceſſarily caſt upon by their *Hypotheſis* about the Perſon of Chriſt.

At preſent I ſhall only enquire into that peculiar *Evangelical Juſtification* which is aſſerted to be the effect of our own *Perſonal Righteouſneſs*, or to be granted us thereon. And hereunto we may obſerve,

1. That God doth require in and by the Goſpel a ſincere Obedience of all that do believe, to be performed in and by their own Perſons, though through the Aids of Grace ſupplied unto them by Jeſus Chriſt. He requireth indeed Obedience, Duties, and Works of Righteouſneſs in and of all Perſons whatever. But the conſideration of them which are performed before believing, is excluded by all from any cauſality or intereſt in our Juſtification before God. At leaſt whatever any may diſcourſe of the neceſſity of ſuch Works in a way of *preparation* unto believing (whereunto we have ſpoken before) none bring them into the verge of *Works Evangelical*, or Obedience of Faith, which would imply a contradiction. But that the Works enquired after are neceſſary

ceſſary unto all Believers, is granted by all; on what Grounds and unto what Ends, we ſhall enquire afterwards; they are declared, *Epheſ.* 2. 10.

2. It is likewiſe granted that Believers, from the performance of this Obedience, or theſe Works of Righteouſneſs are denominated *Righteous* in the Scripture, and are perſonally and internally *Righteous*, Luke 1. 6. Joh. 3. 7. But yet this denomination is no where given unto them, with reſpect unto Grace *habitually* inherent, but unto the effects of it in Duties of Obedience, as in the places mentioned. *They were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs.* The latter words give the Reaſon of the former, or their being eſteemed Righteous before God. And he that doth *Righteouſneſs* is *Righteous*; the denomination is from *doing*. And *Bellarmine* endeavouring to prove that it is *habitual* not *actual* Righteouſneſs, which is as he ſpeaks, the *formal cauſe of our Juſtification* before God, could not produce one Teſtimony of Scripture wherein any One is denominated Righteous from habitual Righteouſneſs. *De Juſtificat. lib.* 2. *cap.* 15. but is forced to attempt the proof of it with this abſurd Argument, namely, that we *are juſtified by the Sacraments, which do not work in us Actual but Habitual Righteouſneſs.* And this is ſufficient to diſcover the inſufficiency of a Pretence for any Intereſt of our own Righteouſneſs from this Denomination of being Righteous thereby, ſeeing it hath not reſpect unto that which is the principal part thereof.

3. This *Inherent Righteouſneſs*, taking it for that which is habitual and actual, is the ſame with our *Sanctification*; neither is there any difference between them, only they are divers names of the ſame thing. For our *Sanctification* is the inherent *Renovation* of our Natures, exerting and acting it ſelf in newneſs of Life, or Obedience unto God in Chriſt, and works of Righteouſneſs. But Sanctification and Juſtification

cation are in the Scripture perpetually diſtinguiſhed, whatever reſpect of *cauſality* the one of them may have unto the other. And thoſe who do confound them, as the Papiſts do, do not ſo much diſpute about the *Nature of Juſtification*, as endeavour to prove that indeed there is no ſuch thing as Juſtification at all. For that which would ſerve moſt to enforce it, namely, the pardon of ſin, they place in the excluſion and extinction of it, by the Infuſion of inherent Grace, which doth not belong unto Juſtification.

4. By this *inherent Perſonal Righteouſneſs*, we may be ſaid ſeveral ways to be juſtified. As (1) In our own Conſciences, in as much as it is an Evidence in us and unto us, of our Participation of the Grace of God in Chriſt Jeſus, and of our Acceptance with him, which hath no ſmall Influence into our Peace. So ſpeaks the Apoſtle; *Our rejoycing is this, the Teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World*, 2 Cor. 1. 12. who yet diſclaims any confidence therein as unto his Juſtification before God. For ſaith he, *although I know nothing by my ſelf, yet am I not thereby juſtified*, 1 Cor. 4. 4. (2) Hereby may we be ſaid to be *juſtified before men*; that is, acquitted of evils laid unto our charge, and approved as righteous and unblameable. For the ſtate of things is ſo in the World, as that the Profeſſors of the Goſpel ever were and ever will be, evil ſpoken of as evil doers. The Rule given them to acquit themſelves, ſo as that at length they may be acquitted and juſtified by all that are not abſolutely blinded and hardened in wickedneſs, is that of an holy and fruitful walking in abounding in good works, 1 *Pet.* 2. 12. *chap.* 3. 16. And ſo is it with reſpect unto the Church, that we be not judged dead, barren Profeſſors, but ſuch as have been made partakers of the like precious Faith with others. Shew me thy Faith by thy Works, *Jam.* 2. Wherefore (3) This Righteouſneſs

ouſneſs is pleadable unto our Juſtification againſt all the *charges of Satan*, who is the great Accuſer of the Brethren, of all that believe. Whether he manage his charge privately in our *Conſciences*, which is as it were before God, as he charged *Job*, or by his inſtruments in all manner of reproaches and calumnies, whereof ſome in this Age have had experience in an eminent manner, this Righteouſneſs is pleadable unto our Juſtification.

On a ſuppoſition of theſe things, wherein our *perſonal Righteouſneſs* is allowed its proper place and uſe (as ſhall afterwards be more fully declared) I do not underſtand that there is an *Evangelical Juſtification* whereby Believers are by and on the account of this perſonal inherent Righteouſneſs juſtified in the ſight of God; nor doth the Imputation of the Righteouſneſs of Chriſt unto our abſolute Juſtification before him depend thereon. For,

1. None have this *perſonal Righteouſneſs* but they are *antecedently* juſtified in the ſight of God. It is wholly the Obedience of Faith, proceeding from true and ſaving Faith in God by Jeſus Chriſt. For as it was ſaid before, *Works before Faith*, are as by general conſent excluded from any Intereſt in our Juſtification, and we have proved that they are neither *Conditions* of it, *Diſpoſitions* unto it, nor *Preparations* for it, properly ſo called. But every true Believer is immediately juſtified on his Believing. Nor is there any moment of time wherein a man is a true Believer, according as Faith is required in the Goſpel, and yet not be juſtified. For as he is thereby *united unto Chriſt*, which is the foundation of our Juſtification by him, ſo the whole Scripture teſtifieth, that he that believes is juſtified; or that there is an infallible connexion in the Ordination of God between true Faith and Juſtification. Wherefore this *perſonal Righteouſneſs* cannot be the condition of our Juſtification before God, ſeeing it is *conſequential* thereunto. What may be pleaded in exception

hereunto from the ſuppoſition of a *ſecond Juſtification*, or differing cauſes of the beginning and *continuation of Juſtification*, hath been already diſproved.

2. *Juſtification before God* is a freedom and abſolution from a *Charge before God*, at leaſt it is contained therein. And the Inſtrument of this charge muſt either be the *Law* or the *Goſpel*. But neither the *Law* nor the *Goſpel*, do before God, or in the ſight of God, charge true Believers with Unbelief, Hypocriſie, or the like. For *who ſhall lay any thing unto the charge of Gods Elect*, who are once juſtified before him? Such a charge may be laid againſt them by Sathan, by the Church ſometimes on miſtake, by the World, as it was in the caſe of *Job*, againſt which this Righteouſneſs is pleadable. But what is charged immediately before God, is charged by God himſelf, either by the Law or the Goſpel; and the Judgment of God is according unto Truth. If this charge be by the *Law*, by the Law we muſt be juſtified. But the plea of *ſincere Obedience* will not juſtifie us by the Law. That admits of none in ſatisfaction unto its demands, but that which is compleat and perfect. And where the *Goſpel* lays any thing unto the charge of any Perſons before God, there can be no Juſtification before God, unleſs we ſhall allow the Goſpel to be the Inſtrument of a *falſe Charge*. For what ſhould juſtifie him whom the Goſpel condemns? And if it be a Juſtification by the Goſpel from the charge of the Law, it renders the death of Chriſt of no effect. And a Juſtification without a Charge, is not to be ſuppoſed.

3. Such a Juſtification as that pretended, is altogether *needleſs* and *uſeleſs*. This may eaſily be evinced from what the Scripture aſſerts unto our Juſtification in the ſight of God by Faith in the Blood of Chriſt. But this hath been ſpoken to before on another occaſion. Let that be conſidered, and it will quickly appear, that there is no place nor uſe for this new Juſtification upon our perſonal Righteouſneſs, whether it

it be supposed *antecedent* and *subordinate* thereunto, or *consequential* and perfective thereof.

4. This pretended *Evangelical Justification* hath not the Nature of any Justification that is mentioned in the Scripture; that is, neither that by the Law, nor that provided in the Gospel. Justification by the Law is this; *The man that doth the Works of it shall live in them.* This it doth not pretend unto. And as unto *Evangelical Justification*, it is every way contrary unto it. For therein the *Charge* against the person to be justified is true; namely, that he hath sinned, and is come short of the Glory of God. In this it is *false*, namely, that a Believer is an Unbeliever; A sincere Person an Hypocrite, one *fruitful in good Works*, altogether barren. And this false charge is supposed to be exhibited in the name of God, and before him. Our Acquitment in true *Evangelical Justification* is by *Absolution* or pardon of sin; here by a *Vindication of our own Righteousness.* There the plea of the person to be justified is, *Guilty*, all the World is become guilty before God; but here the plea of the person on his Trial *is not Guilty*, whereon the proofs and evidences of Innocency and Righteousness do ensue; But this is a Plea which the Law will not admit, and which the Gospel disclaims.

5. If we are justified before God on our own personal Righteousness, and pronounced Righteous by him on the account thereof, then *God enters into Judgment with us* on something in our selves, and acquits us thereon. For Justification is a *juridical Act* in and of that Judgment of God which is according unto Truth. But that God should *enter into Judgment* with us, and justifie us with respect unto what he judgeth on, or our personal Righteousness, the *Psalmist* doth not believe, *Psal.* 130. 2, 3. *Psal.* 143. 2. nor did the *Publican*, Luke 18.

6. This personal Righteousness of ours cannot be said to

be a *ſubordinate Righteouſneſs*, and ſubſervient unto our Juſtification by Faith in the Blood of Chriſt. For therein God juſtifieth the *ungodly*, and imputeth Righteouſneſs unto him that *worketh* not. And beſides it is expreſly excluded from any conſideration in our Juſtification, *Epheſ.* 2. 7, 8.

7. This *Perſonal inherent Righteouſneſs* wherewith we are ſaid to be juſtified with this *Evangelical Juſtification*, is our *own Righteouſneſs*. Perſonal Righteouſneſs and our own Righteouſneſs, are expreſſions equivalent. But our own Righteouſneſs is not the material cauſe of any Juſtification before God. For (1) It is *unmeet* ſo to be. *Iſa.* 54. 6. (2) It is directly *oppoſed* unto that Righteouſneſs whereby we are juſtified, as inconſiſtent with it unto that end, *Phil.* 3. 9. *Rom.* 10. 3, 4.

It will be ſaid that our *own Righteouſneſs* is the *Righteouſneſs of the Law*; but this Perſonal Righteouſneſs is *Evangelical*. But (1) It will be hard to prove, that our Perſonal Righteouſneſs is any other but our own Righteouſneſs; and our *own Righteouſneſs* is expreſly rejected from any Intereſt in our Juſtification, in the places quoted. (2) That Righteouſneſs which is *Evangelical* in reſpect of its efficient cauſe, its motives and ſome eſpecial Ends, is *legal* in reſpect of the formal Reaſon of it, and our Obligation unto it. For there is no Inſtance of Duty belonging unto it, but in general we are obliged unto its performance by virtue of the firſt Commandment, to *take the Lord for our God*. Acknowledging therein his eſſential verity and ſoveraign Authority; we are obliged to *believe* all that he ſhall reveal, and to *obey* in all that he ſhall command. (3) The *Good Works* rejected from any Intereſt in our Juſtification, are thoſe whereunto we are *created in Chriſt Jeſus*, *Epheſ.* 2. 8, 9. the *Works of Righteouſneſs which we have done*, Tit. 3. 5. wherein the *Gentiles* are concerned, who never ſought for Righteouſneſs by the Works of the Law, *Rom.* 9. 30. But it will yet be ſaid that

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theſe things are evident in themſelves. God doth require an *Evangelical Righteouſneſs* in all that do believe. This *Chriſt is not*, nor is it the Righteouſneſs of Chriſt. He may be ſaid to be our *legal Righteouſneſs*, but our *Evangelical Righteouſneſs* he is not. And ſo far as we are Righteous with any Righteouſneſs, ſo far we are juſtified by it. For according unto this *Evangelical Righteouſneſs*, we muſt be tried; if we have it we ſhall be acquitted, and if we have it not, we ſhall be condemned. There is therefore a Juſtification according unto it.

I anſwer. (1) According to ſome Authors or Maintainers of this Opinion, I ſee not but that the Lord Chriſt is as much our *Evangelical Righteouſneſs* as he is our *Legal*. For our Legal Righteouſneſs he is not in their Judgment, by a proper *Imputation* of his Righteouſneſs unto us, but by the *Communication of the fruits* of what he did and ſuffered unto us. And ſo he is our *Evangelical Righteouſneſs* alſo. For our Sanctification is an effect or fruit of what he did and ſuffered for us. *Eph.* 5. 25, 26. *Tit.* 2. 14.

2. None have this *Evangelical Righteouſneſs*, but thoſe who are in order of nature at leaſt, juſtified before they actually have it. For it is that which is required of all that do believe, and are juſtified thereon. And we need not much enquire how a man is juſtified, after he is juſtified.

3. God hath not appointed this *Perſonal Righteouſneſs* in order unto our Juſtification before him in this life, though he have appointed it, to evidence our Juſtification before others, and even *in his ſight*, as ſhall be declared. He accepts of it, approves of it, upon the account of the free Juſtification of the perſon, in and by whom it is wrought. So he had *reſpect unto* Abel *and his Offering*. But we are not acquitted by it from any real charge in the ſight of God, nor do receive Remiſſion of ſins on the account of it. And thoſe who place the whole of Juſtification in the *Remiſſion of ſins*, making this

this perſonal Righteouſneſs the *condition* of it, as the *Socinians* do, leave not any place for the Righteouſneſs of Chriſt in our Juſtification.

4. If we are in any ſenſe juſtified hereby in the ſight of God, we have whereof *to boaſt* before him. We may not have ſo *abſolutely* and with reſpect unto *merit*, yet we have ſo *comparatively*, and in reſpect of others, who cannot make the ſame plea for their Juſtification. But all *boaſting* is excluded. And it will not relieve to ſay, that this perſonal Righteouſneſs, is of the free Grace and Gift of God unto ſome, and not unto others; for we muſt plead it as *our Duty*, and not as *Gods Grace*.

5. Suppoſe a perſon freely Juſtified by the Grace of God through Faith in the Blood of Chriſt, without reſpect unto any Works, Obedience, or Righteouſneſs of his own: we do freely grant; (1) That God doth *indiſpenſably require perſonal Obedience of him*, which may be called his Evangelical Righteouſneſs; (2) That God doth *approve* of, and accept in Chriſt this Righteouſneſs ſo performed; (3) That hereby that Faith whereby we are juſtified is *evidenced*, proved, manifeſted, in the ſight of God and men. (4) That this Righteouſneſs is pleadable unto an acquitment againſt any charge from *Satan*, the *World*, or our own Conſciences; (5) That upon it, we ſhall be *declared Righteous* at the laſt day, and without it none ſhall ſo be. And if any ſhall think meet from hence to conclude unto an *Evangelical Juſtification*, or call Gods acceptance of our Righteouſneſs by that name, I ſhall by no means contend with them. And whereever this enquiry is made, not how a *ſinner guilty of death* and obnoxious unto the Curſe, ſhall be pardoned, acquitted and juſtified, which is by the Righteouſneſs of Chriſt alone imputed unto him; but how a man that *profeſſeth Evangelical Faith*, or Faith in Chriſt, ſhall be tried, judged, and whereon

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as ſuch he ſhall be juſtified, we grant that it is and muſt be by his own perſonal ſincere Obedience.

And theſe things are ſpoken, not with a deſign to contend with any, or to oppoſe the opinions of any; but only to remove from the *principal queſtion* in hand, thoſe things which do not belong unto it.

A very few words will alſo free our enquiry from any concernment, in that which is called *ſentential Juſtification*, at the day of Judgment. For of what nature ſoever it be, the perſon concerning whom that ſentence is pronounced, was (1) *actually and compleatly* juſtified before God in this World; (2) *made partaker* of all the Benefits of that Juſtification, even unto a bleſſed Reſurrection in Glory; (*it is raiſed in Glory*; 1 Cor. 15.) (3) The Souls of the moſt will long before have enjoyed a *bleſſed Reſt* with God, abſolutely diſcharged and acquitted from all their labours, and all their ſins; There remains nothing but an *actual Admiſſion* of the whole perſon into eternal Glory. Wherefore this Judgment can be no more but declaratory unto the glory of God, and the everlaſting Refreſhment of them that have believed. And without reducing of it unto a *new Juſtification*, as it is no where called in the Scripture; the ends of that ſolemn Judgment, in the manifeſtation of the Wiſdom and Righteouſneſs of God, in appointing the way of Salvation by Chriſt, as well as in giving of the Law; the publick conviction of them, by whom the Law hath been tranſgreſſed and the Goſpel deſpiſed; the vindication of the Righteouſneſs, power and wiſdom of God in the rule of the World by his providence, wherein for the moſt part, his paths unto all in this life *are in the deep, and his footſteps are not known*; the Glory and Honour of Jeſus Chriſt, triumphing over all his Enemies, then fully made *his footſtool*; and the glorious exaltation of Grace in all that do Believe, with ſundry other things of an alike tendency unto the ultimate manifeſtation

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of Divine Glory in the Creation and Guidance of all things, are ſufficiently manifeſt.

And hence it appears, how little force there is in that Argument which ſome pretend to be of ſo great weight in this cauſe. *As every one (they ſay) ſhall be judged of God at the laſt day, in the ſame way and manner, or on the ſame Grounds is he juſtified of God in this life. But by Works and not by Faith alone, every one ſhall be judged at the laſt day; Wherefore by Works and not by Faith alone every one is juſtified before God in this life.* For

1. It is no where ſaid that we ſhall be judged at the laſt day, *ex operibus*; but, only that God will render unto men *ſecundum opera.* But God doth not juſtifie any in this life *ſecundum opera*; Being juſtified freely by his Grace, And, not according to the Works of Righteouſneſs which we have done. And we are every where ſaid to be juſtified in this life, *ex fide, per fidem*, but no where *propter fidem*; or that God juſtifieth us *ſecundum fidem*; by Faith; but not *for our Faith*, nor according unto our Faith. And we are not to depart from the expreſſions of the Scripture where ſuch a difference is conſtantly obſerved.

2. It is ſomewhat ſtrange that a man ſhould be judged at the laſt day, and juſtified in this life, *juſt in the ſame way and manner*, that is with reſpect unto Faith and Works, when the Scripture doth conſtantly aſcribe our Juſtification before God unto Faith without Works; and the Judgment at the laſt day is ſaid to be according unto Works, without any mention of Faith.

3. If *Juſtification* and *eternal Judgment* proceed abſolute-on the ſame Grounds, Reaſons, and Cauſes, then if men had not done what they ſhall be condemned for doing at the laſt day, they ſhould have been juſtified in this life. But many ſhall be condemned only for ſins againſt the light of nature, *Rom.* 2. 12. as never having the written Law or Goſpel

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made known unto them. Wherefore unto ſuch perſons, to abſtain from ſins againſt the light of nature, would be ſufficient unto their Juſtification, without any knowledge of Chriſt or the Goſpel.

4. This Propoſition, *that God pardons men their Sins, gives them the Adoption of Children with a right unto the Heavenly Inheritance according to their Works*; is not only foraign to the Goſpel, but contradictory unto it, and deſtructive of it, as contrary unto all expreſs Teſtimonies of the Scripture both in the old Teſtament and the new, where theſe things are ſpoken of. But that God judgeth all men, and rendreth unto all men at the laſt Judgment *according unto their Works*, is true and affirmed in the Scripture.

5. In our Juſtification in this life by Faith, Chriſt is conſidered as our *Propitiation* and Advocate, as he who hath made Atonement for ſin, and brought in everlaſting Righteouſneſs. But at the laſt day, and in the laſt Judgment he is conſidered only as the *Judge*.

6. The end of God in our Juſtification is the *Glory of his Grace*; Eph. 1. 6. But the end of God in the laſt Judgment is the *Glory of his remunerative Righteouſneſs*, 2 Tim. 4. 8.

7. The *Repreſentation* that is made of the final Judgment, *Math.* 7. and *Chap.* 25. is only of the *viſible Church*. And therein the plea of Faith as to the profeſſion of it is common unto all, and is equally made by all. Upon that plea of Faith, it is put unto the trial whether it were ſincere true Faith or no, or only that which was dead and barren. And this trial is made ſolely by the fruits and effects of it, and otherwiſe in the publick declaration of things unto all, it cannot be made. Otherwiſe the Faith whereby we are juſtified *comes not into Judgment* at the laſt day. See *Joh.* 5. 24. with *Mark.* 16. 16.

CHAP. VII.

Imputation, and the Nature of it; with the Imputation of the Righteouſneſs of Chriſt in particular.

THe firſt expreſs Record of the Juſtification of any ſinner is of *Abraham*. Others were juſtified before him from the Beginning, and there is that affirmed of them, which ſufficiently evidenceth them ſo to have been. But this *Prerogative* was reſerved for the *Father of the Faithful*, that his Juſtification and the expreſs way and manner of it, ſhould be firſt entered on the Sacred Record. So it is Gen. 15. 6. *He believed in the Lord, and it was counted unto him for Righteouſneſs.* וַיַּחְשְׁבֶהָ It was *accounted* unto him, or *imputed* unto him for Righteouſneſs. וַיַּחְשְׁבֶהָ It was counted, reckoned, imputed. And it was *not written for his ſake alone, that it was imputed unto him, but for us alſo unto whom it ſhall be imputed if we believe*, Rom. 4. 23, 24. Wherefore the firſt expreſs Declaration of the nature of Juſtification in the Scripture, affirms it to be by *Imputation*; The Imputation of ſomewhat unto Righteouſneſs. And this done in that place and inſtance, which is Recorded on purpoſe, as the preſident and example of all thoſe that ſhall be juſtified. As he was juſtified ſo are we, and no otherwiſe.

Under the new Teſtament there was a neceſſity of a more full and clear Declaration of the Doctrine of it. For it is among the firſt and moſt principal parts of that Heavenly myſtery of Truth which was to be *brought to light by the Goſpel*. And beſides there was from the firſt a ſtrong and

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Dangerous Oppoſition made unto it. For this matter of Juſtification, the Doctrine of it, and what neceſſarily belongs thereunto, was that whereon the *Jewiſh Church* broke off from God, refuſed Chriſt and the Goſpel, periſhing in their ſins; as is expreſly declared, *Rom.* 9. 31, 10. 3, 4. And in like manner a diſlike of it, an Oppoſition unto it, ever was and ever will be a principle and cauſe of the Apoſtaſie of any profeſſing Church, from Chriſt and the Goſpel, that falls under the power and deceit of them; as it fell out afterwards in the Churches of the *Galatians*. But in this ſtate the Doctrine of Juſtification was fully declared, ſtated, and vindicated by the *Apoſtle Paul* in a peculiar manner. And he doth it eſpecially by affirming and proving that we have the Righteouſneſs whereby and wherewith we are juſtified by *Imputation*; or that our Juſtification conſiſts in the *non-Imputation* of ſin, and the *Imputation of Righteouſneſs*.

But yet, although the *firſt Recorded inſtance* of Juſtification, and which was ſo recorded, that it might be an example and repreſent the Juſtification of all that ſhould be juſtified unto the end of the World, is expreſſed by *Imputation*, and *Righteouſneſs imputed*, and the Doctrine of it in that great caſe, wherein the eternal welfare of the Church of the *Jews*, or their ruine was concerned, is ſo expreſſed by the Apoſtle; yet is it ſo fallen out in our days that nothing in Religion is more maligned, more reproached, more deſpiſed, then the *Imputation of Righteouſneſs* unto us, or an Imputed Righteouſneſs. A *putative Righteouſneſs*, *the ſhadow of a dream*, *a fancy*, *a mummery*, *an imagination*, ſay ſome among us. An opinion, *fœda*, *execranda*, *pernitioſa*, *deteſtanda*, ſaith *Socinus*. And oppoſition ariſeth unto it every day from great variety of principles. For thoſe by whom it is oppoſed and rejected can by no means agree what to ſet up in the place of it.

However, the weight and importance of this Doctrine is on all hands acknowledged, whether it be *true* or *falſe*. It is

not a diſpute about Notions, Terms, and Speculations, wherein Chriſtian Practice is little or not at all concerned, (of which nature many are needleſly contended about) but ſuch as hath an immediate influence into our whole *preſent Duty*, with our *eternal Welfare* or *Ruine*. Thoſe by whom this *Imputation of Righteouſneſs* is rejected, do affirm that the Faith and Doctrine of it, do overthrow the neceſſity of Goſpel Obedience, of perſonal Righteouſneſs, and good Works, bringing in *Antinomianiſm*, and *Libertiniſm* in life. Hereon it muſt of neceſſity be deſtructive of Salvation, in thoſe who believe it, and conform their Practice thereunto. And thoſe on the other hand by whom it is believed, ſeeing they judge it impoſſible that any man ſhould be juſtified before God any other way, but by the *Imputation of the Righteouſneſs of Chriſt*, do accordingly judge, that without it none can be ſaved. Hence a Learned man of late concludes his Diſcourſe concerning it; *Hactenus de Imputatione Juſtitiæ Chriſti, ſine qua nemo unquam aut ſalvatus eſt, aut ſalvari queat. Juſtificat. Paulin. cap.* 8. *Thus far of the Imputation of the Righteouſneſs of Chriſt, without which no man was ever ſaved, nor can any ſo be.* They do not think nor judge, that all thoſe are excluded from ſalvation, who cannot apprehend, or to deny the *Doctrine* of the Imputation of the Righteouſneſs of Chriſt, as by them declared. But they judge that they are ſo, unto whom that *Righteouſneſs is not really imputed*; nor can they do otherwiſe, whil'ſt they make it the foundation of all their own Acceptation with God and eternal ſalvation. Theſe things greatly differ. To believe the *Doctrine* of it, or not to believe it, as thus or thus explained, is one thing; and to enjoy the *thing*, or not enjoy it, is another. I no way doubt, but that many men do receive more Grace from God, than they underſtand or will own; and have a greater efficacy of it in them, than they will believe. Men may be really ſaved, by that Grace which

Doctrinally

Doctrinally they do deny; and they may be juſtified by the *Imputation of that Righteouſneſs* which in opinion they deny to be imputed. For the Faith of it, is included in that *general Aſſent* which they give unto the truth of the Goſpel, and ſuch an *Adherence unto Chriſt* may enſue thereon, as that their miſtake of the way whereby they are ſaved by him, ſhall not defraud them of a real Intereſt therein. And for my part, I muſt ſay, that notwithſtanding all the diſputes that I ſee and read about Juſtification (ſome whereof are full of offence and ſcandal) I do not believe but that the Authors of them, (if they be not *Socinians* throughout, denying the whole merit and ſatisfaction of Chriſt) do really truſt unto the mediation of Chriſt for the pardon of their Sins, and Acceptance with God, and not unto their own Works or Obedience. Nor will I believe the contrary, until they expreſly declare it. Of the Objection on the other hand, concerning the danger of the Doctrine of the *Imputation of the Righteouſneſs* of Chriſt, in reference unto the neceſſity of Holineſs, and works of Righteouſneſs, we muſt treat afterwards.

The Judgment of the *Reformed Churches* herein is known unto all, and muſt be confeſſed, unleſs we intend by *vain cavils* to encreaſe and perpetuate contentions. Eſpecially the *Church of England* is in her Doctrine expreſs as unto the *Imputation of the Righteouſneſs* of Chriſt, both *active* and *paſſive* as it is uſually diſtinguiſhed. This hath been of late ſo fully manifeſted out of her Authentick Writings, that is, the *Articles of Religion*, and *Books of Homilies*, and other Writings publickly authorized, that it is altogether needleſs to give any farther Demonſtration of it. Thoſe who pretend themſelves to be otherwiſe minded, are ſuch as I will not contend withall. For to what purpoſe is it to diſpute with men who will deny the *Sun to ſhine*, when they cannot bear the heat of its beams. Wherefore in what I have to offer on this ſubject, I ſhall not in the leaſt depart from the *ancient Doctrine*

of

of the Church of England; yea I have no design but to declare and vindicate it, as God shall enable.

There are indeed sundry differences among Persons Learned, Sober, and *Orthodox* (if that term displease not) in the way and manner of the Explication of the Doctrine of Justification by the *Imputation of the Righteousness of Christ*, who yet all of them agree in the substance of it, in all those things wherein the Grace of God, the Honour of Christ, and the Peace of the Souls of men are principally concerned. As far as it is possible for me, I shall avoid the concerning of my self at present, in these Differences. For unto what purpose is it to contend about them, whilst the *substance of the Doctrine* it self is openly opposed and rejected? why should we debate about the order and beautifying of the Rooms in an House, whilst Fire is set unto the whole? when that is well quenched, we may return to the consideration of the best means for the disposal and use of the several parts of it.

There are *two grand Parties* by whom the Doctrine of *Justification by the Imputation of the Righteousness of Christ* is opposed, namely, the *Papists* and the *Socinians*. But they proceed on different principles, and unto different Ends. The design of the *one* is to exalt their *own Merits*, of the other to destroy the *merit of Christ*. But besides these who trade in company, we have many *Interlopers*, who coming in on their hand, do make bold to borrow from both, as they see occasion. We shall have to do with them all in our progress; not with the Persons of any, nor the way and manner of their expressing themselves, but the Opinions of all of them so far as they are opposite unto the Truth. For it is that which *wise men* despise and *good men* bewail, to see persons pretending unto Religion and Piety, to cavil at Expressions, to contend about Words, to endeavour the fastening of Opinions on men which they own not, and thereon mutually

tually to revile one another, publiſhing all to the World, as ſome great atchievement or victory. This is not the way to teach the truths of the Goſpel, nor to promote the Edification of the Church. But in general, the Importance of the cauſe to be pleaded, the Greatneſs of the oppoſition that is made unto the Truth, and the high concernment of the Souls of Believers, to be rightly inſtructed in it, do call for a renewed Declaration and Vindication of it. And what I ſhall attempt unto this purpoſe, I do it under this perſwaſion, that the life and continuance of any Church on the one hand, and its Apoſtaſie or Ruine on the other, do depend in an eminent manner on the Preſervation or Rejection of the Truth in this Article of Religion; (and I ſhall add) as it hath been profeſſed, received, and believed in the *Church of England* in former days.

The firſt thing we are to conſider is the meaning of theſe words to *Impute* and *Imputation*. For from a meer plain Declaration hereof, it will appear that ſundry things charged on a ſuppoſition of the *Imputation* we plead for, are vain and groundleſs, or the Charge it ſelf is ſo.

חשב The word firſt uſed to this purpoſe, ſignifies to *think*, to *eſteem*, to *judge*, or to *refer* a thing or matter unto any; to *impute*, or to be *imputed* for Good or Evil. See *Levit.* 7. 18. *chap.* 17. 4. And *Pſal.* 106. 31. ותחשב לו לצדקה *and it was counted, reckoned, imputed* unto him for Righteouſneſs. To judge or eſteem this or that Good or Evil, to belong unto him, to be his. The Lxx. expreſs it by λογίζω and λογίζομαι; as do the Writers of the New Teſtament alſo. And theſe are rendred by *reputare*, *imputare*, *acceptum ferre*, *tribuere*, *aſſignare*, *aſcribere*. But there is a different ſignification among theſe words; In particular, to be *reputed Righteous*, and to have *Righteouſneſs imputed*, differ, as cauſe and effect. For that any may be *reputed Righteous*, that is, be judged or eſteemed ſo to be, there muſt be a real foundation of that *Reputation*.

tion, or it is a miſtake, and not a right Judgment; as a man may be reputed to be wiſe, who is a fool, or reputed to be rich, who is a beggar. Wherefore he that is *reputed Righteous*, muſt either have a Righteouſneſs of his own, or another antecedently *imputed* unto him, as the foundation of that Reputation. Wherefore to *impute Righteouſneſs* unto one that hath none of his own, is not to *repute* him to be Righteous, who is indeed Unrighteous, but it is to communicate a Righteouſneſs unto him, that he may rightly and juſtly be eſteemed, judged, or reputed Righteous.

Imputare, is a word that the *Latine Tongue* owns in the ſenſe wherein it is uſed by Divines. *Optime de peſſimis meruiſti, ad quos pervenerit incorrupta rerum fides, magno Authori ſuo imputata. Senec. ad Mart.* And *Plin. lib.* 18. *cap.* 1. In his Apology for the Earth our common Parent, *noſtris eam criminibus urgemus, culpamq; noſtram illi imputamus.*

In their ſenſe, to *impute* any thing unto another, is if it be evil, to *charge* it on him, to burden him with it; ſo ſaith *Pliny*, we *impute our own faults to the Earth*, or charge them upon it. If it be *Good*, it is to aſcribe it unto him as his own, whether originally it were ſo or no; *magno Authori imputata. Vaſquez*, in *Thom.* 22. *Tom.* 2. *Diſp.* 132. attempts the ſenſe of the word, but confounds it with *reputare. Imputare aut reputare quidquam alicui, eſt idem atq; inter ea quæ ſunt ipſius, & ad eum pertinent, connumerare & recenſere.* This is *reputare* properly, *imputare* includes an Act antecedent unto this *accounting* or eſteeming a thing to belong unto any Perſon.

But whereas that may be *imputed* unto us which is really *our own antecedently unto that Imputation*, the word muſt needs have a double ſenſe, as it hath in the Inſtances given out of *Latine Authors* now mentioned. And,

1. To Impute unto us that which was really ours, *antecedently unto that Imputation*, includes two things in it. (1) An Acknow-

Acknowledgment or Judgment, that the thing ſo *imputed* is really and truly ours, or *in us*. He that Imputes Wiſdom or Learning unto any man, doth in the firſt place acknowledge him to be *Wiſe* or *Learned*. (2) A dealing with them according unto it, whether it be *Good* or *Evil*. So when upon a Trial a man is acquitted becauſe he is found Righteous; firſt he is judged and eſteemed Righteous, and then dealt with as a Righteous Perſon; his Righteouſneſs is imputed unto him. See this exemplified, *Gen.* 30. 33.

2. To Impute unto us that which is *not our own antecedently unto that Imputation*, includes alſo in it two things. (1) A *Grant or Donation* of the thing it ſelf unto us to be ours, on ſome juſt Ground and Foundation. For a thing muſt be made *ours*, before we can juſtly be dealt withall according unto what is required on the Account of it. (2) A *Will of dealing with us*, or an actual dealing with us according unto that which is ſo made ours. For in this matter whereof we treat, the moſt Holy and Righteous God doth not *juſtifie any*, that is, abſolve them from ſin, pronounce them Righteous, and thereon grant unto them Right and Title unto Eternal Life, but upon the interveniency of a true and compleat Righteouſneſs, truly and compleatly made the Righteouſneſs of them that are to be juſtified, in order of nature antecedently unto their Juſtification. But theſe things will be yet made more clear by Inſtances, and it is neceſſary they ſhould be ſo.

1. There is an *Imputation* unto us of that which is really our own, inherent in us, performed by us, *antecedently* unto that Imputation, and this whether it be Evil or Good. The Rule and Nature hereof is given and expreſſed, *Ezek.* 18.20. *The Righteouſneſs of the Righteous ſhall be upon him, the Wickedneſs of the Wicked ſhall be upon him.* Inſtances we have of both ſorts. (1) In the Imputation of ſin, when the Perſon guilty of it, is ſo judged and reckoned a ſinner, as to be dealt withall accordingly. This Imputation *Shimei* deprecated

ted, 2 *Sam.* 19. 19. He ſaid unto the King, *Let not my Lord impute Iniquity unto me,* (אל-יחשב אדני לי אדני עון the word uſed in the expreſſion of the Imputation of Righteouſneſs. *Gen.*15. 6.) *neither do thou remember what thy Servant did perverſely; For thy Servant doth know that I have ſinned.* He was Guilty, and acknowledged his Guilt, but deprecates the *Imputation* of it, in ſuch a ſentence concerning him, as his ſin deſerved. So *Stephen* deprecated the Imputation of ſin unto them that ſtoned him, whereof they were really guilty, *Act.* 7.60. *Lay not this ſin to their charge*; *impute* it not unto them. As on the other ſide *Zechariah* the Son of *Jehojada*, who died in the ſame cauſe, and the ſame kind of death with *Stephen*, prayed that the ſin of thoſe which ſlew him might be charged on them, 2 *Chron.* 24. 22. Wherefore to *impute* ſin, is to lay it unto the charge of any, and to deal with them according unto its deſert.

To impute that which *is Good* unto any, is to judge and acknowledge it ſo to be theirs, and thereon to deal with them in whom it is, according unto its reſpect unto the Law of God. The *Righteouſneſs of the Righteous ſhall be upon him.* So *Jacob* provided that his *Righteouſneſs ſhould anſwer for him,* Gen. 30. 33. And we have an Inſtance of it in Gods dealing with men, Pſal. 106. 31. *Then ſtood up Phineas and executed Judgment, and it was imputed unto him for Righteouſneſs.* Notwithſtanding it ſeemed that he had not ſufficient warrant for what he did, yet God that knew his heart, and what Guidance of his own ſpirit he was under, *approved his fact as Righteous*, and gave him a Reward teſtifying that Approbation.

Concerning this Imputation it muſt be obſerved, that whatever is *our own antecedently* thereunto, which is an Act of God thereon, can never be imputed unto us *for any thing* more or leſs than what it is really in it ſelf. For this Imputation conſiſts of two parts, or two things concur thereunto. (1) A *Judgment* of the thing to be ours, to be in us, or to belong

belong unto us. (2) A *Will* of dealing with us, or an *actual dealing* with us according unto it. Wherefore in the Imputation of any thing unto us, which is ours, God eſteemeth it not to be other than it is. He doth not eſteem that to be a *perfect Righteouſneſs* which is imperfect; ſo to do might argue either a miſtake of the thing judged on, or perverſeneſs in the Judgment it ſelf upon it. Wherefore if, as ſome ſay, our *own Faith and Obedience* are imputed unto us for Righteouſneſs, ſeeing they are *imperfect* they muſt be imputed unto us for an *imperfect Righteouſneſs*, and not for that which is perfect. For that Judgment of God which is according unto Truth, is in this Imputation. And the Imputation of an *imperfect Righteouſneſs* unto us, eſteeming it only as *ſuch*, will ſtand us in little ſtead in this matter. And the *Acceptilation* which ſome plead, (traducing a fiction in humane Laws, to interpret the myſtery of the Goſpel) doth not only overthrow *all Imputation*, but the ſatisfaction and merit of Chriſt alſo. And it muſt be obſerved, that this Imputation is a meer *Act of Juſtice*, without any *mixture of Grace*, as the Apoſtle declares, *Rom.* 11. 6. For it conſiſts of theſe two parts. (1) An acknowledging and judging that to be in us which is truly ſo. (2) A Will of dealing with us according unto it; both which are *Acts of Juſtice.*

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it had been our own, without any ſuch Imputation.

It is therefore a manifeſt *miſtake* of their own which ſome make the Ground of a Charge on the Doctrine of Imputation. For they ſay, if our ſins were *imputed unto Chriſt*, then muſt he be *eſteemed to have done what we have done amiſs, and ſo be the greateſt ſinner that ever was*; and on the other ſide, if his Righteouſneſs be imputed unto us, then are we *eſteemed to have done what he did*, and ſo to *ſtand in no need of the pardon of ſin.* But this is contrary unto the nature of Imputation, which proceeds on no ſuch Judgment, but on the contrary, that we our ſelves have done nothing of what is imputed unto us; nor Chriſt any thing of what was imputed unto him.

To declare more diſtinctly the nature of this *Imputation*, I ſhall conſider the *ſeveral kinds* of it, or rather the *ſeveral grounds* whence it proceeds. For this Imputation unto us, of what is not *our own antecedent unto that Imputation*, may be either, (1) *Ex juſtitia*, or (2) *Ex voluntaria ſponſione*, or (3) *Ex injuria*, or (4) *Ex gratia*; all which ſhall be exemplified. I do not place them thus diſtinctly, as if they might not ſome of them concur in the ſame *Imputation*, which I ſhall manifeſt that they do. But I ſhall refer the ſeveral kinds of Imputation, unto that which is the next cauſe of every one.

1. Things that are not our own originally, perſonally, inherently, may yet be *imputed unto us ex juſtitia*, by the Rule of Righteouſneſs. And this may be done upon a double *Relation* unto thoſe whoſe they are; (1) *Fœderal*, (2) *Natural.* (1) Things done by one may be imputed unto others, *propter relationem fœderalem*, becauſe of a Covenant Relation between them. So the *ſin of Adam* was, and is imputed unto all his Poſterity, as we ſhall afterwards more fully declare. And the Ground hereof is, that we ſtood all in the ſame Covenant with him, who was our Head and Repreſentative therein.

therein. The corruption and *Depravation* of nature which we derive from *Adam* is imputed unto us, with the *firſt kind of Imputation*, namely, of that which is ours antecedently unto that Imputation. But his *actual ſin* is imputed unto us, as that which becomes ours by that Imputation, which before it was not. Hence ſaith *Bellarmine* himſelf; *Peccatum Adami ita poſteris omnibus imputatur, ac ſi omnes idem peccatum patraviſſent. De Amiſſ. Grat. lib.* 4. *cap.* 10. *The ſin of* Adam *is ſo imputed unto all his Poſterity, as if they had all committed the ſame ſin.* And he gives us herein the true nature of Imputation, which he fiercely diſputes againſt in his *Books of Juſtification.* For the Imputation of that ſin unto us, as if we had committed it, which he acknowledgeth, includes both a *Tranſcription* of that ſin unto us, and a dealing with us, as if we had committed it; which is the Doctrine of the Apoſtle *Rom.* 5.

2. There is an Imputation of ſin unto others, *ex juſtitia propter Relationem naturalem*, on the account of a *natural Relation* between them, and thoſe who had actually contracted the Guilt of it. But this is ſo only with reſpect unto ſome outward *Temporary effects* of it. So God ſpeaks concerning the Children of the Rebellious *Iſraelites* in the Wilderneſs. *Your Children ſhall wander in the Wilderneſs Forty years, and bear your Whoredoms*, Numb. 14. 33. Your ſin ſhall be ſo far *imputed* unto your Children, becauſe of their *Relation* unto you, and your *Intereſt* in them, as that they ſhall ſuffer for them in an afflictive condition in the Wilderneſs. And this was juſt, becauſe of the *Relation* between them; as the ſame procedure of Divine Juſtice is frequently declared in other places of the Scripture. So where there is a due foundation of it, Imputation is an Act of Juſtice.

3. *Imputation* may juſtly enſue, *ex voluntaria ſponſione*; when one freely and willingly undertakes to anſwer for another. An illuſtrious inſtance hereof we have in that

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paſſage of the Apoſtle unto *Philemon*, in the behalf of *Oneſimus*; ver. 18. *If he have wronged the, or oweth thee ought,* τοῦτο μοι ἐλλόγει, *impute it unto me,* put it on my account. He ſuppoſeth that *Philemon* might have a double Action againſt *Oneſimus*. (1) *Injuriarum*, of wrongs; εἰ δέ τι ἠδίκησέ σε, if he hath dealt *unjuſtly* with the or by the, if he hath ſo wronged the as to render himſelf obnoxious unto puniſhment; (2) *Damni*, or of loſs; ἢ ὀφείλει, *if he oweth thee ought*, be a debtor unto the, which made him liable to payment or reſtitution. In this ſtate the Apoſtle interpoſeth himſelf by a *voluntary ſponſion*, to undertake for *Oneſimus*. *I* Paul *have written it with my own hand* ἐγὼ ἀποτίσω I *Paul* will anſwer for the whole. And this he did by the *Tranſcription* of both the debts of *Oneſimus* unto himſelf; For the crime was of that nature as might be taken away by compurgation, being not Capital. And the Imputation of them unto him, was made juſt by his *voluntary undertaking* of them. Account me, ſaith he, the *Perſon* that hath done theſe things; and I will make ſatisfaction, ſo that nothing be charged on *Oneſimus*. So *Judah* voluntarily undertook unto *Jacob*, for the ſafety of *Benjamin*, and obliged himſelf unto *perpetual Guilt* in caſe of failure; Gen. 43. 9. *I will be ſurety for him, of my hand ſhalt thou require him, if I bring him not unto the, and ſet him before thee,* וחטאתי לך כל הימים *I will ſin*, or be a *ſinner* before thee always; be guilty and as we ſay, *bear the blame*. So he expreſſeth himſelf again unto *Joſeph*, Chap. 44. 32. It ſeems this is the nature and office of a *Surety*; what he *undertaketh* for, is juſtly to be required at his hand, as if he had been originally and perſonally concerned in it. And this *voluntary ſponſion* was one ground of the Imputation of our ſin unto Chriſt. He took on him the perſon of the whole Church that had ſinned, to anſwer for what they had done againſt God and the Law. Hence that Imputation was *fundamentaliter ex compacto, ex voluntaria ſponſione*,

ſione, it had its foundation in his voluntary undertaking. But on ſuppoſition hereof; it was actually *ex juſtitia*, it being Righteous that he ſhould anſwer for, and make good what he had ſo undertaken, the Glory of Gods Righteouſneſs and Holineſs being greatly concerned herein.

3. There is an *Imputation*, *ex injuria*; when that is laid unto the charge of any, whereof he is not Guilty: So *Bathſheba* ſays unto *David*; *it ſhall come to paſs that when my Lord the King ſhall ſleep with his Fathers*, that I and my Son *Solomon* ſhall be חטאים *Sinners*; 1 *Kings* 1. 21. ſhall be dealt with as Offenders, as guilty perſons, have ſin imputed unto us, on one pretence or other unto our Deſtruction. We ſhall be *ſinners*; be eſteemed ſo, and be dealt withal accordingly. And we may ſee that in the *Phraſe of the Scripture* the Denomination of ſinners, followeth the *Imputation*, as well as the *inheſion* of ſin; which will give light unto that place of the Apoſtle, *he was made ſin for us*, 2 Cor. 5. 21. This kind of Imputation hath no place in the Judgment of God. It is far from him, that the Righteous ſhould be as the Wicked.

4. There is an Imputation, *ex mera Gratia*, of meer Grace and Favour. And this is, when that which *antecedently* unto this Imputation was no way ours, not *inherent* in us, not performed by us, which we had no Right nor Title unto, is granted unto us, made ours, ſo as that we are judged of, and dealt with according unto it. This is that *Imputation* in both branches of it, Negative in the *non-Imputation* of ſin, and poſitive in the *Imputation of Righteouſneſs*, which the Apoſtle ſo vehemently pleads for, and ſo frequently aſſerteth, *Rom.* 4. For he both affirms the thing it ſelf, and declares that it is of *meer Grace*, without reſpect unto any thing within our ſelves. And if this kind of Imputation cannot be fully exemplified in any other inſtance, but this alone, whereof we treat, it is becauſe the foundation of it in the

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mediation of Chriſt is ſingular, and that which there is nothing to *parallel* in any other caſe among men.

From what hath been diſcourſed concerning the nature and grounds of *Imputation*, ſundry things are made evident, which contribute much light unto the truth which we plead for, at leaſt unto the right underſtanding and ſtating of the matter under debate. As

1. The Difference is plain between the *Imputation of any works of our own unto us*, and the *Imputation of the Righteouſneſs of Faith* without works. For the Imputation of works unto us, be they what they will, be it Faith it ſelf as a work of Obedience in us, is the Imputation of that which was ours, *before ſuch Imputation.* But the Imputation of the Righteouſneſs of Faith, or the Righteouſneſs of God which is by Faith, is the Imputation of that which is *made ours* by vertue of that Imputation. And theſe two Imputations differ in their whole kind. The one is a *judging* of that to be in us, which indeed is ſo, and is ours, before that judgment be paſſed concerning it, the other is a *Communication* of that unto us, which before was not ours. And no man can make ſenſe of the Apoſtles diſcourſe, that is, he cannot underſtand any thing of it, if he acknowledge not that the *Righteouſneſs* he treats of is *made ours* by Imputation, and was not ours, antecedently thereunto.

2. The *Imputation of works*, of what ſort ſoever they be, of *Faith* it ſelf as a work, and all the Obedience of Faith, is *ex juſtitia*, and not *ex gratia*: of Right and not of Grace. However the beſtowing of Faith on us, and the working of Obedience in us, may be of Grace; yet the *Imputation* of them unto us, as in us, and as ours, is an act of Juſtice. For this Imputation as was ſhewed, is nothing but a *Judgment* that ſuch and ſuch things are in us, or are ours, which truly and really are ſo, with a treating of us according unto them. This is an *Act of Juſtice*, as it appears in the Deſcription given

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of that Imputation. But the *Imputation of Righteouſneſs* mentioned by the Apoſtle is as unto us *ex mera Gratia*, of meer Grace, as he fully declares, δωρεὰν τῇ χάριτι αὐτοῦ. And moreover he declares, that theſe *two ſorts of Imputation* are inconſiſtent and not capable of any compoſition, ſo that any thing ſhould be partly of the one, and partly of the other, Rom. 11. 6. *If by Grace, then it is no more of works, otherwiſe Grace is no more Grace; but if it be of works, then it is no more Grace; otherwiſe works is no more works.* For inſtance, if *Faith it* ſelf as a work of ours be imputed unto us, it being *ours antecedently* unto that Imputation, it is but an acknowledgment of it to be in us and ours, with an aſcription of it unto us for *what it is.* For the aſcription of any thing unto us for *what it is not*, is not Imputation but miſtake. But this is an Imputation *ex juſtitia*, of works; and ſo that which is of meer Grace, can have no place, by the Apoſtles Rule. So the Imputation unto us of what is in us, is excluſive of Grace, in the Apoſtles ſenſe. And on the other hand; If the Righteouſneſs of Chriſt be imputed unto us, it muſt be *ex mera Gratia*; of meer Grace; For that is imputed unto us, which was not ours, *antecedently* unto that Imputation, and ſo is communicated unto us thereby. And here is no place for works, nor for any pretence of them. In the one way the foundation of Imputation is in our ſelves, in the other it is in another, which are irreconcileable.

3. Herein both theſe kinds of *Imputation* do agree. Namely, in that whatever is imputed unto us, it is imputed for *what it is*, and not for *what it is not*. If it be a *perfect Righteouſneſs* that is imputed unto us, ſo it is eſteemed and judged to be, and accordingly are we to be dealt withall, even as thoſe who have a perfect Righteouſneſs. And if that which is imputed as Righteouſneſs unto us be *imperfect*, or imperfectly ſo, then as ſuch muſt it be judged when it is imputed; and we muſt be dealt withall as thoſe which have ſuch an imperfect Righteouſneſs, and no otherwiſe. And therefore

whereas our *inherent Righteouſneſs* is imperfect, (they are to be pityed or deſpiſed, not to be contended withall, that are otherwiſe minded) if that be *imputed* unto us, we cannot be accepted on the account thereof as perfectly Righteous, without an Error in Judgment.

4. Hence the true Nature of that Imputation which we plead for (which ſo many cannot or will not underſtand) is manifeſt, and that both *negatively* and *poſitively*. For (1) negatively; (1) It is not a *judging* or eſteeming of them to be Righteous who truly and really are not ſo. Such a Judgment is not reducible unto any of the Grounds of Imputation before-mentioned. It hath the nature of that which is *ex injuria*, or a falſe charge, only it differs *materially* from it. For that reſpects *evil*, this that which is *good*. And therefore the clamour of the Papiſts and others are meer effects of Ignorance or Malice, wherein they cry out *ad ravim*, that we affirm God to *eſteem them to be Righteous*, who are *wicked*, ſinful and polluted. But this falls heavily on them who maintain that we are juſtified before God by our own inherent Righteouſneſs; For then a man is judged Righteous, who indeed is not ſo. For he who is not perfectly Righteous, cannot be Righteous in the ſight of God unto Juſtification. (2) It is not a *naked Pronunciation* or Declaration of any one to be Righteous, without a juſt and ſufficient foundation for the Judgment of God declared therein. God declares no man to be Righteous but he who is ſo; the whole Queſtion being, how he comes ſo to be. (3) It is not the *Tranſmiſſion* or *Transfuſion* of the Righteouſneſs of another into them that are to be juſtified, that they ſhould become perfectly and inherently Righteous thereby. For it is impoſſible that the Righteouſneſs of one ſhould be *transfuſed* into another, to become his *ſubjectively* and inherently. But it is a great miſtake on the other hand, to ſay that therefore the Righteouſneſs of one can no way be made the Righteouſ-

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neſs of another; which is to deny all Imputation.

Wherefore (2) Poſitively; This Imputation is *an Act of God ex mera Gratia, of his meer Love and Grace, whereby on the conſideration of the Mediation of Chriſt, he makes an effectual Grant and Donation of a true, real, perfect Righteouſneſs, even that of Chriſt himſelf unto all that do believe, and accounting it as theirs, on his own gracious Act, both abſolves them from ſin, and granteth them Right and Title unto Eternal Life.* Hence,

4. In this Imputation, the *thing it ſelf* is firſt imputed unto us, and not any of the *Effects* of it, but they are made ours by virtue of that Imputation. To ſay that the Righteouſneſs of Chriſt, that is, his Obedience and Sufferings are imputed unto us only as unto their effects, is to ſay that we have the *benefit* of them, and no more; but Imputation it ſelf is denied. So ſay the *Socinians*, but they knew well enough, and ingenuouſly grant, that they overthrow all true real Imputation thereby. *Nec enim ut per Chriſti juſtitiam juſtificemur, opus eſt ut illius Juſtitia, noſtra fiat juſtitia; ſed ſufficit ut Chriſti juſtitia ſit cauſa noſtræ Juſtificationis; & hactenus poſſumus tibi concedere, Chriſti juſtitiam eſſe noſtram juſtitiam, quatenus noſtrum in bonum juſtitiamq; redundat; verum tu proprie noſtram, id eſt, nobis attributam aſcriptamq; intelligis,* ſaith *Schlictingius*; *Diſp. pro Socin. ad Meiſner. pag.* 250. And it is not pleaſing to ſee ſome among our ſelves with ſo great confidence take up the ſenſe and words of theſe men in their Diſputations againſt the *Proteſtant* Doctrine in this cauſe, that is, the Doctrine *of the Church of England.*

That the *Righteouſneſs of Chriſt is imputed unto us, as unto its effects*, hath this ſound ſenſe in it; namely, that the effects of it are made ours, by reaſon of that Imputation. It is ſo imputed, ſo reckoned unto us of God, as that he really communicates all the effects of it unto us. But to ſay the Righteouſneſs of Chriſt is *not imputed* unto us, only its effects are ſo, is really to overthrow all Imputation. For

(as we ſhall ſee) the effects of the Righteouſneſs of Chriſt cannot be ſaid *properly* to be imputed unto us; and if his Righteouſneſs it ſelf be not ſo, Imputation hath no place herein, nor can it be underſtood why the Apoſtle ſhould ſo frequently aſſert it as he doth, *Rom.* 4. And therefore the *Socinians* who expreſly oppoſe the Imputation of the Righteouſneſs of Chriſt, and plead for a Participation of its effects or benefits only, do wiſely deny any ſuch kind of Righteouſneſs of Chriſt, namely, of *ſatisfaction and merit*, (or that the Righteouſneſs of Chriſt as wrought by him, was either ſatisfactory or meritorious) as alone may be imputed unto us. For it will readily be granted, that what alone they allow the Righteouſneſs of Chriſt to conſiſt in, cannot be imputed unto us, whatever benefit we may have by it. But I do not underſtand how thoſe who grant the *Righteouſneſs of Chriſt* to conſiſt principally in his ſatisfaction for us or in our ſtead, can conceive of an *Imputation of the effects* thereof unto us, without an Imputation of the thing it ſelf. Seeing it is for that as made ours, that we partake of the Benefits of it. But from the Deſcription of Imputation and the Inſtances of it, it appeareth that there can be no Imputation of any thing, unleſs the *thing it ſelf* be imputed, nor any Participation of the Effects of any thing, but what is grounded on the Imputation of the thing it ſelf. Wherefore in our particular caſe, no Imputation of the Righteouſneſs of Chriſt is allowed, unleſs we grant it ſelf to be imputed; nor can we have any Participation of the effects of it, but on the ſuppoſition and foundation of that Imputation. The impertinent Cavils that ſome of late have collected from the *Papiſts* and *Socinians*, that if it be ſo, then are we as *Righteous as Chriſt himſelf*, that we *have redeemed the World*, and *ſatisfied for the ſins of others*, that the *pardon of ſin is impoſſible*, and *Perſonal Righteouſneſs needleſs*, ſhall afterwards be ſpoken unto, ſo far as they deſerve.

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All that we now aim to demonſtrate, is only, that either the *Righteouſneſs of Chriſt it ſelf* is imputed unto us, or there is no Imputation in the matter of our Juſtification, which whether there be or no, is another Queſtion afterwards to be ſpoken unto. For as was ſaid, the effects of the Righteouſneſs of Chriſt, cannot be ſaid properly to be imputed unto us. For Inſtance, Pardon of ſin is a great effect of the Righteouſneſs of Chriſt. Our ſins are pardoned on the account thereof. God for Chriſts ſake forgiveth us all our ſins. But the *pardon of ſin* cannot be ſaid to be imputed unto us, nor is ſo. Adoption, Juſtification, Peace with God, all Grace and Glory, are effects of the Righteouſneſs of Chriſt. But that theſe things are not imputed unto us, nor can be ſo, is evident from their Nature: But we are made Partakers of them all, upon the account of the Imputation of the Righteouſneſs of Chriſt unto us, and no otherwiſe.

Thus much may ſuffice to be ſpoken of the *Nature of Imputation* of the Righteouſneſs of Chriſt, the Grounds, Reaſons, and Cauſes whereof, we ſhall in the next place enquire into. And I doubt not but we ſhall find in our Enquiry, that it is no ſuch figment, as ſome Ignorant of theſe things do imagine, but on the contrary, an Important Truth immixed with the moſt fundamental Principles of the myſtery of the Goſpel, and inſeparable from the Grace of God in Chriſt Jeſus.

CHAP.

CHAP. VIII.

Imputation of the ſins of the Church unto Chriſt. Grounds of it. The Nature of his Suretyſhip. Cauſes of the New Covenant. Chriſt and the Church one myſtical Perſon; Conſequents thereof.

THoſe who believe the *Imputation of the Righteouſneſs* of Chriſt unto Believers, for the Juſtification of Life, do alſo unanimouſly profeſs, that the *ſins of all Believers were imputed unto Chriſt.* And this they do on many Teſtimonies of the Scripture directly witneſſing thereunto, ſome whereof ſhall be pleaded and vindicated afterwards. At preſent we are only on the conſideration of the general notion of theſe things, and the Declaration of the nature of what ſhall be proved afterwards. And in the firſt place we ſhall enquire into the *foundation* of this Diſpenſation of God, and the Equity of it, or the Grounds whereinto it is reſolved, without an underſtanding whereof, the thing it ſelf cannot be well apprehended.

The principal Foundation hereof is, that *Chriſt and the Church*, in this Deſign, were one *myſtical Perſon*, which ſtate they do actually coaleſce in, through the *uniting Efficacy* of the Holy Spirit. He is the Head, and Believers are the members of that one Perſon, as the Apoſtle declares, 1 *Cor.* 12. 12, 13. Hence as what he did is imputed unto them, as if done by them, ſo what they deſerved on the Account of ſin was charged upon him. So is it expreſſed by a Learned Prelate; *Noſtram cauſam ſuſtinebat, qui noſtram ſibi Carnem adu-*

niverat,

univerat, & ita nobis arctiſſimo vinculo conjunctus, & ἐνωθεὶς, quæ erant noſtra fecit ſua. And again; *Quid mirum ſi in noſtra perſona conſtitutus, noſtram carnem indutus, &c. Montacut. Origin. Eccleſiaſt.* The Antients ſpeak to the ſame purpoſe. *Leo. Serm.* 17. *Ideo ſe humanæ infirmitati virtus divina conſeruit, ut dum Deus ſua facit eſſe quæ noſtra ſunt, noſtra faceret eſſe quæ ſua ſunt.* And alſo *Sermo.* 16. *Caput noſtrum Dominus Jeſus Chriſtus omnia in ſe corporis ſui membra transformans, quod olim in Pſalmo eructaverat, id in ſupplicio crucis ſub Redemptorum ſuorum voce clamavit.* And ſo ſpeaks *Auguſtine* to the ſame purpoſe; *Epiſt.* 120. *ad Honoratum*; *Audimus vocem corporis, ex ore capitis*; *Eccleſia in illo patiebatur, quando pro Eccleſia patiebatur, &c. We hear the voice of the Body from the mouth of the Head. The Church ſuffered in him, when he ſuffered for the Church*; *as he ſuffers in the Church, when the Church ſuffereth for him. For as we have heard the voice of the Church in Chriſt-ſuffering, my God, my Lord, why haſt thou forſaken me*; *look upon me*; *ſo we have heard the voice of Chriſt in the Church-ſuffering, Saul, Saul, why perſecuteſt thou me.* But we may yet look a little backward and farther into the ſenſe of the antient Church herein. *Chriſtus*, ſaith *Irenæus*, *omnes Gentes exinde ab Adam diſperſas, & Generationem hominum in ſemet ipſo recapitulatus eſt*; *unde a Paulo Typus futuri dictus eſt ipſe Adam*; lib. 3. cap. 33. And again; *Recapitulans univerſum hominum genus in ſe ab initio uſq; ad finem, recapitulatus eſt & mortem ejus.* In this of *Recapitulation* there is no doubt but he had reſpect unto the ἀνακεφαλαίωσις, mentioned, *Epheſ.* 1. 10. And it may be this was that which *Origen* intended *ænigmatically*, by ſaying, the *Soul of the firſt Adam* was the Soul of Chriſt, as it is charged on him. And *Cyprian*, Epiſt. 63. on bearing about the Adminiſtration of the Sacrament of the Euchariſt; *nos omnes portabat Chriſtus*; *qui & peccata noſtra portabat. He bare us*, or ſuffered in our perſon, *when he bare our ſins.* Whence *Athanaſius* affirms of the

the voice he uſed on the Croſs; οὐκ αὐτὸς ὁ κύριος; ἀλλὰ ἡμεῖς ἐν ἐκείνῳ πάσχοντες ἡμῶν, We ſuffered in him. *Euſebius* ſpeaks many things to this purpoſe. *Demonſtrat. Evangel.* lib. 10. cap. 1. Expounding thoſe words of the Pſalmiſt, *Heal my Soul, for,* or as he would read them, if, *I have ſinned againſt thee*; and applying them unto our Saviour in his ſufferings; He ſaith thus, ἐπειδὴν τὰς ἡμετέρας κοινοποιεῖ εἰς ἑαυτὸν ἁμαρτίας; *becauſe he took of our ſins to himſelf; communicated our ſins to himſelf*; making them his own; For ſo he adds, ὅτι τὰς ἡμετέρας ἁμαρτίας ἐξοικειούμενος, *making our ſins his own.* And becauſe in his following words he fully expreſſeth what I deſign to prove, I ſhall tranſcribe them at large, πῶς δὴ τὰς ἡμετέρας ἁμαρτίας ἐξοικειοῦται; καὶ πῶς φέρειν λέγεται τὰς ἀνομίας ἡμῶν, ἢ καθ' ὃ, σῶμα αὐτοῦ εἶναι λεγόμεθα; κατὰ τὸν ἀπόστολον φήσαντα, ὑμεῖς ἐστὲ σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους καὶ καθ' ὃ πάσχοντος ἑνὸς μέλους, συμπάσχει πάντα τὰ μέλη, οὕτω πολλῶν μελῶν πασχόντων καὶ ἁμαρτανόντων, καὶ αὐτὸς κατὰ τὸν τῆς συμπαθείας λόγον, ἐπειδήπερ εὐδόκησε Θεοῦ λόγος ὢν μορφὴν δούλου λαβεῖν, καὶ τῷ κοινῷ πάντων ἡμῶν σκηνώματι συναφθῆναι; τὸν δι' πάντων μελῶν πόνον εἰς ἑαυτὸν ἀναλαμβάνει, καὶ τὰς ἡμετέρας νόσους ἰδιοποιῆται, καὶ πάντων ἡμῶν ὑπερασπιεῖ καὶ ὑπερπονεῖ κατὰ τὸν τῆς φιλανθρωπίας νόμον. ὃ μόνον δὲ ταῦτα πεφίξας ὁ ἀμνὸς τοῦ Θεοῦ, ἀλλὰ καὶ ὑπὲρ ἡμῶν κόλασιν καὶ πικρίαν ὑποσχών, ἣν αὐτὸς μὲν οὐκ ἀφείλειν, ἀλλ' ἡμεῖς τοῦ πλήθους ἕνεκεν πεπλημμεληκότων, ἡμῖν δὲ λοιπὸν τῆς δι' ἁμαρτημάτων ἀφέσεως κατέστη, ἅτε τοῦ ὑπὲρ ἡμῶν ἀναδεξάμενος θανάτου, μάστιγάς τε καὶ ὕβρεις, καὶ ἀπιμίας ἡμῖν ἐποφειλομένας εἰς αὐτὸν μεταθεὶς, καὶ τὴν ἡμῶν πεφευγυῖαν κατάραν ἐφ' ἑαυτὸν ἑλκύσας, γενόμενος ὑπὲρ ἡμῶν κατάρα. καὶ τί γὰρ ἄλλο ἀντίψυχον; διὸ φησὶν ἐξ ἡμετέρας φερσώπου τὸν λόγον ---- ὥστε εἰκότως ἑνῶν, ἑαυτὸν ἡμῖν, ἡμᾶς τε αὐτῷ καὶ τὰ ἡμέτερα πάθη ἰδιοποιούμενος φησιν, ἐγὼ εἶπα, κύριε ἐλέησόν με, ἴασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι.

I have tranſcribed this paſſage at large, becauſe, as I ſaid, what I intend to prove in the preſent diſcourſe is declared fully therein. Thus therefore he ſpeaks. *How then did he make our ſins to be his own, and how did he bear our Iniquities? Is it not from thence, that we are ſaid to be his Body, as the Apoſtle ſpeaks, You are the Body of Chriſt, and members, for your part, or of one another; and as when one member ſuffers, all*

the

the members do suffer; so the many members, sinning and suffering, He according unto the Laws of sympathy in the same body, (seeing that being the Word of God, he would take the form of a Servant, and be joyned unto the common habitation of us all (in the same nature) *took the sorrows or labours of the suffering members on him, and made all their Infirmities his own, and according to the Laws of humanity (in the same body) bare our sorrow and labour for us. And the Lamb of God did not only these things for us, but he underwent torments, and was punished for us; that which he was no ways exposed unto for himself, but we were so by the multitude of our sins; and thereby he became the cause of the pardon of our sins; namely, because he underwent Death, Stripes, Reproaches, translating the thing which we had deserved unto himself; and was made a Curse for us, taking unto himself the Curse that was due to us; For what was he, but (a substitute for us) a price of Redemption for our Souls? In our person therefore the Oracle speaks, ---- whilst freely uniting himself unto us, and us unto himself, and making our (sins or passions his own) I have said Lord be merciful unto me, heal my Soul, for I have sinned against thee.*

That our sins were *transferred* unto Christ and made his, that thereon he underwent the *punishment* that was due unto us for them: and that the Ground hereof, whereinto its Equity is resolved, is the *Union* between him and us, is fully declared in this Discourse. So saith the Learned and *Pathetical* Author of the *Homilies* on Math. 5. in the works of *Chrysostom*, Hom. 54. which is the last of them. *In carne sua omnem carnem suscepit, crucifixus, omnem carnem crucifixit in se.* He speaks of the Church. So they speak often others of them; that *he bare us*, that *he took us with him on the Cross*, that *we were all crucified in him*; as *Prosper*; *He is not saved by the Cross of Christ, who is not crucified in Christ. Resp. ad cap. Gal. cap. 9.*

This then I say is the *Foundation* of the Imputation of the

ſins of the Church unto Chriſt, namely, that he and it are one Perſon, the Grounds whereof we muſt enquire into.

But hereon ſundry Diſcourſes do enſue, and various Enquiries are made. What a *Perſon is*, in *what ſenſe*, and *how many ſenſes* that word may be uſed; what is the true notion of it, what is a *natural* Perſon, what a *legal*, *civil*, or *political* Perſon; in the Explication whereof ſome have fallen into miſtakes. And if we ſhould enter into this Field, we need not fear matter enough of debate and altercation. But I muſt needs ſay, that theſe things belong not unto our preſent occaſion; nor is the Union of Chriſt and the Church illuſtrated, but obſcured by them. For Chriſt and Believers are neither one *natural* Perſon, nor a *legal* or *political* Perſon, nor any ſuch Perſon as the *Laws*, *Cuſtoms*, or Uſages of men do know or allow of. They are *one myſtical* Perſon, whereof although there may be ſome imperfect Reſemblances found in *natural* or *political* Unions, yet the Union from whence that Denomination is taken between him and us, is of that nature, and ariſeth from ſuch Reaſons and Cauſes, as no *Perſonal Union* among men, (or the *Union of many perſons*) hath any concernment in. And therefore as to the *Repreſentation* of it unto our weak underſtandings unable to comprehend the depth of Heavenly myſteries, it is compared unto *Unions* of divers kinds and natures. So is it repreſented by that of *Man and Wife*; not unto thoſe mutual affections which give them only a *moral Union*, but from the extraction of the firſt Woman, from the *fleſh and bone* of the firſt man, and the Inſtitution of God for the Individual Society of Life thereon. This the Apoſtle at large declares, *Epheſ.* 5. 25, 26, 27, 28, 29, 30, 31, 32. Whence he concludes, that from the Union thus repreſented, *we are members of his Body, of his fleſh and of his bone*, ver. 30. or have ſuch a Relation unto him, *as Eve had to Adam*, when ſhe was made of his fleſh and bone; and ſo was one fleſh with him. So alſo it is compared

pared unto the Union of the *Head and Members* of the ſame natural Body, 1 *Cor.* 12. 12. and unto a *political Union* alſo between a Ruling or political Head, and its political Members; but never excluſively unto the Union of a natural Head, and its Members comprized in the ſame *Expreſſion*, *Epheſ.* 4. 15. *Col.* 2. 19. And ſo alſo unto ſundry things in nature, as a *Vine and its Branches*, Joh. 15. 1, 2, 3. And it is declared by the Relation that was between *Adam* and his *poſterity*, by Gods Inſtitution and the Law of Creation; *Rom.* 5. 12. &c. And the Holy Ghoſt by repreſenting the Union that is between Chriſt and Believers, by ſuch a *variety* of Reſemblances, in things agreeing only in the common or general notion of *Union* on various Grounds, doth ſufficiently manifeſt that it is not of, nor can be reduced unto any one kind of them. And this will yet be made more evident by the conſideration of the *Cauſes* of it, and the Grounds whereinto it is reſolved. But whereas it would require much time and diligence to handle them at large, which the mention of them here being occaſional, will not admit, I ſhall only briefly refer unto the Heads of them.

1. The firſt ſpring or cauſe of this *Union*, and of all the other cauſes of it, lieth in that *eternal compact* that was between the Father and the Son, concerning the Recovery and Salvation of fallen mankind. Herein among other things as the effects thereof, the *Aſſumption* of our nature, (the foundation of this Union) was deſigned. The nature and terms of this Compact, Counſel, and Agreement, I have declared elſewhere, and therefore muſt not here again inſiſt upon it. But the *Relation* between Chriſt and the Church, proceeding from hence, and ſo being an effect of infinite Wiſdom, in the Counſel of the Father and Son, to be made effectual by the Holy Spirit, muſt be diſtinguiſhed from all other *Unions* or Relations whatever.

2. The Lord Christ as unto the nature which he was to assume, was hereon *predestinated* unto Grace and Glory. He was προεγνωσμένος *fore-ordained*, predestinated, *before the foundation of the World*; 1 Pet. 1. 20. That is, he was so as unto his Office, so unto all the Grace and Glory required thereunto, and consequent thereon. All the Grace and Glory of the Humane Nature of Christ, was an effect of free *Divine preordination.* God chose it from all Eternity, unto a participation of all which it received in time. Neither can any other cause of the Glorious Exaltation of that portion of our nature, be assigned.

3. This Grace and Glory whereunto he was preordained, was twofold. (1) That which was *peculiar unto himself*; (2) That which was to be *Communicated*, by and through him unto the Church. Of the first sort was the χάρις ἑνώσεως the *Grace of Personal Union*, that single effect of Divine Wisdom, (whereof there is no shadow nor Resemblance in any other works of God, either of Creation, Providence, or Grace) which his nature was filled withal. *Full of Grace and Truth.* And all his personal Glory, Power, Authority, and Majesty as Mediator in his Exaltation at the right hand of God, which is expressive of them all, doth belong hereunto. These things were peculiar unto him, and all of them effects of his eternal *Predestination.* But (2) He was not thus *predestinated* absolutely, but also with respect unto that Grace and Glory which in him and by him, was to be communicated unto the Church. And he was so:

1. As the *Pattern and Exemplary cause* of our Predestination; For we are *predestinated to be conformed unto the Image of the Son of God, that he might be the first born among many Brethren.* Rom. 8. 29. Hence he shall even change our *vile Body, that it may be fashioned like unto his Glorious Body*, Phil. 3. 21. That when he appears, we may be every way *like him.* 1 Joh. 3. 2.

2. As

2. As the *means and cauſe of Communicating all Grace and Glory* unto us. For we are *choſen in him before the foundation of the World, that we ſhould be Holy, and predeſtinated unto the Adoption of Children by him.* Epheſ. 1. 3, 4, 5. He was deſigned as the only procuring cauſe, of all ſpiritual Bleſſings in Heavenly things unto thoſe who are choſen in him. Wherefore

3. He was thus *fore-ordained* as the Head of the Church, it being the deſign of God to gather all things into an Head in him, *Epheſ.* 1. 10.

4. All the *Elect of God* were in his eternal purpoſe and deſign, and in the everlaſting Covenant between the Father and the Son, committed unto him to be delivered from Sin, the Law, and Death, and to be brought into the enjoyment of God. *Thine they were, and thou gaveſt them unto me.* Joh. 17. 6. Hence was that love of his unto them, wherewith he loved them and gave himſelf for them, antecedently unto any good or love in them, *Epheſ.* 5. 25, 26. *Gal.* 2. 20. *Rev.* 1. 5, 6.

5. In the proſecution of this deſign of God, and in the accompliſhment of the everlaſting Covenant, in the *fulneſs of Time he took upon him our Nature*, or took it into perſonal ſubſiſtence with himſelf. The eſpecial Relation that enſued hereon between him and the Elect Children, the Apoſtle declares at large, *Heb.* 2. 10, 11, 12, 13, 14, 15, 16, 17. And I refer the Reader unto our expoſition of that place.

6. On theſe Foundations he undertook to be the *Surety of the new Covenant*, Heb. 7. 22. *Jeſus was made a Surety of a better Teſtament.* This alone of all the fundamental conſiderations of the Imputation of our ſins unto Chriſt, I ſhall inſiſt upon, on purpoſe to obviate or remove, ſome miſtakes about the Nature of his *Suretiſhip*, and the reſpect of it unto the Covenant, whereof he was the Surety. And I ſhall borrow what I ſhall offer hereon, from our expoſition of this paſſage

paſſage of the Apoſtle on the *ſeventh Chapter of this Epiſtle* not yet publiſhed, with very little variation from what I have diſcourſed on that occaſion, without the leaſt reſpect unto, or proſpect of any treating on our preſent ſubject.

The word ἔγγυος, is no where found in the Scripture, but in this place only. But the advantage which ſome would make from thence, namely, that it *being but one place wherein the Lord Chriſt is called a Surety*, it is not of much force, or much to be inſiſted on, is both unreaſonable and abſurd. For (1) this one place is of Divine Revelation, and therefore is of the ſame Authority with twenty Teſtimonies unto the ſame purpoſe. One Divine Teſtimony makes our Faith no leſs neceſſary, nor doth one leſs ſecure it from being deceived, then an hundred.

2. The *ſignification* of the word is known, from the *uſe* of it, and what it ſignifies among men, that no queſtion can be made of its ſenſe and importance, though it be but once uſed; And this on any occaſion removes the Difficulty and Danger, τῶν ἅπαξ λεγομένων. (3) *The thing it ſelf intended* is ſo fully declared by the Apoſtle in this place, and ſo plentifully taught in other places of the Scripture, as that the *ſingle uſe* of this word, may add light, but can be no prejudice unto it.

Something may be ſpoken unto the ſignification of the word ἔγγυος which will give light into the thing intended by it. γάλον is *Vola manus*, the *palm of the hand*; Thence is ἔγγυος, or εἰς τὸ γάλον, to *deliver into the hand.* ἐγγυητὴς is of the ſame ſignification. Hence being a *Surety* is interpreted by *ſtriking the hand*, Prov. 6. 1. *My Son if thou be Surety for thy friend, if thou haſt ſtricken thy hand*, with a *Stranger.* So it anſwers the *Hebrew* ערב which the Lxx render ἐγγυάω *Prov.* 6. 1. *Chap.* 17. 18. *Chap.* 20. 19. and by ἀναγγυάω *Nehem.* 5. 3. ערב Originally ſignifies to *mingle*, or a *mixture* of any things or perſons. And thence from the conjunction and *mixture* that

that is between a *Surety* and him for whom he is a *Surety*, whereby they *coaleſce* into one perſon, as unto the ends of that *Suretiſhip*; it is uſed for a *Surety*, or to give *Surety*. And he that was, or did ערב a *Surety*, or become a Surety, was to anſwer for him, for whom he was ſo, whatſoever befell him. So is it deſcribed, *Gen.* 43.9. in the words of *Judah* unto his Father *Jacob*, concerning *Benjamin*. אנכי אערבנו *I will be Surety for him*; *of my hand ſhalt thou require him.* In undertaking to be Surety for him, as unto his ſafety and preſervation, he engageth himſelf to *anſwer* for all that ſhould befall him, for ſo he adds; *if I bring him not unto the, and ſet him before the, let me be guilty for ever.* And on this ground he entreats *Joſeph*, that he might be a *Servant* and a *Bondman* in his ſtead, that he might go free and return unto his Father, *Gen.* 44. 32, 33. This is required unto ſuch a *Surety*, that he undergo and anſwer all that he for whom he is a *Surety* is liable unto, whether in things *criminal*, or *civil*, ſo far as the Suretiſhip doth extend. A *Surety* is an undertaker for another, or others who thereon is juſtly and *legally* to anſwer what is due to them, or from them. Nor is the Word otherwiſe uſed. See *Job.* 17. 3. *Prov.* 6.1. *Chap.* 11. 15. *Chap.* 17. 11. *Chap.* 20. 16. *Chap.* 27. 13. So *Paul* became a Surety unto *Philemon* for *Oneſimus*, *ver.* 17. ἔγγυον is *Sponſio*, *Expromiſſio*, *Fidejuſſio*; an undertaking or giving Security for any thing or Perſon unto another, whereon an Agreement did enſue. This in ſome caſes was by *Pledges*, or an *Earneſt*, *Iſa.* 36. 8. התערב נא Give *Surety*, *Pledges*, *Hoſtages*, for the true performance of conditions. Hence is ערבן ἀρραβὼν a Pledge or Earneſt, *Eph.* 1. 14. Wherefore ἔγγυος is *Sponſor*, *Fidejuſſor*, *Præs*, One that voluntarily takes on himſelf the cauſe or condition of another, to anſwer, undergo, or pay what he is liable unto, or to ſee it done, whereon he becomes juſtly and legally obnoxious unto performance; In this ſenſe is the word here uſed by the Apoſtle, for it hath no other.

In

In our preſent enquiry into the nature of this *Suretiſhip* of Chriſt, the whole will be reſolved into this one queſtion, namely, whether the Lord Chriſt was made a *Surety* only on the *part of God unto us*, to aſſure us, that the Promiſe of the Covenant on his part ſhould be accompliſhed; or alſo and principally an *undertaker* on our part, for the performance of what is required, if not of us, yet with reſpect unto us, that the Promiſe may be accompliſhed. The firſt of theſe is vehemently aſſerted by the *Socinians*, who are followed by *Grotius* and *Hammond* in their Annotations on this place.

The words of *Schlictingius* are, *Sponſor fœderis appellatur Jeſus, quod nomine Dei nobis ſpoponderit, id eſt fidem fecerit, Deum fœderis promiſſiones ſervaturum. Non vero quaſi pro nobis ſponderit Deo, noſtrorumve debitorum ſolutionem in ſe receperit. Nec enim nos miſimus Chriſtum ſed Deus, cujus nomine Chriſtus ad nos venit, fœdus nobiſcum panxit, ejuſq; promiſſiones ratas fore ſpopondit & in ſe recepit; ideoque nec ſponſor ſimpliciter, ſed fœderis ſponſor nominatur; ſpopondit autem Chriſtus pro fœderis divini veritate, non tantum quatenus id firmum ratumq; fore verbis perpetuo teſtatus eſt; ſed etiam quatenus muneris ſui fidem, maximis rerum ipſarum comprobavit Documentis, cum perfecta vitæ innocentia & Sanctitate, cum divinis plane quæ patravit operibus; cum mortis adeo truculentæ, quam pro Doctrinæ ſuæ veritate ſulijt, perpeſſione.* After which he ſubjoyns a long Diſcourſe about the *Evidences* which we have of the *veracity* of Chriſt. And herein we have a brief account of their whole Opinion concerning the Mediation of Chriſt. The words of *Grotius* are; *ſpopondit Chriſtus*, i.e. *Nos certos Promiſſi fecit, non ſolis verbis, ſed perpetua vitæ Sanctitate, morte ob id tolerata & miraculis plurimis*; which are an Abridgment of the Diſcourſe of *Schlictingius*. To the ſame purpoſe Dr. *Hammond* expounds it, that he was a *Sponſor or Surety for God unto the confirmation of the Promiſes of the Covenant.*

On

On the other hand the generality of Expositors, antient and modern, of the *Roman* and *Protestant* Churches on the place affirm, that the Lord Christ as the *Surety of the Covenant, was properly a Surety or undertaker unto God for us, and not a Surety and undertaker unto us for God.* And because this is a matter of Great Importance, wherein the Faith and Consolation of the Church is highly concerned, I shall insist a little upon it.

And first, we may consider the *Argument* that is produced to prove that Christ was only a *Surety* for God unto us. Now this is taken neither from the *Name nor Nature* of the Office or work of *Surety*, nor from the *Nature* of the *Covenant*, whereof he was a Surety, nor of the *Office* wherein he was so. But the sole Argument insisted on is; *That we do not give Christ as a Surety of the Covenant unto God*, but he gives him unto us, and therefore he is a *Surety for God* and the accomplishment of his Promises, and not for us to pay our debts, or to *answer what is required of us.*

But there is no force in this Argument. For it belongs not unto the nature of a *Surety*, by whom he is or may be designed unto his Office and Work therein. His own *voluntary susception* of the Office and Work, is all that is required, however he may be designed or induced to undertake it. He who of his own accord doth *voluntarily* undertake for another, on what Grounds, Reasons, or Considerations soever he doth so, is his *Surety.* And this the Lord Christ did in the behalf of the Church. For when it was said, *Sacrifice and burnt-Offering and whole burnt-Offerings for sin, God would not have*, or accept as sufficient to make the Atonement that he required, so as that the Covenant might be established and made effectual unto us, then said he, *Loe I come to do thy Will O God*, Heb. 10. 5. 6. He willingly and voluntarily out of his own abundant goodness and love, took upon him to make Atonement for us, wherein he was our *Surety.* And

accordingly this undertaking is aſcribed unto that *love* which he exerciſed herein, *Gal.* 2. 20. 1 *Joh.* 3. 16. *Rev.* 1. 5. And there was this in it moreover, that he took upon him our nature or the Seed of *Abraham*, wherein he was our Surety. So that although we neither did nor could appoint him ſo to be, yet he took *from us*, that wherein and whereby he was ſo, which is as much as if we had deſigned him unto his work, as to the true Reaſon of his being our Surety. Wherefore notwithſtanding thoſe antecedent Tranſactions that were between the Father and him in this matter, it was the *voluntary Engagement* of himſelf to be our *Surety*, and his taking our nature upon him for that end, which was the *formal Reaſon* of his being enſtated in that Office.

It is indeed weak and contrary unto all common experience, that none can be a Surety for others, unleſs thoſe others deſign him and appoint him ſo to be. The principal inſtances of Suretiſhip in the World, have been by the voluntary undertaking of ſuch as were no way procured ſo to do by them for whom they undertook; And in ſuch undertakings he unto whom it is made, is no leſs conſidered, than they for whom it is made. As when *Judah* on his own accord became a Surety for *Benjamin*, he had as much reſpect unto the ſatisfaction of his Father, as the ſafety of his Brother. And ſo the Lord Chriſt, in his undertaking to be a Surety for us, had reſpect unto the Glory of God before our ſafety.

1. We may conſider the Arguments whence it is evident that he neither was, nor could be a *Surety unto us for God*, but was ſo *for us unto God*. For

1. ἔγγυος or ἐγγυητὴς a *Surety*, is one that undertaketh for another wherein he is *defective really* or in *Reputation*. Whatever that undertaking be, whether in words of Promiſe, or in depoſiting of real ſecurity in the hands of an Arbitrator, or by any other perſonal Engagement of life and body, it reſpects

respects the *defect* of the person for whom any one becomes a *surety*. Such an one is *Sponsor*, or *Fidejussor*, in all Good Authors and common use of speech. And if any one be of *absolute credit* himself, and of a Reputation every way unquestionable, there is no need of a *surety*, unless in case of mortality. The words of a *surety* in the behalf of another whose Ability or Reputation is dubious, are, *ad me recipio, faciet, aut faciam.* And when ἔγγυος is taken *adjectively*, as sometimes, it signifies *satisdationibus obnoxius*; liable to payments for others, that are *non-solvent*.

2. God can therefore have no *surety* properly, because there can be no Imagination of any *defect* on his part. There may be indeed a Question whether any Word or Promise, be a *Word or Promise of God*. To assure us hereof, it is not the Work of a *surety*, but only any one, or any means that may give evidence that so it is, that is, of a Witness. But upon a supposition that what is proposed in *his* Word or Promise, there can be no Imagination or fear of any *defect* on his part, so as that there should be any need of a *surety* for the performance of it. He doth therefore make use of *Witnesses* to confirm his Word; that is, to testifie that such Promises he hath made, and so he will do. So the Lord Christ was his Witness, *Isa.* 43. 10. *Ye are my Witnesses saith the Lord, and my Servant whom I have chosen.* But they were not all his *sureties*. So he affirms, that he came into the World to *bear witness* unto the Truth, *Joh.* 18. 37. that is, the *Truth of the Promises of God*; for he was the *Minister of the Circumcision for the Truth of the Promises of God unto the Fathers, Rom.* 15. 8. But a *surety* for God, properly so called, he was not, nor could be. The distance and difference is wide enough between a *witness* and a *surety*. For a *surety* must be of more *Ability*, or more Credit and Reputation than he or those for whom he is a surety, or there is no need of his *suretiship*; or at least he must add unto their credit, and make

it better than without him. This none can be for God, no not the Lord Chriſt himſelf, who in his whole work was the *Servant* of the Father. And the Apoſtle doth not uſe this word in a general improper ſenſe for any one that by *any means* gives Aſſurance of any other thing, for ſo he had aſcribed nothing peculiar unto Chriſt. For in ſuch a ſenſe all the Prophets and Apoſtles were *ſureties* for God, and many of them confirmed the Truth of his Word and Promiſes, with the laying down of their lives. But ſuch a *ſurety* he intends as undertaketh to do that for others which they cannot do for themſelves; or at leaſt are not reputed to be able to do what is required of them.

3. The Apoſtle had before at large declared, who, and what was Gods *ſurety* in this mattter of the Covenant, and how impoſſible it was that he ſhould have any other. And this was *himſelf* alone, *interpoſing himſelf by his Oath.* For in this cauſe, *becauſe he had none greater to ſwear by, he ſware by himſelf*, *chap.* 6. 13, 14. Wherefore if God would give any other *ſurety* beſides himſelf, it muſt be one *greater* than He. This being every way impoſſible, he *ſwears by himſelf* only. Many ways he may and doth uſe for the declaring and teſtifying of his Truth unto us, that we may know and believe it to be his Word; and ſo the Lord Chriſt in his Miniſtry was the *principal witneſs* of the Truth of God. But other *ſurety* than himſelf he can have none. And therefore,

4. When he would have us in this matter not only come unto the *full Aſſurance of Faith* concerning his Promiſes, but alſo to have *ſtrong conſolation* therein, he reſolves it wholly into the *Immutability of his counſel*, as declared by his *Promiſe and Oath. chap.* 6. 18, 19. So that neither is God *capable* of having any ſurety properly ſo called, neither do we *ſtand in need* of any on his part for the confirmation of our Faith in the higheſt degree.

5. We

5. We on all accounts *ſtand in need of a ſurety* for us, or on our behalf. Neither without the Interpoſition of ſuch a ſurety, could any Covenant between God and us be firm and ſtable, or an *everlaſting Covenant*, ordered in all things and ſure. In the firſt Covenant made with *Adam* there was no ſurety, but God and men were the immediate Covenanters. And although we were then in a ſtate and condition able to perform and anſwer all the Terms of the Covenant, yet was it broken and diſannulled. If this came to paſs by the failure of the *Promiſe* of God, it was neceſſary that on the making of a new Covenant he *ſhould have a ſurety* to undertake for him, that the Covenant might be ſtable and everlaſting. But this is falſe and blaſphemous to imagine. It was *man alone* who failed and broke that Covenant. Wherefore it was neceſſary that upon the making of the *New Covenant*, and that with a deſign and purpoſe that it ſhould *never be diſannulled* as the former was, that we ſhould have a *ſurety* and undertaker for us. For if that *firſt Covenant* was not firm and ſtable becauſe there was no *ſurety* to undertake for us, notwithſtanding all that Ability which we had to anſwer the terms of it; how much leſs can any other be ſo, now our Natures are become depraved and ſinful? Wherefore we alone were *capable of a ſurety* properly ſo called, for us, we alone *ſtood in need of* him, and without him the Covenant could not be firm, and inviolate on our parts. The ſurety therefore of this Covenant is ſo with God for us.

6. It is the *Prieſthood of Chriſt* that the Apoſtle treats of in this place, and that alone. Wherefore he is a *ſurety as he is a Prieſt*, and in the diſcharge of that Office, and therefore is ſo with God on our behalf. This *Schlictingius* obſerves, and is aware what will enſue againſt his pretenſions, which he endeavours to obviate. *Mirum* (ſaith he) *porro alicui videri poſſet cur Divinus Author de Chriſti ſacerdotio in ſuperioribus & in ſequentibus agens, derepente cum ſponſorem fœderis*

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non vero ſacerdotem vocet? Cur non dixerit tanto præſtantioris fœderis factus eſt ſacerdos Jeſus? hoc enim plane requirere videtur totus orationis contextus. Credibile eſt in voce ſponſionis ſacerdotium quoq; Chriſti intelligi. Sponſoris enim non eſt alieno nomine quipiam promittere, & fidem ſuam pro alio interponere; ſed etiam, ſi ita res ferat, alterius nomine id quod ſpopondit præſtare. In rebus quidem humanis, ſi id non præſtet is pro quo ſponſor fidejuſſit; hic vero propter contrariam cauſam (nam prior hic locum habere non poteſt) nempe quatenus ille pro quo ſpopondit Chriſtus per ipſum Chriſtum promiſſa ſua nobis exhibet; qua in re præcipue Chriſti ſacerdotium continetur.

Anſ. (1) It may indeed ſeem ſtrange unto any one who imagineth Chriſt to be ſuch a *ſurety* as he doth, why the Apoſtle ſhould ſo call him, and ſo introduce him in the Deſcription of his Prieſtly Office, as that which belongeth thereunto. But grant what is the proper Work and Duty of a *ſurety*, and who the *Lord Jeſus* was a ſurety for, and it is evident that nothing more proper or pertinent could be mentioned by him, when he was in the Declaration of that Office. (2) He confeſſeth that by his Expoſition of this *ſuretiſhip of Chriſt*, as making him a ſurety for God, he contradicteth the nature and only notion of a *ſurety* among men. For ſuch a one he acknowledgeth doth nothing but in the *defect and unability* of them for whom he is ingaged, and doth undertake. He is to *pay* that which they *owe*, and to do what is to be done by them, which they cannot perform. And if this be not the notion of a *ſurety* in this place, the Apoſtle makes uſe of a word no where elſe uſed in the whole Scripture, to teach us that which it doth never ſignifie among men, which is improbable and abſurd. For the ſole Reaſon why he did make uſe of it was, that from the *nature* and *notion* of it amongſt men in other caſes, we may underſtand the ſignification of it; what he intends by it, and what under that name he aſcribes unto the Lord Jeſus. (3) He hath no way

way to ſolve the Apoſtles mention of Chriſt being a *ſurety* in the deſcription of his *Prieſtly Office*, but by overthrowing the Nature of that Office alſo. For to confirm this abſurd notion that Chriſt as a *Prieſt* was a *ſurety* for God, he would have us believe that the *Prieſthood* of Chriſt conſiſts in his making effectual unto us the Promiſes of God, or his effectual communicating of the Good things promiſed unto us; the *falſhood* of which notion really deſtructive of the *Prieſthood of Chriſt*, I have elſewhere at large detected and confuted. Wherefore ſeeing the Lord Chriſt is a *ſurety of the Covenant* as a Prieſt, and all the *ſacerdotal* Actings of Chriſt have God for their immediate Object, and are performed with him on our behalf, he was a *ſurety for us* alſo.

A Surety, *Sponſor*, *Vas*, *Præs*, *Fidejuſſor*, for us, the Lord Chriſt was, by his *voluntary undertaking* out of his rich Grace and Love, to do, anſwer, and perform all that is required on our parts, that we may enjoy the Benefits of the Covenant, the Grace and Glory prepared, propoſed, and promiſed in it, in the way and manner determined on by Divine Wiſdom. And this may be reduced unto two Heads. 1. His anſwering for our Tranſgreſſions againſt the firſt Covenant. 2. His purchaſe and procurement of the Grace of the New. *He was made a Curſe for us, that the Bleſſing of Abraham might come upon us*, Gal. 3. 13, 14, 15.

1. He undertook as the *ſurety of the Covenant* to anſwer for all the ſins of thoſe who are to be, and are made partakers of the Benefits of it. That is, to undergo the *puniſhment due unto their ſins*; to make atonement for them, by *offering* himſelf a propitiatory ſacrifice for the Expiation of their ſins, *redeeming* them by the Price of his Blood from their ſtate of miſery and bondage under the Law and the Curſe of it, *Iſa.* 53. 4, 5, 6, 10, *Math.* 20. 28. 1 *Tim.* 2. 6. 1 *Cor.* 6. 20. *Rom.* 3. 25, 26. *Heb.* 10. 5, 6, 7, 8. *Rom.* 8. 2, 3. 2 *Cor.* 5. 19, 20, 21. *Gal.* 3. 13. And this was abſolute-

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ly neceſſary that the Grace and Glory prepared in the Covenant might be communicated unto us. Without this undertaking of his, and performance of it, the Righteouſneſs and Faithfulneſs of God would not permit, that ſinners, ſuch as had *Apoſtatized* from him, deſpiſed his Authority and rebelled againſt him, falling thereby under the ſentence and curſe of the Law, ſhould again be received into his Favour, and made Partakers of Grace and Glory. This therefore the Lord Chriſt took upon himſelf, as the *ſurety* of the Covenant.

2. That thoſe who were to be taken into this Covenant ſhould *receive Grace* enabling them to comply with the Terms of it, fulfill its Conditions, and yield the Obedience which God required therein. For by the Ordination of God, he was to procure, and did merit and procure for them the Holy Spirit, and all needful ſupplies of Grace to make them new Creatures, and enable them to yield Obedience unto God from a new principle of ſpiritual Life, and that faithfully unto the End. So was he the *ſurety of this* better Teſtament. But all things belonging hereunto will be handled at large in the place from whence as I ſaid theſe are taken, as ſuitable unto our preſent occaſion.

But ſome have other notions of theſe things. For they ſay, that *Chriſt by his Death, and his Obedience therein, whereby he offered himſelf a ſacrifice of ſweet ſmelling ſavour unto God, procured for us the New Covenant*, or as one ſpeaks, *all that we have by the Death of Chriſt is, that thereunto we owe the Covenant of Grace. For herein he did and ſuffered what God required and freely appointed him to do and ſuffer. Not that the Juſtice of God required any ſuch thing with reſpect unto their ſins for whom he died, and in whoſe ſtead, or to beſtead whom, he ſuffered, but what by a free Conſtitution of Divine Wiſdom and Soveraignty was appointed unto him. Hereon, God was pleaſed to remit the Terms of the Old Covenant, and to*

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enter into a New Covenant with mankind upon Terms ſuited unto our Reaſon, poſſible unto our Abilities, and every way advantageous unto us. For theſe Terms are Faith and ſincere Obedience, or ſuch an Aſſent unto the Truth of Divine Revelations, as is effectual in Obedience unto the Will of God contained in them, upon the encouragement given thereunto in the Promiſes of Eternal Life, or a future Reward made therein. On the performance of theſe Conditions our Juſtification, Adoption, and future Glory do depend; For they are that Righteouſneſs before God, whereon he pardons our ſins, and accepts our perſons, as if we were perfectly Righteous. Wherefore by this procuring the New Covenant for us, which they aſcribe unto the death of Chriſt, they intend the *abrogation* of the old Covenant, or of the Law, or at leaſt ſuch a *Derogation* from it, that it ſhall no more oblige us either unto ſinleſs Obedience or Puniſhment, nor require a perfect Righteouſneſs unto our Juſtification before God; and the Conſtitution of a new *Law of Obedience* accommodated unto our preſent ſtate and condition, on whoſe obſervance all the Promiſes of the Goſpel do depend.

Others ſay, that in the death of Chriſt there was real ſatisfaction made unto God; not to the Law, or unto God according to what the Law required; but unto God abſolutely. That is, He did what God was well pleaſed and *ſatisfied* withall, without any reſpect unto his Juſtice or the Curſe of the Law. And they add, that hereon the *whole Righteouſneſs* of Chriſt is imputed unto us, ſo far, as that we are made Partakers of the Benefits thereof. And moreover, that the way of the Communication of them unto us, is by the *New Covenant* which by his *Death the Lord Chriſt procured.* For the *Conditions* of this Covenant are eſtabliſhed in the Covenant it ſelf, whereon God will beſtow all the Benefits and Effects of it upon us, which are Faith and Obedience. Wherefore what the Lord Chriſt hath done for us is thus far accep-

ted as our *legal Righteouſneſs*, as that God upon our Faith and Obedience with reſpect thereunto, doth releaſe and pardon all *our ſins of Omiſſion and Commiſſion*. Upon this pardon there is no need of any poſitive perfect Righteouſneſs unto our Juſtification or Salvation, but our own *perſonal Righteouſneſs* is accepted with God in the room of it, by virtue of the New Covenant which Chriſt hath procured. So is the Doctrine hereof ſtated by *Curſellæus*, and thoſe that join with him, or follow him.

Sundry things there are in theſe Opinions that deſerve an Examination; and they will moſt, if not all of them, occur unto us in our progreſs. That which alone we have occaſion to enquire into with reſpect unto what we have diſcourſed concerning the Lord Chriſt *as ſurety of the Covenant*, and which is the Foundation of all that is aſſerted in them, is, *That Chriſt by his death procured the New Covenant for us*; which, as one ſays, *is all that we have thereby*; which if it ſhould prove otherwiſe, we are not beholding unto it for any thing at all. But theſe things muſt be examined. And,

1. The Terms *of procuring the New Covenant* are ambiguous. It is not as yet (that I know of) by any declared how the Lord Chriſt *did procure it*; whether he did ſo by his *Satisfaction* and *Obedience*, as the meritorious cauſe of it, or by what other kind of *cauſality*. Unleſs this be ſtated we are altogether uncertain what Relation of the *New Covenant* unto the Death of Chriſt is intended. And to ſay that thereunto we *owe the New Covenant*, doth not mend the matter, but rather render the Terms more ambiguous. Neither is it declared whether the *Conſtitution* of the Covenant, or the *Communication* of the Benefits of it are intended. It is yet no leſs general, That *God was ſo well pleaſed with what Chriſt did, as that hereon he made and entered into a New Covenant with mankind*. This they may grant who yet deny the whole ſatisfaction and merit of Chriſt. If they mean that the Lord Chriſt

Chriſt by his Obedience and Suffering did meritoriouſly procure the making and eſtabliſhing of the New Covenant, which was all that he ſo procured, and the entire effect of his death, what they ſay may be underſtood, but the whole Nature of the Mediation of Chriſt is overthrown thereby.

2. This Opinion is liable unto a great Prejudice, in that whereas it is in ſuch a *Fundamental Article* of our Religion, and about that wherein the Eternal Welfare of the Church is ſo nearly concerned, there is no mention made of it in the *Scripture*. For is it not ſtrange that if this be, as ſome ſpeak, the ſole effect of the Death of Chriſt, whereas ſundry other things are frequently in the Scripture aſcribed unto it, as the effects and fruits thereof, that this which is only ſo ſhould be no where mentioned, neither in expreſs words, nor ſuch as will allow of this ſenſe by any juſt or lawful conſequence. Our Redemption, Pardon of ſins, the Renovation of our Natures, our Sanctification, Juſtification, Peace with God, Eternal Life, are all joyntly and ſeverally aſſigned thereunto in places almoſt without number. But it is no where ſaid in the Scripture, *that Chriſt by his death, merited, procured, obtained, the New Covenant*; or that God ſhould enter into a New Covenant with mankind; yea as we ſhall ſee, that which is contrary unto it, and inconſiſtent with it, is frequently aſſerted.

3. To clear the Truth herein, we muſt conſider the ſeveral notions and cauſes of the New Covenant; with the true and real reſpect of the Death of Chriſt thereunto. And it is variouſly repreſented unto us.

1. In the Deſignation and Preparation of its Terms and Benefits in the Counſel of God. And this although it have the nature of an *Eternal Decree*, yet is it not the ſame with the Decree of Election, as ſome ſuppoſe. For that properly reſpects the ſubjects or perſons for whom Grace and Glory are prepared. This is the Preparation of that Grace and

Glory, as to the way and manner of their communication. Some learned men do judge that this counſel and purpoſe of the Will of God, to give Grace and Glory in and by Jeſus Chriſt unto the Elect in the way and by the means by him prepared, is formally the Covenant of Grace, or at leaſt that the ſubſtance of the Covenant is comprized therein. But it is certain, that more is required to compleat the whole nature of a Covenant. Nor is this purpoſe or counſel of God called the Covenant in the Scripture, but is only propoſed as the ſpring and fountain of it, *Eph.* 1. 3, 4, 5, 6, 7, 8, 9, 10, 11. Unto the full Exemplification of the Covenant of Grace, there is required the Declaration of this Counſel of Gods Will, accompanied with the means and powers of its Accompliſhment, and the Preſcription of the ways whereby we are ſo to be intereſſed in it, and made partakers of the Benefits of it. But in the enquiry after the procuring cauſe of the New Covenant, it is the firſt thing that ought to come under conſideration. For nothing can be the *procuring* cauſe of the Covenant which is not ſo of this ſpring and fountain of it, of this *Idea* of it in the mind of God, of the preparation of its Terms and Benefits. But this is no where in the Scripture affirmed to be the effect of the Death or Mediation of Chriſt; and to aſcribe it thereunto, is to overthrow the whole freedom of eternal Grace and Love. Neither can any thing that is abſolutely *Eternal*, as is this Decree and Counſel of God, be the effect of, or procured by any thing that is external and temporal.

2. It may be conſidered with reſpect unto the *fœderal Tranſactions* between the Father and the Son, concerning the Accompliſhment of this Counſel of his Will. What theſe were, wherein they did conſiſt, I have declared at large; *Exercitat. Vol.* 2. Neither do I call this the *Covenant of Grace* abſolutely, nor is it ſo called in the Scripture. But yet ſome will not diſtinguiſh between the Covenant of the Mediator and

and the Covenant of Grace, becauſe the promiſes of the Covenant abſolutely are ſaid to be made to Chriſt, *Gal.* 3. 16. and he is the πρῶτον δεκτικὸν, or firſt ſubject of all the Grace of it. But in the Covenant of the Mediator, Chriſt ſtands alone for himſelf, and undertakes for himſelf alone, and not as the Repretſentive of the Church. But this he is in the Covenant of Grace. But this is that wherein it had its deſigned eſtabliſhment as unto all the ways, means, and ends of its Accompliſhment; and all things ſo diſpoſed as that it might be effectual unto the eternal Glory of the Wiſdom, Grace, Righteouſneſs and Power of God. Wherefore the Covenant of Grace could not be *procured* by any means or cauſe, but that which was the *cauſe* of this Covenant of the Mediator, or of God the Father with the Son, as undertaking the work of Mediation. And as this is no where aſcribed unto the *Death of Chriſt* in the Scripture, ſo to aſſert it, is contrary unto all ſpiritual Reaſon and Underſtanding. Who can conceive that Chriſt by his death ſhould procure the *Agreement* between God and him, that he ſhould dye.

3. With reſpect unto the *Declaration* of it by eſpecial Revelation. This we may call Gods making or eſtabliſhing of it, if we pleaſe; though *making* of the Covenant in Scripture, is applied principally, if not only, unto its execution or actual Application unto Perſons, 2 *Sam.* 23. 5. *Jerem.* 32. 40. This *Declaration* of the Grace of God, and the proviſion in the Covenant of the Mediator for the making of it effectual unto his Glory, is moſt uſually called the *Covenant of Grace.* And this is twofold,

1. In the way of a ſingular and *abſolute Promiſe*; ſo was it firſt declared unto, and eſtabliſhed with *Adam*, and afterwards with *Abraham.* The Promiſe is the Declaration of the *Purpoſe of God* before declared, or the free Determination and Counſel of his Will, as to his dealing with ſinners on the ſuppoſition of the *Fall*, and their forfeiture of their

firſt

firſt Covenant ſtate. Hereof the *Grace and Will of God* was the only cauſe, *Heb.* 8. 8. And the Death of Chriſt could not be the *means of its procurement*, For he himſelf and all that he was to do for us, was the ſubſtance of that Promiſe. And this Promiſe as it is declarative of the Purpoſe or Counſel of the Will of God, for the Communication of Grace and Glory unto ſinners, in and by the mediation of Chriſt, according to the Ways and on the Terms prepared and diſpoſed in his Soveraign Wiſdom and Pleaſure, is formally the New Covenant, though ſomething yet is to be added to compleat its Application unto us. Now the ſubſtance of the *firſt Promiſe*, wherein the whole Covenant of Grace was virtually comprized, directly reſpected and expreſſed, the giving of him for the Recovery of Mankind from ſin and miſery by his death, *Gen.* 3. 15. Wherefore if he, and all the Benefits of his Mediation, his Death and all the Effects of it, be contained in the Promiſe of the Covenant, that is, in the Covenant it ſelf, then was not his death the *procuring cauſe* of that Covenant, nor do we owe it thereunto.

2. In the *additional preſcription* of the way and means whereby it is the Will of God, that we ſhall enter into a Covenant ſtate with him, or be intereſſed in the Benefits of it. This being *virtually* comprized in the abſolute Promiſe (for every Promiſe of God doth tacitly require Faith and Obedience in us) is expreſſed in other places by the way of the *Condition* required on our part. This is not the Covenant, but the *Conſtitution of the Terms* on our part, whereon we are made Partakers of it. Nor is the *Conſtitution of theſe Terms*, an effect of the death of Chriſt, or procured thereby. It is a meer effect of the *Soveraign Grace and Wiſdom* of God. The things themſelves as beſtowed on us, communicated unto us, wrought in us by Grace, are all of them effects of the death of Chriſt; but the *Conſtitution of them to be the Terms and Conditions* of the Covenant is an Act of meer Soveraign

veraign Wiſdom and Grace. *God ſo loved the world as to ſend his only begotten Son to dye, not that* Faith and Repentance might be the means of Salvation, but that all his *Elect might believe, and that all that believe might not periſh*, but have Life Everlaſting. But yet it is granted that the *Conſtitution of theſe Terms* of the Covenant doth reſpect the *fœderal Tranſaction* between the Father and the Son, wherein they were ordered to the praiſe of the Glory of Gods Grace; and ſo although their conſtitution was not the procurement of his Death, yet without reſpect unto it, it had not been. Wherefore the *ſole cauſe of Gods making the New Covenant*, was the ſame with that of *giving Chriſt himſelf* to be our Mediator, namely, the *Purpoſe, Counſel, Goodneſs, Grace and Love* of God, as it is every where expreſſed in the Scripture.

4*thly*, The Covenant may be conſidered as unto the *actual Application* of the Grace, Benefit and Priviledges of it unto any perſons, whereby they are made real partakers of them, or are taken into Covenant with God. And this alone in the Scripture is intended by Gods making a Covenant with any. It is not a *general Revelation*, or Declaration of the Terms and Nature of the Covenant (which ſome call an univerſal conditional Covenant, on what Grounds they know beſt, ſeeing the very formal nature of making a Covenant with any, includes the actual Acceptation of it, and Participation of the Benefits of it by them) but a Communication of the Grace of it, accompanied with a preſcription of Obedience, that is Gods making his Covenant with any, as all Inſtances of it in the Scripture do declare.

It may be therefore enquired, *what reſpect the Covenant of Grace hath unto the Death of Chriſt, or what Influence it hath thereunto.*

I anſwer, ſuppoſing what is ſpoken of his being a *ſurety* thereof, it hath a threefold reſpect thereunto.

1. In

1. In that the Covenant, as the Grace and Glory of it were prepared in the Counſel of God, as the Terms of it, was fixed in the Covenant of the Mediator, and as it was declared in the Promiſe, was *confirmed*, *ratified*, and made irrevocable thereby. This our Apoſtle inſiſts upon at large, *Heb.* 9. 15, 16, 17, 18, 19, 20. And he compares his Blood in his Death and Sacrifice of himſelf, unto the Sacrifices and their Blood whereby the *Old Covenant* was confirmed, purified, dedicated or eſtabliſhed, *ver.* 18, 19. Now theſe Sacrifices did not *procure* that Covenant, or *prevail with God* to enter into it; but only ratified and confirmed it; and this was done in the New Covenant by the Blood of Chriſt.

2. He thereby underwent and performed all that which in the Righteouſneſs and Wiſdom of God was required, that the *Effects*, *Fruits*, *Benefits* and *Grace*, intended, deſigned, and prepared in the New Covenant might be effectually accompliſhed, and communicated unto ſinners. Hence although he *procured not the Covenant* for us by his death, yet he was in his Perſon, Mediation, Life and Death, the only cauſe and means whereby the *whole Grace of the Covenant* is made effectual unto us. For,

3. All the *Benefits* of it were *procured* by him; that is, all the Grace, Mercy, Priviledges and Glory that God hath prepared in the Counſel of his Will, that were fixed as unto the way of this communication in the Covenant of the Mediator, and propoſed in the Promiſes of it, are *purchaſed*, *merited*, and *procured* by his Death; and effectually communicated or applied unto all the Covenanters by virtue thereof, with others of his Mediatory Acts. And this is much more an eminent *procuring of the New Covenant*, than what is pretended about the procurement of its Terms and Conditions. For if he ſhould have procured no more but this, if we owe this only unto his Mediation, that God would thereon, or did grant and eſtabliſh this Rule, Law, and Promiſe, that whoever

ever believed ſhould be ſaved, it were poſſible that no one ſhould be ſaved thereby; yea if he did no more, conſidering our ſtate and condition, it was impoſſible that any one ſhould ſo be.

To give the ſum of theſe things, it is inquired with reſpect unto which of theſe conſiderations of the new Covenant, it is affirmed that it was *procured* by the Death of Chriſt. If it be ſaid, that it is with reſpect unto the actual communication of all the Grace and Glory prepared in the Covenant, and propoſed unto us in the Promiſes of it; it is moſt true. All the Grace and Glory promiſed in the Covenant was *purchaſed* for the Church by Jeſus Chriſt. In this ſenſe by his Death he procured the new Covenant. This the whole Scripture from the Beginning of it in the firſt Promiſe unto the end of it, doth bear witneſs unto. For it is in him alone that *God bleſſeth us with all ſpiritual Bleſſings in Heavenly things.* Let all the good things that are mentioned or promiſed in the Covenant expreſly, or by juſt conſequence, be ſummed up, and it will be no hard matter to demonſtrate concerning them all, and that both joyntly and ſeverally, that they were all *procured* for us by the Obedience and Death of Chriſt.

But this is not that which is intended. For moſt of this Opinion do deny, that the *Grace of the Covenant in Converſion unto God, the Remiſſion of ſins, Sanctification, Juſtification, Adoption,* and the like, are the effects or procurements of the Death of Chriſt. And they do on the other hand declare, that it is Gods *making of the Covenant* which they do intend: that is the contrivance of the terms and conditions of it, with their propoſal unto mankind for their Recovery. But herein there is διαφορὰ. For

1. The Lord Chriſt himſelf, and the whole work of his Mediation, as the Ordinance of God for the Recovery and Salvation of loſt Sinners, is the firſt and *principal promiſe* of the

Covenant. So his Exhibition in the fleſh, his work of Mediation therein with our deliverance thereby, was the ſubject of that firſt Promiſe, which virtually contained this whole Covenant. So he was of the Renovation of it unto *Abraham* when it was ſolemnly confirmed by the Oath of God, *Gal.* 3. 16, 17. And Chriſt did not by his Death procure the promiſe of his Death, nor of his Exhibition in the fleſh, or his coming into the World, that he might dye.

2. The *making of this Covenant* is every where in the Scripture aſcribed (as is alſo the ſending of Chriſt himſelf to dye) unto the Love, Grace and Wiſdom of God alone; no where unto the Death of Chriſt, as the actual Communication of all Grace and Glory are. Let all the places be conſidered, where either the *giving of the Promiſe*, the ſending of Chriſt, or the making of the Covenant are mentioned, either expreſly or virtually, and in none of them are they aſſigned unto any other cauſe, but the Grace, Love, and Wiſdom of God alone, all to be made effectual unto us, by the Mediation of Chriſt.

3. The aſſignation of the *ſole end* of the Death of Chriſt to be the *procurement of the new Covenant* in the ſenſe contended for, doth indeed evacuate all the vertue of the Death of Chriſt and of the Covenant it ſelf. For (1) the Covenant which they intend, is nothing but the *Conſtitution* and propoſal of new Terms and Conditions for life and ſalvation unto all men. Now whereas the acceptance and accompliſhment of theſe conditions, depend upon the Wills of men no way determined by effectual Grace, it was poſſible that notwithſtanding all Chriſt did by his Death, yet no one Sinner might be ſaved thereby, but that the whole end and deſign of God therein might be fruſtrate. (2) Whereas the ſubſtantial advantage of theſe conditions lieth herein, that God will now for the ſake of Chriſt, accept of an Obedience, inferior unto that required in the Law, and ſo as that the

Grace

Grace of Chriſt doth not raiſe up all things unto a Conformity and compliance with the Holineſs and Will of God declared therein, but *accommodate all things* unto our preſent condition, nothing can be invented more diſhonourable to Chriſt and the Goſpel. For what doth it elſe but make Chriſt the *Miniſter of ſin*, in diſanulling the Holineſs that the Law requires, or the Obligation of the Law unto it, without any proviſion of what might anſwer, or come into the Room of it, but that which is incomparably leſs worthy. Nor is it conſiſtent with Divine Wiſdom, Goodneſs, and Immutability, to appoint unto *mankind a Law of Obedience*, and caſt them all under the ſevereſt penalty upon the Tranſgreſſion of it, when he could in Juſtice and Honour, have given them ſuch a Law of Obedience, whoſe obſervance might conſiſt with *many failings* and ſins. For if he have done that now, he could have done ſo before, which how far it reflects on the Glory of the Divine Properties might be eaſily manifeſted. Neither doth this fond Imagination comply with thoſe Teſtimonies of Scripture, that the Lord Chriſt *came not to deſtroy the Law, but to fulfil it*, that he is the end of the Law, and that by Faith the Law is not diſanulled but eſtabliſhed.

Laſtly, the Lord Chriſt was *the Mediator and Surety of the new Covenant*, in and by whom it was ratified, confirmed and eſtabliſhed; and therefore by him the Conſtitution of it was not procured. For all the Acts of his Office belong unto that Mediation; And it cannot be well apprehended how any Act of Mediation for the Eſtabliſhment of the Covenant and rendring it effectual, ſhould procure it.

But to return from this *Digreſſion*; That wherein all the precedent cauſes of the *Union* between Chriſt and Believers, whence they become one *myſtical perſon*, do center, and whereby they are rendred a compleat foundation of the *Imputation of their ſins unto him, and of his Righteouſneſs unto them*, is the *Communication of his Spirit*, the ſame Spirit that

dwelleth in him, unto them, to abide in, to animate and guide the whole mystical Body and all its Members. But this hath of late been so much spoken unto, as that I shall do no more but mention it.

On the considerations insisted on, whereby the Lord Christ became one *mystical Person* with the Church, or bare the Person of the Church in what he did as Mediator, in the Holy Wise disposal of God as the Authour of the Law, the supreme Rector or Governour of all mankind, as unto their Temporal and Eternal concernments, and by his own consent, *the sins of all the Elect were imputed unto him.* This having been the Faith and Language of the Church in all Ages, and that derived from and founded in express Testimonies of Scripture, with all the Promises and Presignations of his Exhibition in the flesh from the beginning, cannot now with any Modesty be expressly denied. Wherefore the *Socinians* themselves grant that *our sins may be said to be imputed unto Christ*, and he to undergo the punishment of them, so far as that all things which befell him *Evil* and *Afflictive* in this life, with the *Death* which he underwent, were *occasioned by our sins.* For had not we sinned, there had been no need of, nor *occasion* for his suffering. But notwithstanding this concession they expressly deny his *satisfaction*, or that properly he underwent the punishment due unto our sins; wherein they deny also all Imputation of them unto him. Others say that *our sins were imputed unto him, quoad reatum pœnæ*, but not *quoad reatum culpæ.* But I must acknowledge that unto me this distinction gives *inanem sine mente sonum.* The substance of it is much insisted on by *Feuardentius*, *Dialog.* 5. *pag.* 467. And he is followed by others. That which he would prove by it, is, That the Lord Christ did not *present himself* before the Throne of God, with the *burden of our sins upon him*, so as to answer unto the *Justice* of God for them. Whereas therefore *reatus*, or *guilt*, may signifie either *Dignitatem pœnæ*

or.

or *obligationem ad pœnam*, as *Bellarmine* diſtinguiſheth, *de Amiſſ. Grat. lib. 7. cap. 7.* with reſpect unto Chriſt, the latter only is to be admitted. And the main Argument he and others inſiſt upon, is this; That if our ſins be *imputed unto Chriſt*, as unto the *guilt* of the fault, as they ſpeak, then he muſt be *polluted with them*, and thence *be denominated a ſinner in every kind.* And this would be true, if our ſins could be Communicated unto Chriſt by *Tranſfuſion*, ſo as to be his inherently and ſubjectively. But their being ſo only by *Imputation* gives no countenance unto any ſuch pretence. However there is a notion of *legal uncleanneſs*, where there is no *inherent defilement.* So the *Prieſt* who offered the *Red Heifer* to make Atonement, *and he that burned her*, were ſaid to be *unclean*, Numb. 19. 7, 8. But hereon they ſay, that Chriſt dyed and ſuffered upon the *ſpecial Command of God*, not that his Death and Suffering were any way due upon the account of our ſins; or required in Juſtice, which is utterly to overthrow the ſatisfaction of Chriſt.

Wherefore the deſign of this *diſtinction*, is to deny the *Imputation of the guilt of our ſins unto Chriſt*, and then in what tolerable ſenſe can they be ſaid to be *imputed* unto him, I cannot underſtand. But we are not tyed up unto *Arbitrary diſtinctions*, and the ſenſe that any are pleaſed to impoſe on the terms of them. I ſhall therefore firſt enquire into the meaning of theſe words, *guilt* and *guilty*, whereby we may be able to judge of what it is, which in this Diſtinction is intended.

The *Hebrews* have no other word to ſignifie *guilt* or *guilty* but אשם. And this they uſe both for *ſin*, the *guilt* of it, the *puniſhment* due unto it, and a *Sacrifice* for it. Speaking of the guilt of Blood, they uſe not any word to ſignifie *guilt*, but only ſay דמים לו it is *Blood to him.* So *David* prays deliver me מדמים *from Blood*, which we render *Blood-guiltineſs*, Pſal. 51. 14. And this was, becauſe by the Conſti-

Conſtitution of God, he that was *guilty of Blood*, was to dye by the hand of the Magiſtrate, or of God himſelf. But אשם *Aſcham* is no where uſed for *guilt*, but it ſignifies the *Relation* of the *ſin* intended unto puniſhment. And other ſignifications of it will be in vain ſought for in the old Teſtament.

In the new Teſtament, he that is guilty, is ſaid to be ἔνοχος, *Rom.* 3. 19. that is, obnoxious to Judgment or vengeance for ſin; one that ἡ δίκη οὐκ εἴασεν, as they ſpeak, *Act.* 28. 4. whom *vengeance* will not ſuffer to go unpuniſhed. And ἔνοχος, 1 *Cor.* 11. 27. a word of the ſame ſignification. Once by ὀφείλω, *Matth.* 23. 18. to owe, to be indebted to Juſtice. To be obnoxious, liable unto Juſtice, Vengeance, Puniſhment for ſin, is to be guilty.

Reus, *guilty* in the *Latine* is of a large ſignification. He who is *Crimini obnoxius*, or *Pœnæ propter Crimen*, or *Voti debitor*, or *Promiſſi*, or *officij ex ſponſione*, is called, *Reus*. Eſpecially every *ſponſor* or *Surety*, is *Reus* in the Law. *Cum ſervus pecuniam pro libertate pactus eſt, & ob eam rem, Reum dederit*, (that is, *ſponſorem, expromiſſorem*) *quamvis ſervus ab alio manumiſſus eſt, Reus tamen obligabitur.* He is *Reus* who ingageth himſelf for any other, as to the matter of his ingagement. And the ſame is the uſe of the word in the beſt Latine Authors. *Opportuna loca dividenda Præfectis eſſe ac ſuæ quiq; partis tutandæ reus ſit. Liv. de Bello Punic. lib.* 5. That every Captain ſhould ſo take care of the Station committed to him, as that if any thing happened amiſs, it ſhould be *imputed* unto him. And the ſame Author again, *at quicunq; aut propinquitate aut affinitate regiam contigiſſent, alienæ culpæ rei trucidarentur*, ſhould be guilty of the fault of another, (by Imputation) and ſuffer for it. So that in the *Latine* Tongue he is *Reus*, who for himſelf or any other is obnoxious unto Puniſhment or payment.

Reatus is a word of late Admiſſion into the *Latine* Tongue,

Tongue, and was formed of *Reus*. So *Quintilian* informs us in his Discourse of the use of *obsolete and new words*, *lib.* 8. *cap.* 3. *Quæ vetera nunc sunt, fuerunt olim nova; quædam in usu perquam recentia. Messalla primus Reatum, munerarium Augustus dixerunt*; To which he adds *Piratica*, *Musica*, and some others then newly come into use. But *Reatus* at its first Invention was of no such signification as it is now applied unto. I mention it only to shew, that we have no reason to be obliged unto mens *Arbitrary use of words*. Some Lawyers first used it, *pro crimine*, a *fault*, exposing unto Punishment. But the Original Invention of it continued by long use, was to express the *outward state* and condition of him who was *Reus*, after he was first charged in a cause criminal before he was acquitted or condemned. Those among the *Romans* who were made *Rei* by any publick Accusation, did betake themselves unto a *poor squalid Habit*, a sorrowful countenance, suffering their Hair and Beards to go undressed; Hereby on Custome and Usage, the people who were to judge on their cause, were enclined to compassion. And *Milo* furthered his sentence of Banishment, because he would not submit to this custom which had such an appearance of *Pusillanimity* and baseness of Spirit. This state of *sorrow and trouble* so expressed, they called *Reatus* and nothing else. It came afterwards to denote their state who were committed unto custody in order unto their Trial, when the Government ceased to be *popular*, wherein alone the other Artifice was of use. And if this word be of any use in our present Argument, it is to express the state of men after *Conviction of sin*, before their Justification. That is their *Reatus*, the condition wherein the proudest of them cannot avoid to express their inward sorrow and anxiety of mind, by some outward evidences of them. Beyond this we are not obliged by the use of this word, but must consider the thing it self which now we intend to express thereby.

Guilt

Guilt in the Scripture is the *Reſpect of ſin unto the ſanction of the Law*, whereby the ſinner becomes obnoxious unto puniſhment. And to be guilty is to be ὑπόδικος τῷ Θεῷ, liable unto puniſhment for ſin, from God, as the ſupreme Lawgiver and Judge of all. And ſo guilt or *Reatus* is well defined to be *obligatio ad pœnam, propter culpam, aut admiſſam in ſe, aut imputatam, juſte aut injuſte.* For ſo *Bathſheba* ſays unto *David*, that ſhe and her Son *Solomon* ſhould be חטאים *Sinners*, that is, be eſteemed *guilty* or liable unto puniſhment for ſome evil laid unto their charge, 1 *Kings* 1. 21. And the diſtinction of *Dignitas pœnæ*, and *obligatio ad pœnam*, is but the ſame thing in divers words. For both do but expreſs the Relation of ſin unto the ſanction of the Law, or if they may be conceived to differ, yet are they inſeparable; for there can be no *obligatio ad pœnam*, where there is not *dignitas pœnæ.*

Much leſs is there any thing of weight in the diſtinction of *Reatus culpæ*, and *Reatus pœnæ.* For this *Reatus culpæ* is nothing but *dignitas pœnæ propter culpam.* Sin hath other conſiderations, namely, its *formal nature*, as it is a Tranſgreſſion of the Law; and the *ſtain* or filth that it brings upon the Soul; but the *guilt of it*, is nothing but its reſpect unto puniſhment from the ſanction of the Law. And ſo indeed *Reatus culpæ*, is *Reatus pœnæ*; the guilt of ſin, is its deſert of puniſhment. And where there is not this *Reatus culpæ*, there can be no *pœna*, no puniſhment properly ſo called. For *pœna* is *vindicta noxæ*, the revenge due to ſin. So therefore there can be no puniſhment, nor *Reatus pœnæ*, the guilt of it, but where there is *Reatus culpæ*; or ſin conſidered with its guilt. And the *Reatus pœnæ*, that may be ſuppoſed without the guilt of ſin, is nothing but that *obnoxiouſneſs unto afflictive evil* on the occaſion of ſin, which the *Socinians* admit with reſpect unto the ſuffering of Chriſt, and yet execrate his ſatisfaction.

And if this diſtinction ſhould be apprehended to be of

Reatus

Reatus, from its formal respect unto sin and punishment, it must in both parts of the Distinction be of the same signification, otherwise there is an *equivocation* in the subject of it. But *reatus pœnæ* is a liableness, an obnoxiousness unto punishment according to the sentence of the Law; that whereby a sinner becomes ὑπόδικος τῷ θεῷ. And then *Reatus culpæ* must be an *obnoxiousness unto sin*, which is uncouth. There is therefore no Imputation of sin, where there is no Imputation of its Guilt. For the Guilt of Punishment, which is not its respect unto the desert of sin, is a plain fiction, there is no such thing in *rerum natura*. There is no Guilt of sin, but its Relation unto Punishment.

That therefore which we affirm herein is, That our sins were so transferred on Christ, as that thereby he became ὑπόδικος τῷ θεῷ, *Reus*, *responsible* unto God, and obnoxious unto punishment in the justice of God for them. He was *alienæ culpæ reus*. Perfectly innocent in himself; but took our Guilt on him, or our obnoxiousness unto punishment for sin. And so he may be, and may be said to be the *greatest Debtor* in the World who never borrowed nor owed one *farthing* on his own account, if he become surety for the *greatest Debt* of others. So *Paul* became a *Debtor* unto *Philemon*, upon his undertaking for *Onesimus*, who before owed him nothing.

And two things concurred unto this Imputation of sin unto Christ. (1) The Act of God imputing it. (2) The voluntary Act of Christ himself in the undertaking of it, or admitting of the charge.

1. The Act of God in this Imputation of the Guilt of our sins unto Christ, is expressed by his *laying all our Iniquities upon him*, *making him to be sin for us*, who knew no sin, and the like. For (1) as the supream Governour, Law-giver, and Judge of all, unto whom it belonged to take care that his holy Law was observed, or the offenders punished, He admitted upon the Transgression of it, the *sponsion* and *suretiship*

tiſhip of Chriſt to anſwer for the ſins of men, *Heb.* 10. 5, 6, 7. (2) In order unto this End, *he made him under the Law*, or gave the Law power over him, to demand of him, and inflict on him the penalty which was due unto the ſins of them for whom he undertook, *Gal.* 3. 13. *chap.* 4. 4, 5. (3) For the Declaration of the Righteouſneſs of God in this ſetting forth of Chriſt to be a Propitiation, and to bear our Iniquities, the *Guilt* of our ſins was *transferred* unto him in an Act of the Righteous Judgment of God, accepting and eſteeming of him as the *Guilty perſon*; as it is with publick ſureties in every caſe.

2. The Lord Chriſts *voluntary ſuſception* of the ſtate and condition of a *ſurety*, or undertaker for the Church, to appear before the Throne of Gods Juſtice for them, to anſwer whatever was laid unto their charge, was required hereunto. And this he did abſolutely. There was a concurrence of his *own Will* in and unto all thoſe Divine Acts whereby he and the Church were conſtituted one *myſtical perſon*. And of his own Love and Grace did he as our ſurety ſtand in our ſtead before God, where he made Inquiſition for ſin; He took it on himſelf, as unto the puniſhment which it deſerved. Hence it became juſt and righteous that he ſhould ſuffer, *the juſt for the unjuſt, that he might bring us unto God.* For if this be not ſo, I deſire to know what is become of the *Guilt of the ſins* of Believers; If it were not transferred on Chriſt, it remains ſtill upon themſelves, or it is nothing. It will be ſaid that Guilt is taken away by the *free pardon of ſin.* But if ſo, there was no need of *puniſhment* for it at all; which is indeed what the *Socinians* plead, but by others is not admitted. For if puniſhment be not for Guilt, it is not puniſhment.

But it is fiercely objected againſt what we have aſſerted, that if the *Guilt of our ſins* was imputed unto Chriſt, then was he *conſtituted a ſinner* thereby; for it is the Guilt of ſin that makes any one to be truly a ſinner. This is urged by *Bellar-*

Bellarmin; *lib.* 2. *de Juſtificat.* not for its own ſake, but to diſprove the Imputation of his Righteouſneſs unto us, as it is continued by others with the ſame deſign. For, ſaith he, *if we be made Righteous, and the Children of God through the Imputation of the Righteouſneſs of Chriſt, then was he made a ſinner, & quod horret animus cogitare, filius Diaboli*; *by the Imputation of the Guilt of our ſins, or our Unrighteouſneſs unto him.* And the ſame Objection is preſſed by others, with inſtances of conſequences, which for many Reaſons I heartily wiſh had been forborn. But I anſwer,

1. Nothing is more abſolutely true, nothing is more ſacredly or aſſuredly believed by us, then, that nothing which Chriſt did or ſuffered, nothing that he undertook or underwent, did or could conſtitute him, *ſubjectively*, *inherently*, and thereon *perſonally* a ſinner, or guilty of any ſin of his own. To *bear the Guilt or Blame* of other mens faults, to be *alienæ culpæ reus*, makes no man a ſinner, unleſs he did unwiſely or irregularly undertake it. But that Chriſt ſhould admit of any thing of ſin in himſelf, as it is abſolutely inconſiſtent with the *Hypoſtatical Union*, ſo it would renderhim unmeet for all other Duties of his Office, *Heb.* 7. 25, 26. And confeſs it hath always ſeemed ſcandalous unto me, that *Socinus*, *Crellius*, and *Grotius*, do grant that in ſome ſenſe *Chriſt ſuffered for his own ſins*, and would prove it from that very place wherein it is poſitively denied, *Heb.* 7. 27. This ought to be ſacredly fixed, and not a word uſed, nor thought entertained of any poſſibility of the contrary, upon any ſuppoſition whatever.

2. None ever dreamed of a *Tranſfuſion* or propagation of ſin from us unto Chriſt, ſuch as there was from *Adam* unto us. For *Adam* was a common perſon unto us, we are not ſo to Chriſt; yea he is ſo to us; and the Imputation of our ſins unto him, is a ſingular Act of Divine Diſpenſation, which no evil conſequent can enſue upon.

3. To imagine ſuch an Imputation of our ſins unto Chriſt, as that thereon they ſhould *ceaſe to be our ſins*, and become his abſolutely, is to overthrow that which is affirmed. For on that ſuppoſition Chriſt would not ſuffer for our ſins, for they ceaſed to be ours, antecedently unto his ſuffering. But the *Guilt of them* was ſo transferred unto him, that through his ſuffering for it, it might be pardoned unto us.

Theſe things being premiſed, I ſay,

1. There is in ſin a Tranſgreſſion of the Preceptive part of the Law, and there is an obnoxiouſneſs unto the Puniſhment from the Sanction of it. It is the firſt that gives ſin its *formal nature*, and where that is not ſubjectively, no perſon can be conſtituted *formally* a ſinner. However, any one may be ſo *denominated* as unto ſome certain end or purpoſe, yet without this, formally a ſinner none can be, whatever be imputed unto them. And where that is, no *non-imputation* of ſin as unto puniſhment, can free the perſon in whom it is, from being formally a ſinner. When *Bathſheba* told *David* that ſhe and her Son *Solomon* ſhould be חטאים *ſinners*, by having crimes laid unto their charge; and when *Judah* told *Jacob*, that he would be a *ſinner before him always* on the account of any evil that befell *Benjamin*, (it ſhould be imputed unto him) yet neither of them could thereby be conſtituted a ſinner *formally*. And on the other hand, when *Shimei* deſired *David* not to impute ſin unto him, whereby he eſcaped preſent puniſhment yet did not that *non-imputation* free him formally from being a ſinner. Wherefore ſin under this conſideration as a *Tranſgreſſion of the Preceptive part of the Law*, cannot be communicated from one unto another, unleſs it be by the propagation of a vitiated Principle or Habit. But yet neither ſo will the *perſonal ſin* of one as inherent in him, ever come to be the perſonal ſin of another. *Adam* hath upon his perſonal ſin communicated a vitious, depraved, and corrupted nature unto all his Poſterity; and

and besides, the guilt of his actual sin is imputed unto them, as if it had been committed by every one of them. But yet his *particular personal sin*, neither ever did, nor ever could become the personal sin of any one of them, any otherwise than by the *Imputation* of its guilt unto them. Wherefore our sins neither are, nor can be so imputed unto Christ, as that they should become *subjectively* his, as they are a *Transgression of the Preceptive part of the Law.* A Physical Translation or Transfusion of sin is in this case naturally and spiritually impossible; and yet on a supposition thereof alone, do the *horrid consequences* mentioned depend. But the *guilt of sin* is an external respect of it, with regard unto the sanction of the Law only. This is separable from sin, and if it were not so no one sinner could either be pardoned or saved. It may therefore be made anothers by *Imputation*, and yet that other not rendered *formally* a sinner thereby. This was that which was imputed unto Christ, whereby he was rendred obnoxious unto the Curse of the Law. For it was impossible that the Law should pronounce any accursed but the *guilty*; nor would do so, *Deut.* 27. 26.

2. There is a great difference between the *Imputation of the Righteousness of Christ* unto us, and the Imputation of our sins unto Christ; so as that he cannot in the same manner be said to be *made a sinner* by the one, as we are made *Righteous* by the other. For our sin was imputed unto Christ only, as he was our *Surety* for a time, to this end, that he might take it away, destroy it and abolish it. It was never imputed unto him, so as to make any alteration absolutely in his personal state and condition. But his Righteousness is imputed unto us, to abide with us, to be ours always, and to make a total change in our state and condition as unto our *Relation* unto God. Our sin was imputed unto him, only for a *season*, not absolutely, but as he was a Surety, and unto the special end of destroying it; and taken on him, on this condition that his Righteous-

Righteouſneſs ſhould be made ours for ever. All things are otherwiſe in the Imputation of his Righteouſneſs unto us, which reſpects us abſolutely, and not under a *temporary* capacity, abides with us for ever, changeth our ſtate and relation unto God, and is an effect of ſuper-abounding Grace.

But it will be ſaid, that if our ſins as to the *guilt of them* were imputed unto Chriſt, then God muſt *hate Chriſt*. For he *hateth the guilty*. I know not well how I come to mention theſe things, which indeed I look upon as cavils, ſuch as men may *multiply* if they pleaſe, againſt any part of the myſteries of the Goſpel. But ſeeing it is mentioned, it may be ſpoken unto. And

1. It is certain that the Lord Chriſt's taking on him the guilt of our ſins, was an high act of Obedience unto God, *Heb.* 10. 5, 6. And for which the *Father loved him*, *Joh.* 10. 17, 18. There was therefore no reaſon why God ſhould *hate Chriſt*, for his taking on him our *Debt* and the payment of it, in an Act of the higheſt *Obedience* unto his will. (2) God in this matter is conſidered as a *Rector*, *Ruler* and *Judge*. Now it is not required of the ſevereſt Judge, that as a Judge he ſhould *hate the guilty* perſon, no although he be guilty Originally by *Inhæſion* and not by Imputation. As ſuch, he hath no more to do, but conſider the guilt, and pronounce the ſentence of puniſhment. But (3) ſuppoſe a perſon out of an *Heroick* generoſity of mind ſhould become an Αντίψυχος for another, for his friend, for a good man, ſo as to anſwer for him with his life, as *Judah* undertook to be for *Benjamin* as to his liberty, which when a man hath loſt, he is civilly dead, and *capite diminutus*, would the moſt *cruel Tyrant* under Heaven that ſhould take away his life, in that caſe *hate him*; would he not rather admire his worth and vertue. As ſuch an one it was that Chriſt ſuffered, and no otherwiſe. (4) All the force of this exception depends on the ambiguity of the word *hate*. For it may ſignifie either an averſation or deteſta-

testation of mind, or only a *will of punishing*, as in God mostly it doth. In the first sense there was no ground why God should *hate Christ* on this Imputation of guilt unto him; whereby he became *non propriæ sed alienæ culpæ Reus*. Sin inherent renders the Soul polluted, abominable, and the only Object of *Divine Aversation*. But for him who was perfectly Innocent, Holy, Harmless, undefiled in himself, who did no sin, neither was there guile found in his mouth, to take upon him the guilt of other sins, thereby to comply with and accomplish *the design of God* for the manifestation of his Glory and infinite Wisdom, Grace, Goodness, Mercy, and Righteousness, unto the certain expiation and destruction of sin, nothing could render him more glorious and *lovely* in the sight of God or man. But for a *will of punishing in God*, where sin is imputed, none can deny it, but they must therewithal openly disavow the satisfaction of Christ.

The heads of some few of those Arguments wherewith the Truth we have asserted is confirmed, shall close this Discourse.

1. Unless the *guilt of sin* was imputed unto Christ, sin was not imputed unto him in any sense; For the punishment of sin is not sin; nor can those who are otherwise minded, declare what it is of sin, that is imputed. But the Scripture is plain, that *God laid on him the Iniquity of us all*, and made him to be sin for us, which could not otherwise be but by Imputation.

2. There can be no *punishment* but with respect unto the *guilt of sin* personally contracted, or imputed. It is guilt alone that gives what is materially evil and afflictive, the *formal* nature of punishment and nothing else. And therefore those who understand full well the *Harmony* of things and Opinions, and are free to express their minds, do constantly declare, that if one of these be denied, the other must be so also; and if one be admitted they must both be so.

ſo. If guilt was not imputed unto Chriſt, he could not, as they plead well enough, undergo the puniſhment of ſin; much he might do and ſuffer on the occaſion of ſin, but undergo the puniſhment due unto ſin he could not. And if it ſhould be granted that the guilt of ſin was imputed unto him, they will not deny but that he underwent the puniſhment of it; and if he underwent the puniſhment of it, they will not deny but that the guilt of it was imputed unto him; For theſe things are inſeparably related.

3. Chriſt was made a *Curſe for us*, the *Curſe of the Law*; as is expreſly declared, *Gal.* 3. 13, 14. But the Curſe of the Law reſpects the guilt of ſin only; So as that where that is not, it cannot take place in any ſenſe, and where that is, it doth inſeparably attend it, *Deut.* 27. 26.

4. The expreſs Teſtimonies of the Scripture unto this purpoſe cannot be evaded, without an open wreſting of their words and ſenſe. So God is ſaid to *make all our Iniquities to meet upon him*; and he bare them on him as his burden, for ſo the word ſignifies, *Iſa.* 53. 6. God hath laid on him, אֶת עֲוֹן כֻּלָּנוּ the *Iniquity*, that is, the guilt of us all, *ver.* 11. יְעוֹנֹתָם הוּא יִסְבֹּל and their ſin or guilt ſhall he bear. For that is the intendment of עָוֹן, where joyned with any other word that denotes ſin as it is in thoſe places, *Pſal.* 32. 5. thou forgaveſt עֲוֹן חַטָּאתִי *the Iniquity of my ſin*, that is, the guilt of it, which is that alone that is taken away by pardon. That his Soul *was made an Offering for the guilt* of ſin, that he was made ſin, that ſin was condemned in his fleſh, &c.

5. This was repreſented in all the Sacrifices of old, eſpecially the great *Anniverſary*, on the day of expiation, with the Ordinance of the *Scape Goat*, as hath been before declared.

6. Without a ſuppoſition hereof it cannot be underſtood, how the Lord Chriſt ſhould be our Ἀντίψυχον or ſuffer ἀντὶ ἡμῶν, in our ſtead, unleſs we will admit the expoſition of Mr. *Ho.*

a *late Writer*, who reckoning up how many things the Lord Chriſt did in our ſtead, adds as the ſenſe thereof, *that is to beſtead us*; then which if he can invent any thing more *fond and ſenſeleſs*, he hath a ſingular faculty in ſuch an Employment.

CHAP. IX.

The formal cauſe of Juſtification; or, The Righteouſneſs on the Account whereof Believers are juſtified before God. Objections anſwered.

THE principal differences about the Doctrine of Juſtification are reducible unto three Heads. (1) The *nature of it*; namely, whether it conſiſt in an *internal change* of the Perſon juſtified by the infuſion of an Habit of inherent Grace or Righteouſneſs; or whether it be a *Forenſick Act*, in the judging, eſteeming, declaring, and pronouncing ſuch a perſon to be Righteous, thereon abſolving him from all his ſins, giving unto him Right and Title unto life. Herein we have to do only with thoſe of the *Church of Rome*, all others, both *Proteſtants* and *Socinians* being agreed on the *Forenſick* ſenſe of the word, and the nature of the thing ſignified thereby. And this I have already ſpoken unto, ſo far as our preſent deſign doth require, and that I hope with ſuch evidence of Truth, as cannot well be gainſayed. Nor may it be ſuppoſed that we have too long inſiſted thereon, as an opinion which is obſolete, and long ſince ſufficiently con-

futed. I think much otherwiſe, and that thoſe who avoid the *Romaniſts* in theſe Controverſies, will give a greater appearance of fear, than of contempt. For when all is done, *if free Juſtification through the Blood of Chriſt* and the Imputation of his Righteouſneſs, be not able to preſerve its ſtation, in the minds of men, the *Popiſh* Doctrine of Juſtification muſt and will return upon the world, with all the concomitants and conſequences of it. Whilſt any knowledge of the *Law* or *Goſpel* is continued amongſt us, the Conſciences of men will at one time or other, living or dying, be really affected with a ſenſe of ſin, as unto its guilt and danger. Hence that Trouble and thoſe Diſquietments of mind will enſue, as will force men, be they never ſo unwilling, to ſeek after ſome Relief and Satisfaction. And what will not men attempt, who are reduced to the condition expreſſed, *Micah.* 6. 7, 8. Wherefore in this caſe, *if the true and only relief* of diſtreſſed Conſciences, of ſinners who are weary and heavy laden be hid from their eyes; if they have no apprehenſion of, nor truſt in that which alone they may oppoſe unto the ſentence of the Law, and interpoſe betweens Gods Juſtice and their Souls, wherein they may take ſhelter from the ſtorms of that wrath *which abideth on them* that believe not; they will betake themſelves unto any thing which confidently tenders them preſent eaſe and relief. Hence many perſons living all their days in an *ignorance of the Righteouſneſs of God*, are oftentimes on their *ſick Beds*, and in their *dying hours*, proſelyted unto a confidence in the ways of Reſt and Peace, which the *Romaniſts* impoſe upon them. For ſuch ſeaſons of advantage do they wait for, unto the Reputation as they ſuppoſe of their own Zeal, in truth unto the ſcandal of Chriſtian Religion. But finding at any time the Conſciences of men under diſquietments, and ignorant of, or disbelieving that *Heavenly relief* which is provided in the Goſpel, they are ready with their Applications and Medi-

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cines, having on them pretended *Approbations* of the experience of many Ages, and an innumerable company of devout Souls in them. Such is their *Doctrine of Juſtification*, with the Addition of thoſe other Ingredients of Confeſſion, Abſolution, Penances or Commutations, Aids from Saints and Angels, eſpecially the *bleſſed Virgin*, all warmed by *the Fire of Purgatory*, and confidently Adminiſtred unto Perſons, ſick of Ignorance, Darkneſs and Sin. And let none pleaſe themſelves in the Contempt of theſe things. If the truth concerning *Evangelical Juſtification* be once disbelieved among us, or obliterated by any *Artifices*, out of the minds of men, unto theſe things at one time or other, they muſt and will betake themſelves. For the new *Schemes* and Projections of Juſtification which ſome at preſent would ſupply us withal, they are no way ſuited, nor able to give Relief or Satisfaction unto a Conſcience really troubled for Sin, and ſeriouſly enquiring how it may have Reſt and Peace with God. I ſhall take the boldneſs therefore to ſay, whoever be offended at it; that if we loſe the *antient Doctrine of Juſtification through Faith in the Blood of Chriſt, and the Imputation of his Righteouſneſs unto us*, publick profeſſion of Religion, will quickly iſſue in *Popery*, or *Atheiſm*, or at leaſt in what is the next door unto it, καὶ ταῦτα μίν δὲ ταῦτα.

The ſecond principal Controverſie is about the *formal cauſe of Juſtification*, as it is expreſſed and ſtated by thoſe of the *Roman Church*. And under theſe terms ſome Proteſtant Divines have conſented to debate the matter in difference. I ſhall not interpoſe into a ſtrife of words. So the *Romaniſts* will call, that which we enquire after. Some of ours ſay the Righteouſneſs of Chriſt imputed; ſome, the Imputation of the Righteouſneſs of Chriſt, is the *formal cauſe* of our Juſtification; ſome, that there is no *formal cauſe of Juſtification*, but this is that which ſupplies the place and uſe of a *formal cauſe*, which is the Righteouſneſs of Chriſt. In none of

theſe things will I concern my ſelf, though I judge what was mentioned in the laſt place, to be moſt proper and ſignificant.

The ſubſtance of the enquiry wherein alone we are concerned is; *what is that Righteouſneſs whereby, and wherewith, a Believing ſinner, is juſtified before God*; or whereon he is accepted with God, hath his ſins pardoned, is received into Grace and Favour, and hath a Title given him unto the Heavenly Inheritance. I ſhall no otherwiſe propoſe this enquiry, as knowing that it contains the ſubſtance of what convinced ſinners do look after in and by the Goſpel.

And herein it is agreed by all, the *Socinians* only excepted, that the *Procatarctical* or *procuring* cauſe of the pardon of our ſins and acceptance with God, is the ſatisfaction and merit of Chriſt. Howbeit it cannot be denied, but that ſome retaining the *names* of them, do ſeem to renounce or disbelieve the *things* themſelves. But we need not to take any notice thereof, until they are free more plainly to expreſs their minds. But as concerning the Righteouſneſs it ſelf enquired after, there ſeems to be a difference among them, who yet all deny it to be the *Righteouſneſs of Chriſt* imputed unto us. For thoſe of the *Roman Church* plainly ſay, that upon the infuſion of an habit of Grace, with the expulſion of ſin and the Renovation of our natures thereby, which they call the *firſt Juſtification*, we are actually juſtified before God, by *our own works of Righteouſneſs*. Hereon they diſpute about the merit and ſatisfactorineſs of thoſe works, with their condignity of the Reward of eternal life. Others as the *Socinians* openly diſclaim *all merit in our works*; only ſome, out of Reverence as I ſuppoſe, unto the *Antiquity* of the word, and under the ſhelter of the Ambiguity of its ſignification, have faintly attempted an accommodation with it. But in the ſubſtance of what they aſſent unto this purpoſe, to the beſt of my underſtanding they are all agreed. For what the *Papiſts* call *Juſtitia Operum*, the Righteouſneſs of works, they call a *perſonal inherent*

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Evangelical Righteouſneſs, whereof we have ſpoken before. And whereas the *Papiſts* ſay, that this Righteouſneſs of Works is not abſolutely perfect, nor in it ſelf able to juſtifie us in the ſight of God, but owes all its worth and dignity unto this purpoſe unto the merit of Chriſt, they affirm that this *Evangelical Righteouſneſs* is the condition whereon we enjoy the Benefits of the Righteouſneſs of Chriſt, in the pardon of our ſins, and the acceptance of our Perſons before God. But as unto thoſe who will acknowledge *no other Righteouſneſs* wherewith we are juſtified before God, the meaning is the ſame, whether we ſay that *on the Condition of this Righteouſneſs* we are made partakers of the Benefits of the Righteouſneſs of Chriſt; or that *it is the Righteouſneſs of Chriſt* which makes this *Righteouſneſs* of ours accepted with God. But theſe things muſt afterwards more particularly be enquired into.

3. The third Enquiry wherein there is not an Agreement in this matter is, upon a ſuppoſition of a neceſſity, that he who is to be juſtified, ſhould one way or other be *intereſſed in the Righteouſneſs of Chriſt*, what it is that on our part is required thereunto. This ſome ſay to *be Faith alone*, others *Faith and Works alſo*, and that in the ſame kind of neceſſity and uſe. That whoſe conſideration we at preſent undertake, is the ſecond thing propoſed. And indeed, herein lies the ſubſtance of the whole controverſie about our Juſtification before God, upon the determination and ſtating whereof, the determination of all other incident Queſtions doth depend.

This therefore is that which herein I affirm. *The Righteouſneſs of Chriſt* (in his Obedience and Suffering for us) *imputed unto Believers, as they are united unto him by his ſpirit, is that Righteouſneſs whereon they are juſtified before God, on the Account whereof their ſins are pardoned, and a Right is granted them unto the Heavenly Inheritance.*

This Poſition is ſuch as wherein the ſubſtance of that Doctrine in this important Article of *Evangelical Truth* which

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we plead for, is plainly and fully expreſſed. And I have choſen the rather thus to expreſs it, becauſe it is that *Theſis* wherein the *Learned Devenant* laid down that common Doctrine of the Reformed Churches whoſe defence he undertook. This is the ſhield of Truth in the whole cauſe of Juſtification, which whilſt it is preſerved ſafe, we need not trouble our ſelves about the Differences that are among Learned men, about the moſt proper ſtating and declaration of ſome *leſſer* concernments of it. This is the Refuge, the only Refuge of diſtreſſed Conſciences, wherein they may find Reſt and Peace.

For the confirmation of this Aſſertion, I ſhall do theſe three things. (1) *Reflect* on what is needful unto the Explanation of it. (2) *Anſwer* the moſt important general Objections againſt it. (3) *Prove* the Truth of it by Arguments and Teſtimonies of the holy Scripture.

As to the firſt of theſe, or what is neceſſary unto the Explanation of this Aſſertion, it hath been ſufficiently ſpoken unto in our foregoing Diſcourſes. The Heads of ſome things only ſhall at preſent be called over.

1. The Foundation of the *Imputation* aſſerted, is Union. Hereof there are many Grounds and Cauſes as hath been declared. But that which we have immediate reſpect unto as the Foundation of this Imputation, is that whereby the Lord Chriſt and Believers do actually *coaleſce* into *one myſtical Perſon*. This is by the Holy Spirit inhabiting in him as the Head of the Church in all fulneſs, and in all Believers according to their meaſure, whereby they became *members of his myſtical Body*. That there is ſuch an Union between Chriſt and Believers, is the Faith of the *Catholick Church*, and hath been ſo in all Ages. Thoſe who ſeem in our days to deny it or queſtion it, either know not what they ſay, or their minds are influenced by *their Doctrine*, who deny the Divine Perſons of the Son, and of the Spirit. Upon ſuppoſition of this

this *Union*, Reaſon will grant the *Imputation* pleaded for to be reaſonable; at leaſt, that there is ſuch a peculiar Ground for it, as is not to be exemplified in any things natural or political among men.

2. The Nature of *Imputation* hath been fully ſpoken unto before, and thereunto I refer the Reader for the underſtanding of what is intended thereby.

3. That which is imputed is the *Righteouſneſs of Chriſt*; and briefly I underſtand hereby, his whole Obedience unto God in all that he did and ſuffered for the Church. This I ſay is *imputed* unto Believers, ſo as to become their only Righteouſneſs before God unto the Juſtification of Life.

If beyond theſe things any *Expreſſions* have been made uſe of in the Explanation of this Truth, which have given occaſion unto any Differences or Conteſts, although they may be true and defenſible againſt Objections, yet ſhall not I concern my ſelf in them. The *ſubſtance* of the Truth as laid down, is that whoſe Defence I have undertaken, and where that is granted or conſented unto, I will not contend with any about their way and methods of its Declaration, nor defend the Terms and Expreſſions that have by any been made uſe of therein. For inſtance. Some have ſaid, that *what Chriſt did and ſuffered, is ſo imputed unto us, as that we are judged and eſteemed in the ſight of God to have done or ſuffered our ſelves in him.* This I ſhall not concern my ſelf in. For although it may have a ſound ſenſe given unto it, and is uſed by ſome of the Antients, yet becauſe *offence* is taken at it, and the *ſubſtance* of the Truth we plead for is better otherwiſe expreſſed, it ought not to be contended about. For we do not ſay that God *judgeth* or eſteemeth that we did and ſuffered in our own perſons what Chriſt did and ſuffered, but only that he did it and ſuffered it in our ſtead. Hereon God makes a Grant and Donation of it unto Believers upon their Believing, unto their Juſtification before him. And

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the like may be ſaid of many other Expreſſions of the like nature.

Theſe things being premiſed, I proceed unto the conſideration of the *general objections* that are urged againſt the Imputation we plead for. And I ſhall inſiſt only on ſome of the principal of them, and whereinto all others may be reſolved; for it were endleſs to go over all that any mans Invention can ſuggeſt unto him of this kind. And ſome general conſiderations we muſt take along with us herein. As,

1. The *Doctrine of Juſtification* is a part, yea an eminent part of the *myſtery of the Goſpel*. It is no marvel therefore if it be not ſo expoſed unto the *common notions* of Reaſon, as ſome would have it to be. There is more required unto the true ſpiritual underſtanding of ſuch myſteries; yea unleſs we intend to *renounce the Goſpel*, it muſt be aſſerted, that Reaſon as it is corrupted, and the mind of man deſtitute of Divine ſupernatural Revelation, do *diſlike* every ſuch Truth, and riſe up in Enmity againſt it. So the Scripture directly affirms, *Rom.* 8. 7. 1 *Cor.* 2. 14.

2. Hence are the *Minds and Inventions of men* wonderful fertile in coyning Objections againſt *Evangelical Truths*, and raiſing cavils againſt them. Seldom to this purpoſe do they want an endleſs number of *ſophiſtical Objections*, which becauſe they know no better, they themſelves judge inſoluble. For *carnal Reaſon* being once ſet at liberty under the *falſe notion of Truth*, to act it ſelf freely and boldly againſt *ſpiritual myſteries*, is ſubtile in its arguings, and pregnant in its Invention of them. How *endleſs*, for inſtance, are the *Sophiſms* of the *Socinians* againſt the *Doctrine of the Trinity*, and how do they triumph in them as unanſwerable. Under the ſhelter of them they deſpiſe the force of the moſt evident Teſtimonies of the Scripture, and thoſe multiplied on all occaſions. In like manner they deal with the Doctrine of the *ſatisfaction of Chriſt*, as the *Pelagians* of old did with that of his

his Grace. Wherefore he that will be ſtartled at the Appearance of *ſubtile or plauſible Objections*, againſt any Goſpel myſteries that are plainly revealed, and ſufficiently *atteſted* in the Scripture, is not likely to come unto much ſtability in his Profeſſion of them.

3. The moſt of the Objections which are levied againſt the Truth in this cauſe, do ariſe from the want of a due comprehenſion of the *order of the work of Gods Grace*, and of our compliance therewithall in a way of Duty as was before obſerved. For they conſiſt in oppoſing thoſe things one to another as inconſiſtent, which in their proper place and order are not only conſiſtent, but *mutually ſubſervient* unto one another; and are found ſo in the Experience of them that truly believe. Inſtances hereof have been given before, and others will immediately occur. Taking the conſideration of theſe things with us, we may ſee as the Riſe, ſo of what force the Objections are.

4. Let it be conſidered that the Objections which are made uſe of againſt the Truth we aſſert, are all of them taken from *certain conſequences*, which as it is ſuppoſed, will enſue on the Admiſſion of it. And as this is the only *expedient* to perpetuate controverſies, and make them endleſs, ſo to my beſt obſervation I never yet met with any one, but that to give an Appearance of force unto the abſurdity of the conſequences from whence he argues, he framed his *ſuppoſitions*, or the ſtate of the Queſtion, unto the *diſadvantage* of them whom he oppoſed; a courſe of proceeding which I wonder Good men are not either weary, or aſhamed of.

1. It is objected, that the *Imputation of the Righteouſneſs of of Chriſt doth overthrow all Remiſſion of ſins on the part of God.* This is pleaded for by *Socinus*, *De Servator. lib.* 4. *cap.* 2, 3, 4. and by others it is alſo made uſe of. A confident Charge this ſeems to them who ſtedfaſtly believe that without this *Imputation*, there could be no *Remiſſion of ſin.* But they

ſay, *That he who hath a Righteouſneſs imputed unto him that is abſolutely perfect, ſo as to be made his own, needs no pardon, hath no ſin that ſhould be forgiven, nor can he ever need forgiveneſs.* But becauſe this Objection will occur unto us again in the vindication of one of our enſuing Arguments, I ſhall here ſpeak briefly unto it.

1. *Grotius* ſhall anſwer this Objection; ſaith he, *Cum duo nobis peperiſſe Chriſtum dixerimus, impunitatem & præmium, illud ſatisfactioni, hoc merito Chriſti diſtincte tribuit vetus Eccleſia. Satisfactio conſiſtit in peccatorum Tranſlatione, meritum in perfectiſſimæ Obedientiæ pro nobis præſtitæ Imputatione. Præfat. ad lib. de ſatisfact. Whereas we have ſaid that Chriſt hath procured or brought forth two things for us, freedom from puniſhment, and a reward, the antient Church attributes the one of them diſtinctly unto his ſatisfaction, the other unto his merit. Satisfaction conſiſteth in the Tranſlation of ſins* (from us unto him) *merit in the Imputation of his moſt perfect Obedience performed for us*, unto us. In his Judgment the Remiſſion of ſins, and the Imputation of Righteouſneſs, were as conſiſtent as the ſatisfaction and merit of Chriſt, as indeed they are.

2. Had we not been *ſinners*, we ſhould have had no need of the *Imputation* of the Righteouſneſs of Chriſt to render us Righteous before God. Being ſo, the firſt End for which it is imputed, is the *pardon of ſin*; without which we could not be Righteous by the Imputation of the moſt perfect Righteouſneſs. Theſe things therefore are conſiſtent, namely, that the *ſatisfaction of Chriſt* ſhould be imputed unto us for the pardon of ſin, and the *Obedience of Chriſt* be imputed unto us, to render us Righteous before God. And they are not only conſiſtent, but neither of them ſingly were ſufficient unto our Juſtification.

2. It is pleaded by the ſame *Author* and others; *That the Imputation of the Righteouſneſs of Chriſt, overthroweth all neceſſi-*

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ty of Repentance for ſin, in order unto the Remiſſion or Pardon thereof, yea rendreth it altogether needleſs. For what need hath he of Repentance for ſin, who by the Imputation of the Righteouſneſs of Chriſt, is eſteemed compleatly Juſt and Righteous in the ſight of God. If Chriſt ſatisfied for all ſins in the Perſon of the Elect; if as our Surety he paid all our Debts, and if his Righteouſneſs be made ours before we repent, then is all Repentance needleſs. And theſe things are much enlarged on by the ſame Author in the place before-mentioned.

Anſ. (1) It muſt be remembred, that we require *Evangelical Faith* in order of nature *antecedently* unto our Juſtification by the Imputation of the Righteouſneſs of Chriſt unto us, which alſo is the condition of its continuation. Wherefore whatever is neceſſary thereunto, is in like manner required of us in order unto Believing. Amongſt theſe, there is a *ſorrow for ſin*, and a *Repentance* of it. For whoſoever is convinced of ſin in a due manner, ſo as to be ſenſible of its Evil and Guilt, both as in its own nature it is contrary unto the preceptive part of the Holy Law, and in the neceſſary conſequences of it, in the wrath and curſe of God, cannot but be *perplexed* in his mind, that he hath involved himſelf therein. And that poſture of mind will be accompanied with *ſhame*, *fear*, *ſorrow*, and other afflictive paſſions. Hereon a *Reſolution* doth enſue, utterly to abſtain from it for the future, with *ſincere endeavours* unto that purpoſe, iſſuing if there be time and ſpace for it, in Reformation of Life. And in a ſenſe of ſin, Sorrow for it, Fear concerning it, Abſtinence from it, and Reformation of Life, a *Repentance* true in its kind doth conſiſt. This Repentance is uſually called *legal*, becauſe its motives are principally taken from the Law; but yet there is moreover required unto it that *temporary Faith* of the Goſpel which we have before deſcribed. And as it doth uſually *produce* great effects in the confeſſion of ſin, Humiliation for it, and change of life, as in *Ahab* and the

Ninevites, ſo ordinarily it *precedeth* true ſaving Faith, and Juſtification thereby. Wherefore the neceſſity hereof, is no way weakened by the Doctrine of the Imputation of the Righteouſneſs of Chriſt; yea it is ſtrengthened and made effectual thereby. For without it, in the order of the Goſpel, an intereſt therein is not to be attained. And this is that which in the *Old Teſtament* is ſo often propoſed as the means and conditions of turning away the Judgments and Puniſhments threatned unto ſin. For it is *true* and *ſincere* in its kind; neither do the *Socinians* require any other Repentance unto Juſtification. For as they deny true *Evangelical Repentance* in all the eſpecial cauſes of it, ſo that which may and doth precede Faith in order of nature, is all that they require. This Objection therefore as managed by *them*, is a cauſleſs vain pretence.

2. Juſtifying Faith includeth in its nature the entire principle of *Evangelical Repentance*, ſo as that it is utterly impoſſible that a man ſhould be a *true Believer*, and not at the ſame inſtant of time be *truly penitent*. And therefore are they ſo frequently conjoined in the Scripture as one *ſimultaneous* Duty. Yea the call of the Goſpel unto Repentance is a call to Faith, acting it ſelf by Repentance. So the ſole Reaſon of that *Call* unto Repentance which the forgiveneſs of ſins is annexed unto, (*Act.* 2. 38.) is the *Propoſal of the Promiſe* which is the Object of Faith, *ver.* 39. And thoſe Conceptions and Affections which a man hath about ſin, with a ſorrow for it and Repentance of it, upon a *legal Conviction*, being enlivened and made *Evangelical* by the Introduction of Faith as a new Principle of them, and giving new Motives unto them, do become *Evangelical*; ſo impoſſible is it that Faith ſhould be without Repentance. Wherefore although the *firſt Act* of Faith, and its only proper exerciſe unto Juſtification, doth reſpect the Grace of God in Chriſt and the way of Salvation by him, as propoſed in the Promiſe of the Goſpel,

Goſpel, yet is not this conceived in order of time to precede its actings in *ſelf-diſplicency*, *godly ſorrow*, and *univerſal converſion* from ſin unto God; nor can it be ſo, ſeeing it virtually and radically containeth all of them in it ſelf. However therefore *Evangelical Repentance* is not the Condition of our Juſtification, ſo as to have any *direct Influence* thereinto; nor are we ſaid any where to be *juſtified by Repentance*; nor is it converſant about the *proper object* which alone the Soul reſpects therein; nor is a direct and immediate *giving Glory unto God*, on the account of the way and work of his Wiſdom and Grace in Chriſt Jeſus, but a conſequent thereof; nor is that *Reception* of Chriſt which is expreſly required unto our Juſtification, and which alone is required thereunto; yet is it in the Root, Principle, and Promptitude of mind for its exerciſe, in every one that is juſtified, then when he is juſtified. And it is peculiarly propoſed with reſpect unto the *Forgiveneſs of ſins*, as that without which it is impoſſible we ſhould have any *true ſenſe* or comfort of it in our Souls; but it is not ſo as any part of that Righteouſneſs on the conſideration whereof our ſins are pardoned, nor as that whereby we have an Intereſt therein. Theſe things are plain in the divine method of our Juſtification, and the order of our Duty preſcribed in the Goſpel; as alſo in the experience of them that do believe. Wherefore conſidering the neceſſity of *legal Repentance* unto Believing, with the ſanctification of the Affections exerciſed therein by Faith, whereby they are made *Evangelical*, and the nature of Faith as including in it a principle of *univerſal converſion* unto God, and in eſpecial of that *Repentance*, which hath for its principal motive the Love of God, and of Jeſus Chriſt, with the Grace from thence communicated, all which are ſuppoſed in the Doctrine pleaded for, the neceſſity of true Repentance is immoveably fixed on its proper Foundation.

3. As unto what was ſaid in the Objection concerning Chriſts

Chriſts *ſuffering in the Perſon of the Elect*, I know not whether any have uſed it or no, nor will I contend about it. He *ſuffered in their ſtead*; which all ſorts of Writers ancient and modern ſo expreſs, *in his ſuffering he bare the Perſon of the Church.* The meaning is what was before declared. Chriſt and Believers are one myſtical Perſon, one ſpiritually animated Body, Head and Members. This I ſuppoſe will not be denied; To do ſo, is to overthrow the Church and the Faith of it. Hence what he did and ſuffered is imputed unto them. And it is granted that as the Surety of the Covenant he paid all our Debts, or anſwered for all our faults; and that his Righteouſneſs is really communicated unto us. Why then ſay ſome, there is no need of Repentance, all is done for us already. But why ſo, why muſt we aſſent to one part of the Goſpel unto the excluſion of another? Was it not free unto God to appoint what way, method and order he would, whereby theſe things ſhould be communicated unto us? nay upon the ſuppoſition of the deſign of his Wiſdom and Grace, theſe two things were neceſſary.

1. That this *Righteouſneſs of Chriſt* ſhould be communicated unto us, and be made ours in ſuch a way and manner, as that he himſelf might be glorified therein, ſeeing he hath diſpoſed all things in this whole Oeconomy, unto *the praiſe of the Glory of his Grace*, Epheſ. 1. 6. This was to be done by Faith on our part. It is ſo, it could be no otherwiſe. For that Faith whereby we are juſtified, is our giving unto God the Glory of his Wiſdom, Grace and Love. And whatever doth ſo, is *Faith*, and nothing elſe is ſo.

2. That whereas our nature was ſo corrupted and depraved, as that continuing in that ſtate, it was not *capable* of a Participation of the Righteouſneſs of Chriſt, or any benefit of it, unto the Glory of God, and our own Good, it was in like manner neceſſary that it ſhould be *renewed* and *changed*. And unleſs it were ſo, the Deſign of God in the Mediation

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of Chriſt, which was the entire Recovery of us unto himſelf could not be attained. And therefore as *Faith*, under the formal conſideration of it was neceſſary unto the *firſt end*, namely, that of giving Glory unto God, ſo unto this *latter end*, it was neceſſary that this Faith ſhould be accompanied with, yea and contain in it ſelf the ſeeds of all thoſe other Graces wherein the Divine Nature doth conſiſt, whereof we are to be made Partakers. Not only therefore the *thing* it ſelf, or the communication of the Righteouſneſs of Chriſt unto us, but the way and manner, and means of it, do depend on Gods Soveraign order and diſpoſal. Wherefore although Chriſt did make *ſatisfaction unto the Juſtice of God* for all the ſins of the Church, and that as a common perſon, (for no man in his Wits can deny but that he who is a Mediator and a Surety, is in ſome ſenſe a *common perſon*) and although he did pay all our Debts, yet doth the particular Intereſt of this or that man, in what he did and ſuffered, depend on the *way*, *means*, and order deſigned of God unto that end. This and this alone gives the true neceſſity of all the Duties which are required of us, with their order and their ends.

3*ly*, It is objected, That *the Imputation of the Righteouſneſs of Chriſt, which we defend, overthrows the neceſſity of Faith it ſelf.* This is *home* indeed. *Aliquid adhærebit*, is the Deſign of all theſe Objections. But they have Reaſon to plead for themſelves who make it. *For on this ſuppoſition*, they ſay, *the Righteouſneſs of Chriſt is ours before we do believe. For Chriſt ſatisfied for all our ſins, as if we had ſatisfied in our own perſons. And he who is eſteemed to have ſatisfied for all his ſins in his own perſon, is acquitted from them all, and accounted juſt, whether he believe or no; nor is there any* Ground *or* Reaſon *why he ſhould be required to believe. If therefore the Righteouſneſs of Chriſt be really ours, becauſe in the judgment of God we are eſteemed to have wrought it in him*, then it is *ours before we do believe.*

believe. If it be otherwiſe, then it is plain that that, Righteouſneſs it ſelf can never be made ours by believing; only the fruits and effects of it may be ſuſpended on our Believing, whereby we may be made Partakers of them. Yea if Chriſt made any ſuch ſatisfaction for us as is pretendrd, it is really ours, without any farther Imputation. For being performed for us and in our ſtead, it is the higheſt injuſtice not to have us accounted pardoned and acquitted, without any farther either Imputation on the part of God, or Faith on ours. Theſe things I have tranſcribed out of *Socinus, De Servator. lib.* 4. *cap.* 2, 3, 4, 5. which I would not have done, but that I find others to have gone before me therein, though to another purpoſe. And he concludes with a confidence which others alſo ſeem in ſome meaſure to have learned of him. For he ſaith unto his Adverſary, *Hæc tua, tuorumq; ſententia, adeo fœda & execrabilis eſt, ut peſtilentiorem errorem poſt homines natos in populo Dei extitiſſe non credam*; ſpeaking of the *ſatisfaction of Chriſt* and the Imputation of it unto Believers. And indeed his *Serpentine* wit was fertile in the Invention of cavils againſt all the myſteries of the Goſpel. Nor was he obliged by any one of them, ſo as to contradict himſelf in what he oppoſed concerning any other of them. For denying the Deity of Chriſt, his Satisfaction, Sacrifice, Merit, Righteouſneſs, and overthrowing the whole nature of his Mediation, nothing ſtood in his way which he had a mind to oppoſe. But I ſomewhat wonder how others can make uſe of his Inventions in this kind, who if they conſidered aright their *proper tendency*, they will find them to be abſolutely deſtructive of what they ſeem to own. So it is in this preſent Objection againſt the Imputation of the Righteouſneſs of Chriſt; If it hath any force in it, as indeed it hath not, it is to prove that the *ſatisfaction of Chriſt* was impoſſible; and ſo he intended it. But it will be eaſily removed.

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I anſwer firſt in general; that the whole *fallacy* of this Objection lies in the oppoſing *one part* of the deſign and method of Gods grace in this myſtery of our Juſtification, unto another; or the taking of *one part* of it to be the *whole*, which as to its Efficacy and Perfection depends on ſomewhat elſe. Hereof we warned the Reader in our previous diſcourſes. For the whole of it is a ſuppoſition, that the *ſatisfaction of Chriſt*, if there be any ſuch thing, muſt have its whole effect, without Believing on our part, which is contrary unto the whole Declaration of the will of God in the Goſpel. But I ſhall principally reſpect them who are pleaſed to make uſe of this Objection, and yet do not *deny the ſatisfaction of Chriſt*. And I ſay

1. When the Lord Chriſt died for us, and offered himſelf as a Propitiatory Sacrifice, *God laid all our ſins on him.* Iſa. 53. 6. And he then *bare them all in his own body on the Tree*, 1 Pet. 2. 24. Then he *ſuffered in our ſtead*, and made full ſatisfaction for all our ſins; For he appeared *to put away ſin by the Sacrifice of himſelf*, Heb. 9. 26. and by *one offering he hath perfected for ever them that are Sanctified*, Chap. 10. 14. He whoſe ſins were not actually and abſolutely ſatisfied for, in that *one Offering* of Chriſt, ſhall never have them expiated unto Eternity. For *henceforth he dieth no more*, there is *no more Sacrifice for ſin.* The Repetition of a Sacrifice for ſin, which muſt be the *Crucifying of Chriſt afreſh*, overthrowes the foundation of Chriſtian Religion.

2. Notwithſtanding this *full plenary ſatisfaction* once made for the ſins of the World that ſhall be ſaved; yet all men continue equally to be born by nature *Children of Wrath*, and whilſt they believe not, the Wrath of God abideth on them, *Joh.* 3. 36. that is, they are *obnoxious unto*, and under the Curſe of the Law. Wherefore on the only making of that ſatisfaction, no one for whom it was made in the deſign of God, can be ſaid to have *ſuffered in Chriſt*, nor to have an

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intereſt in his ſatisfaction, nor by any way or means be made partaker of it antecedently unto another Act of God in its Imputation unto him. For this is but *one part* of the purpoſe of Gods Grace, as unto our Juſtification by the Blood of Chriſt, namely, that he by his *death ſhould make ſatisfaction for our ſins.* Nor is it to be ſeparated from what alſo belongs unto it, in the ſame purpoſe of God. Wherefore from the Poſition or Grant of the *ſatisfaction of Chriſt*, no Argument can be taken unto the negation of a conſequential Act of its *Imputation* unto us; nor therefore of the neceſſity of our Faith in the believing and receiving of it, which is no leſs the appointment of God, than it was that Chriſt ſhould make that ſatisfaction. Wherefore

3. That which the Lord Chriſt *paid for us*, is as truly paid, as if we had paid it our ſelves. So he ſpeaks, *Pſal.* 69. 5. אשר לא־גזלתי אז אשיב He made no *ſpoil* of the glory of God, what was done of that nature by us, he returned it unto him. And what he underwent and ſuffered, he underwent and ſuffered in our ſtead. But yet the act of God in laying our ſins on Chriſt, conveyed no *actual Right* and Title to us, unto what he did and ſuffered. They are not immediately thereon, nor by virtue thereof *ours*, or eſteemed ours, becauſe God hath *appointed* ſomewhat elſe, not only antecedent thereunto, but as the means of it, unto his own Glory. Theſe things both as unto their being and order, depend on the free Ordination of God. But yet,

4. It cannot be ſaid that this ſatisfaction was made for us on ſuch a condition as ſhould *abſolutely ſuſpend* the event, and render it uncertain whether it ſhould ever be for us or no. Such a conſtitution may be Righteous in *pecuniary ſolutions.* A man may lay down a *great ſum of money* for the diſcharge of another, on ſuch a condition as may never be fulfilled. For on the abſolute failure of the condition, his money may and ought to be reſtored unto him, whereon he hath

hath received no injury or damage. But in *pœnal ſuffering* for crimes and ſins, there can be no righteous conſtitution that ſhall make the event and efficacy of it to depend on a Condition *abſolutely uncertain*, and which may not come to paſs or be fulfilled. For if the Condition fail, no Recompence can be made unto him that hath ſuffered. Wherefore the way of the Application of the ſatisfaction of Chriſt unto them for whom it was made, is *ſure* and *ſtedfaſt* in the purpoſe of God.

5. God hath appointed that there ſhall be an *immediate Foundation* of the Imputation of the Satisfaction and Righteouſneſs of Chriſt unto us, whereon we may be ſaid to have done and ſuffered in him, what he did and ſuffered in our ſtead, by that *Grant*, *Donation*, and Imputation of it unto us; or that we may be intereſſed in it, that it may be made ours, which is all we contend for. And this is our *actual coaleſcency into one myſtical perſon* with him by Faith. Hereon doth the neceſſity of Faith originally depend. And if we ſhall add hereunto the neceſſity of it likewiſe unto that eſpecial Glory of God which he deſigns to exalt in our Juſtification by Chriſt, as alſo unto all the ends of our Obedience unto God, and the Renovation of our Natures into his Image, its ſtation is ſufficiently ſecured againſt all Objections. Our actual Intereſt in the ſatisfaction of Chriſt, depends on our actual Inſertion into his myſtical Body by Faith, according to the Appointment of God.

4*thly*. It is yet objected, That if the *Righteouſneſs of Chriſt be made ours, we may be ſaid to be Saviours of the World as he was, or to ſave others as he did. For he was ſo and did ſo by his Righteouſneſs and no otherwiſe.* This Objection alſo is of the ſame nature with thoſe foregoing, a meer *Sophiſtical* Cavil. For,

1. The Righteouſneſs of Chriſt is not transfuſed into us, ſo as to be made *inherently and ſubjectively* ours, as it was in

him, and which is neceſſarily required unto that effect, of ſaving others thereby. Whatever we may do, or be ſaid to do with reſpect unto others, by virtue of any power or quality inherent in our ſelves, we can be ſaid to do nothing unto others, or for them, by virtue of that which is imputed unto us, only for our own benefit. That any Righteouſneſs of ours ſhould benefit another, it is abſolutely neceſſary that it ſhould be wrought by our ſelves.

2. If the Righteouſneſs of Chriſt could be *transfuſed* into us, and be made *inherently* ours, yet could we not be, nor be ſaid to be the *Saviours of others* thereby. For our nature in our *individual perſons*, is not *ſubjectum capax*, or capable to receive and retain a Righteouſneſs uſeful and effectual unto that end. This *capacity* was given unto it in Chriſt by virtue of the *Hypoſtatical Union*, and no otherwiſe. The Righteouſneſs of Chriſt himſelf as performed in the *Humane Nature*, would not have been ſufficient for the Juſtification and Salvation of the Church, had it not been the Righteouſneſs of his *Perſon*, who is both God and Man; for *God redeemed his Church with his own Blood.*

3. This Imputation of the Righteouſneſs of Chriſt unto us, as unto its ends and uſe, hath its *meaſure from the Will of God*, and his purpoſe in that Imputation. And this is, that it ſhould be the Righteouſneſs of them unto whom it is imputed, and nothing elſe.

4. We do not ſay that the Righteouſneſs of Chriſt *as made abſolutely for the whole Church*, is imputed unto every Believer. But his ſatisfaction for every one of them in particular, according unto the Will of God, is imputed unto them; not with reſpect unto its general ends, but according unto every ones particular Intereſt. Every Believer hath his own *Homer* of this Bread of Life; and all are juſtified by the ſame Righteouſneſs.

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5. The Apoſtle declares, as we ſhall prove afterwards, that as *Adams actual ſin* is imputed unto us unto condemnation, ſo is the *Obedience of Chriſt* imputed unto us, to the Juſtification of life. But *Adams* ſin is not ſo imputed unto any perſon, as that he ſhould then and thereby be the cauſe of ſin and condemnation unto all other perſons in the World; but only that he himſelf ſhould become Guilty before God thereon. And ſo is it on the other ſide. And as we are made Guilty by *Adams actual ſin* which is not inherent in us, but only imputed unto us; ſo are we made Righteous by the Righteouſneſs of Chriſt which is not inherent in us, but only imputed unto us. And imputed unto us it is, becauſe himſelf was Righteous with it, not for himſelf but for us.

It is yet ſaid, That *if we inſiſt on perſonal Imputation unto every Believer of what Chriſt did, or if any Believer be perſonally Righteous in the very individual Acts of Chriſts Righteouſneſs, many Abſurdities will follow.* But it was obſerved before; that when any deſign to oppoſe an Opinion from the *abſurdities* which they ſuppoſe would follow upon it, they are much enclined ſo to ſtate it, as that at leaſt they may *ſeem* ſo to do. And this oftimes the moſt worthy and candid Perſons are not free from in the heat of Diſputation. So I fear it is here fallen out. For as unto *perſonal Imputation* I do not well underſtand it. All Imputation is unto a perſon, and is the Act of a perſon, be it of what, and what ſort it will, but from neither of them can be denominated a *Perſonal Imputation.* And if an Imputation be allowed that is not unto the perſons of men, namely, in this caſe unto all Believers, the nature of it hath not yet been declared as I know of.

That any have ſo expreſſed the Imputation pleaded for, That *every Believer ſhould be perſonally Righteous in the very individual Acts of Chriſts Righteouſneſs,* I know not; I have neither read nor heard any of them who have ſo expreſſed their mind. It may be ſome have done ſo; but I ſhall not under-

undertake the defence of what they have done. For it ſeems not only to ſuppoſe that Chriſt *did every individual Act* which in any inſtance is required of us, but alſo that thoſe *Acts are made* our own inherently; both which are falſe and impoſſible. That which indeed is pleaded for in this Imputation, is only this; That what the Lord Chriſt did and ſuffered as the Mediator and Surety of the Covenant in anſwer unto the Law, for them and in their ſtead, is *imputed* unto every one of them unto the Juſtification of Life. And ſufficient this is unto that end without any ſuch ſuppoſals. (1) From the *Dignity of the Perſon* who yielded his Obedience, which rendered it both ſatisfactory and meritorious, and imputable unto many. (2) From the *Nature of the Obedience* it ſelf, which was a perfect compliance with, a fulfilling of, and ſatisfaction unto the whole Law in all its demands. This on the ſuppoſition of that Act of Gods Soveraign Authority, whereby a Repreſentative of the whole Church was introduced to anſwer the Law, is the Ground of his Righteouſneſs being made theirs, and being every way ſufficient unto their Juſtification. (3) From the *conſtitution of God*, that what was done and ſuffered by Chriſt as a *publick perſon* and our ſurety, ſhould be reckoned unto us as if done by our ſelves. So the ſin of *Adam* whilſt he was a *publick Perſon*, and repreſented his whole Poſterity, is imputed unto us all, as if we had committed that actual ſin. This *Bellarmin* himſelf frequently acknowledgeth. *Peccavimus in primo homine quando ille peccavit, & illa ejus prævaricatio noſtra etiam prævaricatio fuit. Non enim vere per Adami inobedientiam conſtitueremur peccatores, niſi inobedientia illius noſtra etiam inobedientia eſſet. De Amiſſ. Grat. & Stat. Peccat. lib.* 5. *cap.* 18. And elſewhere, That the *actual ſin of Adam is imputed unto us, as if we* all had committed *that actual ſin*; that is, broken the whole Law of God. And this is that whereby the Apoſtle illuſtrates the Imputation of the Righteouſneſs of Chriſt unto

unto Believers; and it may on as good grounds be charged with abſurdities as the other. It is not therefore ſaid that God *judgeth that we have in our own perſons done thoſe very Acts, and endured that penalty of the Law* which the Lord Chriſt did and endured. For this would overthrow all Imputation; But what Chriſt did and ſuffered, that God imputeth unto Believers unto the Juſtification of Life, as if it had been done by themſelves; and his Righteouſneſs as a publick perſon is made theirs by Imputation, even as the *ſin of Adam* whilſt a publick perſon, is made the ſin of all his Poſterity by Imputation.

Hereon none of the abſurdities pretended, which are really ſuch, do at all follow. It doth not ſo, that Chriſt in *his own perſon performed every individual Act* that we in our circumſtances are obliged unto in a way of Duty; nor was there any need that ſo he ſhould do. This Imputation, as I have ſhewed, ſtands on other Foundations. Nor doth it follow, that *every ſaved Perſons Righteouſneſs* before God is the ſame identically and numerically with Chriſts in his publick capacity as Mediator; For this Objection deſtroys it ſelf, by affirming that as it was his, it was the Righteouſneſs of God-Man; and ſo it hath an eſpecial nature as it reſpects or relates unto his Perſon. It is the ſame that Chriſt in his publick capacity did work or effect. But there is a wide difference in the conſideration of it, as *his abſolutely* and as *made ours*. It was *formally* inherent in him, is only *materially* imputed unto us. Was *actively* his, is *paſſively* ours; was *wrought* in the Perſon of God-man; for the whole Church, is *imputed* unto each ſingle Believer, as unto his own concernment only. *Adams* ſin as imputed unto us, is not the ſin of a Repreſentative, though it be of his that was ſo; but is the particular ſin of every one of us. But this Objection muſt be further ſpoken unto where it occurs afterwards. Nor will it follow, that on this ſuppoſition we ſhould be *accounted to have done, that which was done long before we were in a capacity of doing*

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any thing. For what is done for us and in our ſtead, before we are in any ſuch capacity may be imputed unto us, as is the ſin of *Adam.* And yet there is a manifold ſenſe wherein men may be ſaid to have done what was *done for them*, and in their name before their actual exiſtence; ſo that therein is no abſurdity. As unto what is added by the way that Chriſt did not do nor ſuffer the *Idem* that we were obliged unto; whereas he did what the *Law required*, and *ſuffered what the Law threatned* unto the diſobedient, which is the whole of what we are obliged unto, it will not be ſo eaſily proved; nor the Arguments very *ſuddenly anſwered* whereby the contrary hath been confirmed. That Chriſt did *ſuſtain the place of a ſurety*, or was the *ſurety of the New Covenant*, the Scripture doth ſo expreſly affirm, that it cannot be denied. And that there may be *ſureties* in caſes criminal, as well as civil and pecuniary, hath been proved before. What elſe occurs about the *ſingularity of Chriſts Obedience* as he was Mediator, proves only that his Righteouſneſs as *formally* and *inherently* his, was peculiar unto himſelf, and that the *Adjuncts* of it which ariſe from its relation unto his perſon, as it was *inherent* in him, are not communicable unto them to whom it is imputed.

It is moreover urged, That upon *the ſuppoſed Imputation of the Righteouſneſs of Chriſt, it will follow that every Believer is juſtified by the works of the Law. For the Obedience of Chriſt was a legal Righteouſneſs, and if that be imputed unto us, then are we juſtified by the Law, which is contrary unto expreſs Teſtimonies of Scriptures in many places.* Anſ. (1) I know nothing more frequent in the Writings of ſome Learned Men, then that the Righteouſneſs of Chriſt *is our legal Righteouſneſs*; who yet I preſume are able to free themſelves of this Objection. (2) If this do follow in the true ſenſe of being juſtified by the Law, or the Works of it, ſo denied in the Scripture, their *weakneſs* is much to be pitied who can ſee no other way whereby

whereby we may be freed from an Obligation to be juſtified by the Law, but by this Imputation of the Righteouſneſs of Chriſt. (3) The Scripture which affirms that *by the deeds of the Law no man can be juſtified*, affirms in like manner, that by *Faith we do not make void the Law, but eſtabliſh it*; that *the Righteouſneſs of the Law is fulfilled in us*; that Chriſt *came not to deſtroy the Law, but to fulfil it*, and is the *End of the Law for Righteouſneſs unto them that do believe*. And that the Law muſt be fulfilled or we cannot be juſtified, we ſhall prove afterwards. (4) We are not hereon juſtified by the Law or the Works of it, in *the only ſenſe* of that Propoſition in the Scripture, and to coin *new ſenſes* or ſignifications of it, is not ſafe. The meaning of it in the Scripture is, that only *the doers of the Law ſhall be juſtified*, Rom. 2. 13. and that *he that doth the things of it ſhall live by them*, chap. 10. 5. namely, in his *own perſon*, by the way of perſonal Duty which alone the Law requires. But if we who have not fulfilled the Law in the way of inherent perſonal Obedience, are juſtified by the *Imputation of the Righteouſneſs* of Chriſt unto us, then are we juſtified by Chriſt and not by the Law. But it is ſaid, that *this will not relieve*. For *if his Obedience be ſo imputed unto us, as that we are accounted by God in Judgment to have done what Chriſt did, it is all one upon the matter, and we are as much juſtified by the Law, as if we had in our own proper perſons performed an unſinning Obedience unto it.* This I confeſs I cannot underſtand. The Nature of this Imputation is here repreſented as formerly, in ſuch a way as we cannot acknowledge; from thence alone this inference is made, which yet in my judgment doth not follow thereon. For grant an *Imputation of the Righteouſneſs* of another unto us, be it of what nature it will, all Juſtification by the Law and Works of it in the ſenſe of the Scripture is gone for ever. The Admiſſion of *Imputation* takes off all power from the Law to juſtifie; for it can juſtifie none, but upon a Righ-

teouſneſs that is originally and inherently his own. *The man that doth them ſhall live in them.* If the Righteouſneſs that is imputed be the Ground and Foundation of our Juſtification, and made ours by that Imputation, ſtate it how you will, that *Juſtification* is of Grace and not of the Law. However, I know not of any that ſay we are accounted of God in *Judgment perſonally to have done what Chriſt did*; and it may have a ſenſe that is falſe; namely, that God ſhould *judge* us in our own perſons to have done thoſe Acts which we never did. But what Chriſt did for us and in our ſtead, is *imputed and communicated* unto us, as we coaleſce into one *myſtical* perſon with him by Faith, and thereon are we juſtified. And this abſolutely overthrows all Juſtification by the Law or the Works of it; though the Law be eſtabliſhed, fulfilled and accompliſhed, that we may be juſtified.

Neither can any on the ſuppoſition of the Imputation of the Righteouſneſs of Chriſt truly ſtated, be ſaid *to merit their own Salvation.* Satisfaction and Merit are Adjuncts of the Righteouſneſs of Chriſt as *formally* inherent in his own perſon; and as ſuch it cannot be transfuſed into another. Wherefore as it is imputed unto individual Believers, it hath not thoſe properties accompanying of it which belong only unto its *exiſtence* in the perſon of the Son of God. But this was ſpoken unto before, as much alſo of what was neceſſary to be here repeated.

Theſe *Objections* I have in this place taken notice of, becauſe the anſwers given unto them do tend to the farther explanation of that Truth, whoſe confirmation by Arguments and Teſtimonies of Scripture I ſhall now proceed unto.

CHAP.

CHAP. X.

Arguments for Juſtification by the Imputation of the Righteouſneſs of Chriſt. The firſt Argument from the Nature and Uſe of our own Perſonal Righteouſneſs.

There is a Juſtification of convinced ſinners on their Believing. Hereon are their ſins pardoned, their perſons accepted with God, and a Right is given unto them, unto the Heavenly Inheritance. This ſtate they are immediately taken into upon their Faith, or Believing in Jeſus Chriſt. And a ſtate it is of actual peace with God. Theſe things at preſent I take for granted, and they are the Foundation of all that I ſhall plead in the preſent Argument. And I do take notice of them becauſe ſome ſeem, to the beſt of my underſtanding, to deny any *real actual Juſtification* of ſinners on their Believing in this life. For they make Juſtification to be only a general conditional ſentence declared in the Goſpel, which as unto its Execution, is delayed unto the day of Judgment. For whilſt men are in this world, the *whole Condition* of it being not fulfilled, they cannot be partakers of it, or be actually and abſolutely juſtified. Hereon it follows, that indeed there is no *real ſtate of aſſured Reſt and Peace with God by Jeſus Chriſt*, for any perſons in this life. This at preſent I ſhall not diſpute about, becauſe it ſeems to me to overthrow the whole Goſpel, the Grace of our Lord Jeſus Chriſt, and all the comfort of Believers about which I hope we are not as yet called to contend.

Our Enquiry is, how *convinced ſinners* do on their Believing obtain the Remiſſion of ſins, Acceptance with God,

and a Right unto Eternal Life. And if this can no other way be done, but by the *Imputation of the Righteouſneſs of Chriſt* unto them, then thereby alone are they juſtified in the ſight of God. And this Aſſertion proceedeth on a ſuppoſition that there is a Righteouſneſs required unto the Juſtification of any perſon whatever. For whereas God in the Juſtification of any perſon, doth declare him to be *acquitted from all crimes* laid unto his charge, and *to ſtand as Righteous in his ſight*, it muſt be on the conſideration of a Righteouſneſs, whereon any man is ſo acquitted and declared; for the Judgment of God is according unto Truth. This we have ſufficiently evidenced before in that *juridical procedure* wherein the Scripture repreſents unto us the Juſtification of a Believing ſinner. And if there be no *other Righteouſneſs* whereby we may be thus juſtified, but only that of Chriſt imputed unto us, then thereby muſt we be juſtified or not at all. And if there be any ſuch other Righteouſneſs, it muſt be *our own*, *inherent* in us, and wrought out by us. For theſe two kinds *inherent* and *imputed* Righteouſneſs, our *own* and *Chriſts* divide the whole nature of Righteouſneſs, as to the End enquired after. And that there is *no ſuch inherent Righteouſneſs*, no ſuch Righteouſneſs of our own whereby we may be juſtified before God, I ſhall prove in the firſt place. And I ſhall do it, firſt from expreſs Teſtimonies of Scripture, and then from the conſideration of the thing it ſelf. And two things I ſhall premiſe hereunto.

1. That I ſhall not conſider this Righteouſneſs of our own *abſolutely* in it ſelf, but as it may be conceived to be improved and advanced by its *Relation* unto the ſatisfaction and merit of Chriſt; For many will grant that *our inherent Righteouſneſs* is not of it ſelf ſufficient to juſtifie us in the ſight of God. But take it as it hath *value* and *worth* communicated unto it from the merit of Chriſt, and ſo it is accepted unto that End, and judged worthy of Eternal Life. We could not *merit Life and Salvation*, had not Chriſt *merited that Grace* for-

for us whereby we may do ſo; and merited alſo that our Works ſhould be of ſuch a Dignity with reſpect unto Reward. We ſhall therefore allow what worth can be reaſonably thought to be communicated unto this Righteouſneſs from its reſpect unto the Merit of Chriſt.

2. Whereas perſons of all ſorts and parties do take various ways in the aſſignation of an intereſt in our Juſtification unto our *own Righteouſneſs*, ſo as that no parties are agreed about it, nor many of the ſame mind among themſelves, as might eaſily be manifeſted in the *Papiſts*, *Socinians*, and others, I ſhall ſo far as it is poſſible in the enſuing Arguments have reſpect unto them all. For my deſign is to prove, that it hath *no ſuch Intereſt* in our Juſtification before God, as that the Righteouſneſs of Chriſt ſhould not be eſteemed the only Righteouſneſs whereon we are juſtified.

And firſt, we ſhall produce ſome of thoſe many Teſtimonies which may be pleaded unto this purpoſe, *Pſal.* 130. 3, 4. *If thou Lord ſhouldſt mark Iniquities, O Lord, who ſhould ſtand? But there is Forgiveneſs with thee that thou maiſt be feared.* There is an Enquiry included in theſe words, *how a man*, how *any man* may be juſtified before God; how he may *ſtand*, that is, in the preſence of God, and be accepted with him; How he *ſhall ſtand in Judgment*, as it is explained, *Pſal.* 1. 5. *The wicked ſhall not ſtand in the Judgment*, ſhall not be acquitted on their Trial. That which firſt offereth it ſelf unto this End, is his *own Obedience*. For this the Law requires of him in the firſt place, and this his own *Conſcience* calls upon him for. But the *Pſalmiſt* plainly declares that no man can thence manage a plea for his Juſtification with any ſucceſs. And the Reaſon is, becauſe notwithſtanding the beſt of the Obedience of the beſt of men, there are Iniquities found with them againſt the Lord their God. And if men come to their Trial before God whether they ſhall be juſtified or condemned, theſe alſo muſt be heard and taken into

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the Account. But then no man *can ſtand*, no man can be juſtified as it is elſewhere expreſſed. Wherefore the wiſeſt and ſafeſt courſe is, as unto our Juſtification before God, utterly to forego this plea, and not to inſiſt on our own *Obedience*, leaſt our *ſins* ſhould appear alſo, and be heard. No Reaſon can any man give on his own Account, why they ſhould not ſo be. And if they be ſo, the beſt of men will be caſt in their Trial, as the Pſalmiſt declares.

Two things are required in this *Trial* that a ſinner may ſtand. (1) That his *Iniquities* be not obſerved, for if they be ſo, he is loſt for ever. (2) That a *Righteouſneſs* be produced and pleaded that will endure the Trial. For Juſtification is upon a Juſtifying Righteouſneſs. For the firſt of theſe, the *Pſalmiſt* tells us it muſt be through *pardon or forgiveneſs*. But there is *Forgiveneſs with thee*, wherein lies our only relief againſt the condemnatory ſentence of the Law with reſpect unto our Iniquities; that is, through the Blood of Chriſt; for in him we have Redemption through his Blood, even the *Forgiveneſs of ſins*, *Epheſ.* 1. 7. The other cannot be our own Obedience, becauſe of our Iniquities. Wherefore this the ſame *Pſalmiſt* directs us unto, *Pſal.* 71. 16. *I will go in the ſtrength of the Lord God, I will make mention of thy Righteouſneſs, of thine only.* The Righteouſneſs of *God*, and not his *own*, yea in oppoſition unto his *own*, is the only plea that in this caſe he would inſiſt upon.

If no man can ſtand a Trial before God upon his own Obedience, ſo as to be juſtified before him, becauſe of his own perſonal Iniquities; and if our only plea in that caſe be the Righteouſneſs of God, the Righteouſneſs of God only and not our own, then is there no perſonal inherent Righteouſneſs in any Believers whereon they may be juſtified; which is that which is to be proved.

The ſame is again aſſerted by the ſame Perſon, and that more plainly and directly, *Pſal.* 143. 2. *Enter not into Judg-*

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ment with thy Servant, for in thy ſight ſhall no man living be juſtified. This Teſtimony is the more to be conſidered, becauſe as it is *derived* from the Law, *Exod.* 34. 7. ſo it is *transferred* into the Goſpel, and *twice* urged by the Apoſtle unto the ſame purpoſe, *Rom.* 3. 20. *Gal.* 2. 16.

The Perſon who inſiſts on this plea with God, profeſſeth himſelf to be *his Servant.* Enter not into Judgment *with thy Servant*; that is, one that loved him, feared him, yielded all ſincere Obedience. He was not an *Hypocrite*, not an *unbeliever*, not an *unregenerate perſon*, who had performed no Works but ſuch as were *legal*, ſuch as the Law required, and ſuch as were done in the ſtrength of the Law only; ſuch works as all will acknowledge to be excluded from our Juſtification; and which as many judge, are only thoſe which are ſo excluded. *David* it was, who was not only converted, a true Believer, had the Spirit of God, and the Aids of ſpecial Grace in his Obedience, but had this Teſtimony unto his ſincerity, that *he was a man after Gods own Heart.* And this witneſs had he in his own Conſcience of his Integrity, Uprightneſs, and perſonal Righteouſneſs, ſo as that he frequently avows them, appeals unto God concerning the Truth of them, and pleads them as a Ground of Judgment between him and his Adverſaries. We have therefore a caſe ſtated in the Inſtance of a ſincere and eminent Believer, who excelled moſt in inherent perſonal Righteouſneſs.

This Perſon under theſe circumſtances, thus teſtified unto both by God and in his own Conſcience, as unto the ſincerity, yea as unto the eminency of his Obedience; conſiders how he may *ſtand before God*, and *be juſtified in his ſight.* Why doth he not now plead his *own merits*; and that if not *ex condigno*, yet at leaſt *ex congruo*, he deſerved to be *acquitted* and juſtified. But he left this plea for that Generation of men that were to come after, who would *juſtifie themſelves*, and deſpiſe others. But ſuppoſe he had no ſuch confidence

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in the *merit of his Works* as ſome have now attained unto, yet why he doth not *freely enter into Judgment* with God, put it unto the Trial whether he ſhould be juſtified or no, by pleading that he had *fulfilled the Condition of the New Covenant*, that Everlaſting Covenant which God made with him, ordered in all things and ſure? For upon a ſuppoſition of the *procurement of that Covenant*, and the Terms of it by Chriſt, (for I ſuppoſe the virtue of that *Purchaſe* he made of it, is allowed to extend unto the Old Teſtament) this was all that was required of him? Is it not to be feared that he was one of them who *ſee no neceſſity*, or *leave none* of *Perſonal Holineſs* and Righteouſneſs, ſeeing he makes no mention of it, now it ſhould ſtand him in the greateſt ſtead? At leaſt he might plead *his Faith* as his *own Duty* and *Work*, to be imputed unto him for Righteouſneſs? But whatever the Reaſon be, he waves them all, and abſolutely deprecates a *Trial* upon them. *Come not*, ſaith he, O Lord, *into Judgment with thy Servant*, as it is promiſed that he who believes ſhould *not come into Judgment*, Joh. 5. 24.

And if this Holy Perſon renounce the whole conſideration of all his *perſonal inherent Righteouſneſs*, in every kind, and will not inſiſt upon it under any pretence, in any place, as unto any uſe in his Juſtification before God, we may ſafely conclude there is no ſuch Righteouſneſs in any whereby they may be juſtified. And if men would but leave thoſe ſhades and coverts under which they hide themſelves in their Diſputations, if they would forego thoſe pretences and Diſtinctions wherewith they delude themſelves and others, and tell us plainly what *plea they dare make in the preſence of God*, from their own Righteouſneſs and Obedience that they may be juſtified before him, we ſhould better underſtand their minds than now we do. There is one I confeſs, who ſpeaks with ſome confidence unto this purpoſe. And that is *Vaſquez* the *Jeſuite*; in 1. 2. Diſp. 204. cap. 4. *Inhærens Juſtitia ita*

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reddit animam juſtam & ſanctam, ac proinde filiam Dei, ut hoc ipſo reddat eam heredem, & dignam æterna Gloria; imo ipſe Deus efficere non poteſt ut hujuſmodi juſtus dignus non ſit æterna beatitudine. Is it not ſad that *David* ſhould diſcover ſo much Ignorance of the worth of his inherent Righteouſneſs, and diſcover ſo much puſillanimity with reſpect unto his Trial before God, whereas God himſelf could not otherwiſe order it, but that he was and muſt be worthy of eternal Bleſſedneſs?

The *Reaſon* the *Pſalmiſt* gives why he will not put it unto the Trial whether he ſhould be acquitted or juſtified upon his own obedience, is this general *Axiom*; *for in thy ſight*, or before thee, *ſhall no man living be juſtified.* This muſt be ſpoken *abſolutely*, or with reſpect unto ſome *one way* or cauſe of Juſtification. If it be ſpoken *abſolutely*, then this work ceaſeth for ever, and there is indeed no ſuch thing as Juſtification before God. But this is contrary unto the whole Scripture, and deſtructive of the Goſpel. Wherefore it is ſpoken with reſpect unto our *own Obedience* and works. He doth not pray abſolutely that he *would not enter into Judgment with him*, for this were to forego his Government of the world, but that he would not do ſo on the account of his own Dutys and Obedience. But if ſo be theſe Dutys and Obedience did anſwer in any ſenſe or way, what is required of us as a Righteouſneſs unto Juſtification, there was no Reaſon why he ſhould *deprecate* a Trial by them or upon them. But whereas the Holy Ghoſt doth ſo poſitively affirm, that *no man living ſhall be juſtified in the ſight of God*, by or upon his own Works or Obedience, it is I confeſs marvellous unto me, that ſome ſhould ſo intepret the Apoſtle *James*, as if he affirmed the expreſs contrary. Namely, that we are juſtified in the ſight of God by our own Works, whereas indeed he ſays no ſuch thing. This therefore is an Eternal Rule of Truth, by, or upon his own Obedience, no man living can be

juſtified in the ſight of God. It will be ſaid that if *God enter into Judgment with any on their own Obedience by and according to the Law, then indeed none can be juſtified before him. But God judging according to the Goſpel, and the terms of the new Covenant, men may be juſtified upon their own Duties, Works, and Obedience.* Anſ. (1) The negative Aſſertion is general, and unlimited; that *no man living ſhall* (on his own Works or Obedience) be *juſtified* in the ſight of God. And to limit it unto this or that way of Judging, is not to diſtinguiſh but to contradict the Holy Ghoſt. (2) The Judgment intended is only with reſpect unto *Juſtification*, as is plain in the words. But there is no Judgment on our Works or Obedience, with reſpect unto Righteouſneſs and Juſtification, but by the proper Rule and Meaſure of them, which is the Law. If they will not endure the Trial by the Law, they will endure no Trial as unto Righteouſneſs and Juſtification in the ſight of God. (3) The Prayer and Plea of the *Pſalmiſt* on this ſuppoſition, are to this purpoſe; *O Lord enter not into Judgment with thy ſervant, by or according unto the Law; but enter into Judgment with me, on my own Works and Obedience according to the Rule of the Goſpel*; for which he gives this Reaſon, *becauſe in thy ſight ſhall no man living be juſtified*; which how remote it is from his Intention need not be declared. (4) The Judgment of God unto Juſtification according to the Goſpel, doth not proceed on our Works of Obedience, but upon the Righteouſneſs of Chriſt, and our intereſt therein by Faith, as is too evident to be modeſtly denied. Notwithſtanding this exception, therefore hence we argue.

If the moſt Holy of the ſervants of God, in and after a courſe of ſincere fruitful Obedience, teſtified unto by God himſelf, and Witneſſed in their own Conſciences, that is, whilſt they have the greateſt evidences of their own ſincerity, and that indeed they are the ſervants of God, do renounce all thoughts of ſuch a Righteouſneſs thereby, as wherein in any ſenſe they may be juſtified

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before God; then there is no ſuch Righteouſneſs in any, but it is the Righteouſneſs of Chriſt alone imputed unto us whereon we are ſo juſtified. But that ſo they do, and ought all of them ſo to do, becauſe of the general Rule here laid down, that in the ſight of God no man living ſhall be juſtified, is plainly affirmed in this Teſtimony.

I no way doubt but that many learned men, after all their Pleas for an Intereſt of *Perſonal Righteouſneſs* and Works in our Juſtification before God, do as unto their own practice betake themſelves unto this method of the *Pſalmiſt*, and cry as the Prophet *Daniel* doth in the name of the Church; *we do not preſent our ſupplications before thee for our own Righteouſneſs, but for thy great mercies*, Chap. 9. 18. And therefore *Job* (as we have formerly obſerved) after a long and earneſt defence of his own Faith, Integrity, and Perſonal Righteouſneſs, wherein he juſtified himſelf againſt the charge of Sathan and men, being called to plead his cauſe in the ſight of God, and declare on what grounds he expected to be juſtified before him, *renounceth* all his former Pleas, and betakes himſelf unto the ſame with the *Pſalmiſt*, Chap. 40. 4. Chap. 42. 6.

It is true in particular caſes, and as unto ſome eſpecial end in the Providence of God, *a man may plead his own Integrity* and Obedience before God himſelf. So did *Hezekiah* when he prayed for the ſparing of his life, Iſa. 38. 3. *Remember now O Lord I beſeech thee, how I have walked before thee in Truth, and with a perfect heart, and have done that which is good in thy ſight.* This I ſay may be done with reſpect unto temporal Deliverance, or any other particular end wherein the glory of God is concerned. So was it greatly in ſparing the life of *Hezekiah* at that time. For whereas he had with great Zeal and Induſtry reformed Religion and reſtored the true worſhip of God, the *cutting him off in the midſt of his days*, would have occaſioned the Idolatrous multitude to have reflected on him as one dying under a token of Divine

diſpleaſure. But none ever made this Plea before God, for the abſolute Juſtification of their perſons. So *Nehemiah* in that great conteſt which he had about the worſhip of God, and the ſervice of his houſe, pleads the *Remembrance of it before God*, in his Juſtification againſt his Adverſaries, but reſolves his own perſonal acceptance with God into pardoning mercy, *and ſpare me according unto the multitude of thy mercies*, Chap. 13. 22.

Another Teſtimony we have unto the ſame purpoſe, in the Prophet *Iſaiah*, ſpeaking in the name of the Church, *Cap.* 64. 6. *We are all as an unclean thing, and all our Righteouſneſſes are as filthy Rags.* It is true the Prophet doth in this place make a deep confeſſion of the ſins of the *people*. But yet withal he joyns *himſelf* with them, and aſſerts the eſpecial Intereſt of thoſe concerning whom he ſpeaks by *Adoption*; that God was their Father, and they his people, *Chap.* 63. 16. *Chap.* 64. 8, 9. And the Righteouſneſſes of all that are the Children of God are of the ſame kind; however they may differ in *Degrees*, and ſome of them may be more Righteous than others. But it is all of it deſcribed to be ſuch, as that we cannot I think juſtly, expect Juſtification in the ſight of God, upon the account of it. But whereas the conſideration of the nature of our inherent Righteouſneſs belongs unto the ſecond way of the confirmation of our preſent Argument, I ſhall not farther here inſiſt on this Teſtimony.

Many others alſo unto the ſame purpoſe, I ſhall wholly omit; namely, all thoſe wherein the Saints of God, or the Church, in an humble acknowledgment and confeſſion of their own ſins, do *betake themſelves unto the Mercy and Grace of God alone*, as diſpenſed through the Mediation and Blood of Chriſt; and all thoſe wherein God *promiſeth to pardon and blot out our Iniquities for his own ſake*, for his names ſake; to bleſs the people *not for any good* that was in them, nor for

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their Righteouſneſs, nor for their Works, the conſideration whereof he excludes from having any influence into any actings of his Grace towards them; And all thoſe wherein God expreſſeth his *Delight in them alone*, and his Approbation of them who *hope in his mercy*, truſt in his name, betaking themſelves unto him as their only Refuge, pronouncing them *accurſed who truſt in any thing elſe*, or glory in themſelves; ſuch as contain *ſingular promiſes* unto them that betake themſelves unto God, as *Fatherleſs*, *Hopeleſs*, and loſt in themſelves.

There is none of the Teſtimonies which are multiplied unto this purpoſe, but they ſufficiently prove, that the beſt of Gods Saints, have not *a Righteouſneſs of their own*, whereon they can in any ſenſe be juſtified before God. For they do all of them in the places referred unto, renounce any ſuch Righteouſneſs of their own, all that is in them, all that they have done or can do, and betake themſelves unto Grace and Mercy alone. And whereas, as we have before proved, God in the Juſtification of any doth exerciſe Grace towards them with reſpect unto a Righteouſneſs, whereon he declares them Righteous and accepted before him, they do all of them reſpect a Righteouſneſs which is not *inherent* in us but *imputed us*.

Herein lies the ſubſtance of all that we enquire into, in this matter of Juſtification. All other diſputes about qualifications, conditions, cauſes ἀνὰ ὧν ἐκ any kind of Intereſt for own Works and Obedience in our Juſtification before God, are but the ſpeculations of *men at eaſe*. The Conſcience of a convinced ſinner, who preſents himſelf in the preſence of God, finds all *practically* reduced unto this one point, namely, whether he will *truſt* unto his own perſonal inherent Righteouſneſs, or in a full Renuntiation of it, *betake* himſelf unto the Grace of God, and the Righteouſneſs of Chriſt alone. In other things he is not concerned. And let men

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phraſe his own Righteouſneſs unto him as they pleaſe, let them pretend it *meritorious*, or only *Evangelical* not legal, only an accompliſhment of the *condition* of the new Covenant, a *cauſe without which* he cannot be juſtified, it will not be eaſie to frame his mind unto any confidence in it, as unto Juſtification before God; So as not to deceive him in the Iſſue.

The ſecond part of the preſent Argument is taken from the *nature of the thing it ſelf*, or the conſideration of this perſonal inherent Righteouſneſs of our own, what it is and wherein it doth conſiſt, and of what uſe it may be in our Juſtification. And unto this purpoſe it may be obſerved.

1. That we grant an *inherent Righteouſneſs* in all that do believe, as hath been before declared. *For the fruit of the Spirit is in all Goodneſs and Righteouſneſs and Truth*, Epheſ. 5. 9. Being made free from ſin, we become the *Servants of Righteouſneſs*, Rom. 6. 20. And our Duty it is to *follow after Righteouſneſs, Godlineſs, Faith, Love, Meekneſs*, 1 Tim. 2. 22. And although *Righteouſneſs* be moſtly taken for an *eſpecial Grace*, or Duty, diſtinct from other Graces and Duties, yet we acknowledge that it may be taken for the *whole of our Obedience* before God; and the word is ſo uſed in the Scripture, where our *own Righteouſneſs* is oppoſed unto the Righteouſneſs of God. And it is either *Habitual* or *Actual*. There is an *Habitual* Righteouſneſs inherent in Believers, as they have *put on the new man which after God is created in Righteouſneſs and true Holineſs*, Epheſ. 4. 24. As they are the *Workmanſhip of God created in Jeſus Chriſt unto good Works*, Chap. 2. 8. And there is an *Actual* Righteouſneſs conſiſting in thoſe good Works whereunto we are ſo created, or the fruits of Righteouſneſs, which are to the praiſe of God by Jeſus Chriſt. And concerning this Righteouſneſs it may be obſerved; (1) That men are ſaid in the Scripture, to be juſt or righteous by it, but no one is ſaid to be juſtified by it before God. (2) That it is not aſcribed unto, or found

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in any, but thoſe that are *actually juſtified* in order of nature antecedent thereunto.

This being the conſtant Doctrine of all the reformed Churches and Divines, it is an *open Calumny* whereby the contrary is aſcribed unto them, or any of thoſe who believe the Imputation of the Righteouſneſs of Chriſt unto our Juſtification before God. So *Bellarmine* affirms that no Proteſtant Writers acknowledge *an inherent Righteouſneſs*, but only *Bucer* and *Chemnitius* when there is no one of them, by whom either the thing it ſelf, or the neceſſity of it is denied. But ſome excuſe may be made for him, from the manner whereby they expreſſed themſelves, wherein they always carefully diſtinguiſhed between *inherent Holineſs*, and that *Righteouſneſs* whereby we are juſtified. But we are now told by one, that if we ſhould *affirm it an Hundred times* he could ſcarce believe us. This is ſomewhat ſevere; for although he ſpeaks but to one, yet the charge falls equally upon all who maintain that Imputation of the Righteouſneſs of Chriſt, which he denies; who being at leaſt the generality of all Proteſtant Divines, they are repreſented either as ſo fooliſh, as not to know what they ſay, or ſo diſhoneſt as to ſay one thing and believe another. But he endeavours to juſtifie his cenſure by ſundry Reaſons; And firſt he ſays, *that inherent Righteouſneſs can on no other account be ſaid to be ours, than that by it we are made Righteous, that is, that it is the condition of our Juſtification required in the new Covenant. This being denied, all inherent Righteouſneſs is denied.* But how is this proved? what if one ſhould ſay, that every Believer is *inherently Righteous*, but yet that this inherent Righteouſneſs was not the condition of his Juſtification, but rather the conſequent of it, and that it is no where required in the new Covenant as the condition of our Juſtification, how ſhall the contrary be made to appear? The Scripture plainly affirms that there is ſuch an *inherent Righteouſneſs* in

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all that believe; and yet as plainly that we are juſtified before God, by Faith without works. Wherefore that it is the condition of our Juſtification and ſo antecedent unto it, is expreſly contrary unto that of the Apoſtle; *unto him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted unto him for Righteouſneſs*, Rom. 4. 5. Nor is it *the condition of the Covenant it ſelf*, as that whereon the whole Grace of the Covenant is ſuſpended. For as it is habitual wherein the Denomination of Righteous is principally taken, it is a *Grace* of the Covenant it ſelf, and ſo not a *condition* of it, *Jerem.* 31. 33. *Chap.* 32. 39. *Ezek.* 36. 25, 26, 27. If no more be intended, but that it is as unto its *actual* exerciſe what is indiſpenſably required of all that are taken into Covenant, in order unto the compleat ends of it, we are agreed. But hence it will not follow that it is the *condition of our Juſtification.* It is added, *that all Righteouſneſs reſpects a Law and a Rule, by which it is to be tried. And he is Righteous, who hath done theſe things which that Law requires, by whoſe Rule he is to be judged.* But (1) This is not the way whereby the Scripture expreſſeth our Juſtification before God, which alone is under conſideration; namely, that we bring unto it a perſonal Righteouſneſs of our own, anſwering the Law whereby we are to be judged. Yea an Aſſertion to this purpoſe is forraign to the Goſpel, and deſtructive of the Grace of God by Jeſus Chriſt. (2) It is granted, that all Righteouſneſs reſpects a Law as the Rule of it; And ſo doth this whereof we ſpeak, namely, the *Moral Law*, which being the ſole eternal unchangeable Rule of Righteouſneſs, if it do not in the ſubſtance of it anſwer thereunto, a Righteouſneſs it is not. But this it doth, in as much, as that ſo far as it is is *habitual*, it conſiſts in the Renovation of the Image of God, wherein that Law is written in our Hearts; and all the actual Duties of it are as to the ſubſtance of them, what is required by that Law. But as

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unto the *manner of its communication* unto us, and of its performance by us from Faith in God by Jeſus Chriſt, and Love unto him, as the Author and Fountain of all the Grace and Mercy procured and adminiſtred by him, it hath reſpect unto the Goſpel. What will follow from hence? why that he is *juſt* that doth thoſe things which that Law requires whereby he is to be judged. He is ſo certainly. For not the *Hearers of the Law are juſt before God, but the doers of the Law ſhall be juſtified*, Rom. 2. 13. So *Moſes* deſcribeth the Righteouſneſs of the Law, *that the man that doth thoſe things ſhall live in them*, Rom. 10. 5. But although the Righteouſneſs whereof we diſcourſe, be *required* by the Law, as certainly it is, for it is nothing but the Law in our hearts, from whence we walk in the ways and keep the Statutes or Commandments of God; yet doth it not ſo *anſwer the Law*, as that any man can be juſtified by it. But then it will be ſaid, that if it doth not *anſwer that* Law and Rule whereby we are to be judged, then it is *no Righteouſneſs*; for all Righteouſneſs muſt anſwer the Law whereby it is required. And I ſay it is moſt true, it is no *perfect Righteouſneſs*; it doth not ſo anſwer the Rule and Law, as that we can be juſtified by it, or ſafely judged on it. But ſo far as it doth *anſwer the Law*, it is a Righteouſneſs, that is, imperfectly ſo, and therefore is an *imperfect Righteouſneſs*; which yet giveth the Denominati- of Righteous unto them that have it, both abſolutely and comparatively. It is ſaid therefore, that it is *the Law of Grace or the Goſpel from whence we are denominated Righteous with this Righteouſneſs.* But that we are by the Goſpel denominated *Righteous* from any Righteouſneſs that is not required by the moral Law, will not be proved. Nor doth the Law of Grace or the Goſpel any where require of us, or preſcribe unto us this Righteouſneſs, as that whereon we are to be juſtified before God. It requires Faith in Chriſt Jeſus, or the receiving of him as he is propoſed in the Promiſes of

it, in all that are to be juſtified. It requires in like manner *Repentance from dead works* in all that believe; as alſo the *fruits of Faith*, Converſion unto God, and Repentance, in the works of Righteouſneſs, which are to the praiſe of God by Jeſus Chriſt; with perſeverance therein unto the end. And all this may, if you pleaſe, be called our *Evangelical Righteouſneſs*, as being our Obedience unto God according to the Goſpel. But yet the Graces and Duties wherein it doth conſiſt, do no more perfectly anſwer the commands of the Goſpel, then they do thoſe of the moral Law. For that the Goſpel abates from the Holineſs of the Law, and makes that to be no ſin which is ſin by the Law, or approves abſolutely of leſs intenſion or lower degrees in the Love of God, than the Law doth, is an impious Imagination.

And that the Goſpel requires all theſe things entirely and and equally, as the *Condition of our Juſtification before God*, and ſo antecedently thereunto, is not yet proved, nor ever will be. It is hence concluded, *That this is our Righteouſneſs, according unto the Evangelical Law which requires it, by this we are made Righteous, that is, not guilty of the non-performance of the condition required in that Law.* And theſe things are ſaid *to be very plain.* So no doubt they ſeemed unto the Author; unto us they are intricate and perplexed. However, I wholly deny *that our Faith, Obedience, and Righteouſneſs, conſidered as ours, as wrought by us*, although they are all accepted with God through Jeſus Chriſt according to the Grace declared in the Goſpel, do *perfectly* anſwer the commands of the Goſpel, requiring them of us, as to matter, manner, and degree, and that therefore it is utterly impoſſible that they ſhould be the cauſe or condition of our Juſtification before God. Yet in the Explanation of theſe things, it is added by the ſame Author, that *our maimed and imperfect Righteouſneſs is accepted unto Salvation, as if it were every way abſolute and perfect, for that ſo it ſhould be, Chriſt hath merited*

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by his moſt perfect Righteouſneſs. But it is Juſtification and not Salvation that alone we diſcourſe about; and that the works of Obedience or Righteouſneſs, have another reſpect unto Salvation, then they have unto Juſtification, is too plainly and too often expreſſed in the Scripture, to be modeſtly denied. And if this *weak and imperfect Righteouſneſs* of ours, be eſteemed and accepted as every way perfect before God, then either it is becauſe God judgeth it to be perfect, and ſo declares us to be moſt juſt, and juſtified thereon in his ſight, or he judgeth it not to be compleat and perfect, yet declareth us to be perfectly Righteous in his ſight thereby. Neither of theſe I ſuppoſe can well be granted. It will therefore be ſaid, it is neither of them; but *Chriſt hath obtained by his compleat and moſt perfect Righteouſneſs and Obedience, that this lame and imperfect Righteouſneſs of ours ſhould be accepted as every way perfect.* And if it be ſo, it may be ſome will think it beſt not to go about by this weak halt, and imperfect Righteouſneſs, but as unto their Juſtification betake themſelves immediately unto the moſt *perfect Righteouſneſs* of Chriſt, which I am ſure the Scripture encourages them unto. And they will be ready to think, that the Righteouſneſs which cannot *juſtifie it ſelf*, but muſt be obliged unto Grace and Pardon through the *merits of Chriſt*, will never be able to juſtifie them. But what will enſue on this Explanation of the Acceptance of our imperfect Righteouſneſs unto Juſtification upon the merit of Chriſt? This only ſo far as I can diſcern, that Chriſt hath merited and procured, either that God ſhould *judge that to be perfect* which is imperfect, and declare us *perfectly Righteous* when we are not ſo, or that he ſhould judge the Righteouſneſs ſtill to be imperfect (as it is) but declare us to be perfectly Righteous with and by this imperfect Righteouſneſs. Theſe are the *plain paths* that men walk in, who cannot deny but that there is a Righteouſneſs required unto our Juſtification, or that we

may be declared Righteous before God, in the ſight of God, according unto the Judgment of God, yet denying the Imputation of the Righteouſneſs of Chriſt unto us, will allow of no other Righteouſneſs unto this end, but that which is ſo *weak and imperfect* as that no man can juſtifie it in his own Conſcience, nor without a phrenſie of pride, can think or imagine himſelf perfectly Righteous thereby.

And whereas it is added, that *he is blind who ſees not that this Righteouſneſo of ours is ſubordinate unto the Righteouſneſs of Chriſt*, I muſt acknowledge my ſelf otherwiſe minded, notwithſtanding the ſeverity of this cenſure. It ſeems to me, that *the Righteouſneſs of Chriſt is ſubordinate unto this Righteouſneſs of our own*, as here it is ſtated, and not the contrary. For the end of all is our Acceptance with God as Righteous. But according unto theſe thoughts, it is our own Righteouſneſſes whereon we are immediately accepted with God as Righteous.

Only Chriſt hath deſerved by his Righteouſneſs, that our Righteouſneſs may be ſo accepted, and is therefore as unto the End of our Juſtification before God, *ſubordinate* thereunto.

But to return from this Digreſſion, and to proceed unto our Argument. This *perſonal inherent Righteouſneſs* which according to the Scripture we allow in Believers, is not that whereby, or wherewith, we are juſtified before God. For it is not *perfect*, *nor perfectly anſwereth any Rule of Obedience* that is given unto us, and ſo cannot be our Righteouſneſs before God unto our Juſtification. Wherefore we muſt be juſtified by the Righteouſneſs of Chriſt imputed unto us, or be juſtified without reſpect unto any Righteouſneſs, or not be juſtified at all. And a threefold imperfection doth accompany it.

Firſt, as to the *Principle* of it, as it is habitually reſident in us. For (1) There is a *contrary principle* of ſin abiding with it in the *ſame ſubject* whilſt we are in this World. For *contrary Qualities* may be in the ſame ſubject whilſt neither of them is in the *higheſt Degree*. So it is in this caſe, Gal. 5. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary one to the other, ſo that ye cannot do the things that ye would.* (2) None of the Faculties of our Souls are *perfectly renewed* whilſt we are in this World. The *inward man is renewed day by day*, 2 Cor. 4. 16. And we are always to be *purging our ſelves* from all pollution of fleſh and ſpirit, 2 *Cor.* 7. 1. And hereunto belongs whatever is ſpoken in the Scripture, whatever Believers find in themſelves by experience of the *Remainders of In-dwelling-ſin*, in the Darkneſs of our minds, whence at beſt we know but in part, and through Ignorance are ready to wander out of the way, *Heb.* 5. 2. in the *Deceitfulneſs of the Heart*, and diſorder of Affections. I underſtand not how any one can think of pleading his own Righteouſneſs in the ſight of God, or ſuppoſe that he can be juſtified by it upon this ſingle account of the Imperfection of its *Inherent Habit or Principle*. Such notions ariſe from the Ignorance of God and our ſelves, or the want of a due conſideration of the one and the other. Neither can I apprehend how a *thouſand Diſtinctions* can ſafely introduce it into any place or conſideration in our Juſtification before God. He that can ſearch in any meaſure by a ſpiritual light into his own Heart and Soul, will find, *God be merciful to me a ſinner*, a better plea than any he can be furniſhed withall from any worth of his own. *What is man that he ſhould be clean, and he that is born of a woman that he ſhould be righteous*, Job 15. 14, 15, 16. chap. 18. 19. Hence ſaith *Gregory in Job* 9. *lib.* 9. *cap.* 14. *Ut ſæpe diximus omnis Juſtitia humana injuſtitia eſſe convincitur, ſi diſtincte judicetur.* *Bernard* ſpeaks to the ſame purpoſe, and almoſt in the ſame words,

words, *Serm. 1. feſt. omn. ſanct. Quid poteſt eſſe omnis humana juſtitia coram Deo? nonne juxta Prophetam, velut pannus menſtruatus reputabitur; & ſi diſtincte judicetur, injuſtitia invenietur omnis Juſtitia noſtra & minus habens.* A man cannot be juſtified in any ſenſe by that *Righteouſneſs* which upon Trial will appear rather to be an *Unrighteouſneſs*.

2. It is *imperfect* with reſpect unto *every Act and Duty* of it, whether internal or external. There is *Iniquity* cleaving unto our *holy things*, and all our *Righteouſneſſes are as filthy raggs, Iſa.* 64. 6. It hath been often and well obſerved, that if a man, the beſt of men, were left to chooſe the beſt of his works that ever he performed, and thereon to enter into Judgment with God, if only under this notion, that he hath anſwered and fulfilled the Condition required of him, as unto his Acceptation with God, it would be his wiſeſt courſe, (at leaſt it would be ſo in the Judgment of *Bellarmin*) to renounce it, and betake himſelf unto Grace and Mercy alone.

3. It is imperfect by reaſon of the *Incurſion of actual ſins*. Hence our Saviour hath taught us continually to pray for the *forgiveneſs of our ſins*; and if we ſay, that *we have no ſin we deceive our ſelves*; for in many things we offend all. And what confidence can be placed in this Righteouſneſs, which thoſe who plead for it in this cauſe, acknowledge to be *weak*, *maimed*, and *imperfect*.

I have but touched on theſe things, which might have been handled at large, and are indeed of great conſideration in our preſent Argument. But enough hath been ſpoken to manifeſt, that although this *Righteouſneſs of Believers* be on other accounts like the *fruit of the Vine*, that glads the Heart of God and man, yet as unto our *Juſtification before God*, it is like the *Wood of the Vine*, a pin is not to be taken from it to hang any weight of this cauſe upon.

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Two things are pleaded in the behalf of this Righteouſneſs and its Influence into our Juſtification. (1) That it is *abſolutely compleat and perfect.* Hence ſome ſay that they are *perfect and ſinleſs* in this life. They have no more concern in the *mortification of ſin*, nor of *growth in Grace.* And indeed this is the only *rational pretence* of aſcribing our Juſtification before God thereunto. For were it ſo with any, what ſhould hinder him from being *juſtified thereon* before God, but only that he hath *been a ſinner*, which ſpoils the whole market. But this vain Imagination is ſo contrary unto the Scripture, and the Experience of all that know the Terrour of the Lord, and what it is to walk humbly before him, as that I ſhall not inſiſt on the Refutation of it.

2. It is pleaded, that although *this Righteouſneſs be not an exact fulfilling of the moral Law, yet is it the Accompliſhment of the Condition of the New Covenant, or entirely anſwereth the Law of Grace, and all that is required of us therein.*

Anſ. 1. This wholly takes away *ſin* and the *pardon* of it, no leſs then doth the conceit of ſinleſs perfections which we now rejected. For if our Obedience do anſwer the *only Law and Rule of it* whereby it is to be tried, meaſured and judged, then is there *no ſin* in us, nor need of pardon. No more is required of any man to keep him abſolutely free from ſin, but that he fully anſwer, and exactly comply with the Rule and Law of his Obedience whereby he muſt be judged. On this ſuppoſition therefore there is neither ſin, nor any need of the pardon of it. To ſay that there is ſtill both ſin, and need of pardon with reſpect unto the *moral Law of God*, is to confeſs that Law to be the *Rule of our Obedience*, which this Righteouſneſs doth no way anſwer; and therefore none by it can be juſtified in the ſight of God.

2. Although this Righteouſneſs be *accepted* in juſtified perſons by the Grace of our Lord Jeſus Chriſt, yet conſider the principle of it, with all the Acts and Duties wherein it doth con-

conſiſt, as they are required and preſcribed in the *Goſpel* unto us, and they do neither joyntly nor ſeverally fulfil and and anſwer the *commands of the Goſpel* no more then they do the commands of the Law. Wherefore they cannot all of them conſtitute a Righteouſneſs conſiſting in an exact conformity unto the Rules of the Goſpel, or the Law of it. For it is impious to imagine that the Goſpel requiring any Duty of us, *ſuppoſe the Love of God*, doth make any *Abatement*, as unto the matter, manner, or degrees of perfection in it, from what was required by the Law. Doth the Goſpel require a *lower degree* of Love to God, a *leſs perfect* Love than the Law did? God forbid. The ſame may be ſaid concerning the inward frame of our natures, and all other Duties whatever; wherefore although this Righteouſneſs is accepted in juſtified Perſons, (as God had *reſpect unto Abel*, and then *unto his Offering*) in the way and unto the ends that ſhall be afterwards declared; yet as it relates unto the commands of the Goſpel, both it and all the Duties of it, are no leſs imperfect, then it would be, if it ſhould be left unto its Trial by the Law of Creation only.

3. I know not what ſome men intend. On the one hand they affirm that our Lord Jeſus Chriſt hath enlarged and heightened the *ſpiritual ſenſe* of the moral Law, and not only ſo, but *added* unto it new precepts of more exact Obedience than it did require. But on the other they would have him to have *brought down* or taken off the Obligation of the Law, ſo as that a man according as he hath adapted it unto the uſe of the Goſpel, ſhall be judged of God to have fulfilled the whole Obedience which it requires, who never anſwered any *one precept* of it according unto its original ſenſe and obligation. For ſo it muſt be, if this imperfect Righteouſneſs be on any account eſteemed a *fulfilling of the* Rule of our Obedience, as that thereon we ſhould be juſtified in the ſight of God.

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4. This opinion puts an irreconcileable Difference between the *Law* and the *Goſpel*, not to be compoſed by any diſtinctions. For according unto it, God declares by the *Goſpel* a man to be *perfectly Righteous*, juſtified and bleſſed, upon the conſideration of a *Righteouſneſs that is imperfect*; and in the Law he pronounceth every one accurſed who continueth not *in all things* required by it, and as they are therein required. But it is ſaid that this Righteouſneſs is no otherwiſe to be conſidered, but as *the condition of the new Covenant whereon we obtain Remiſſion of ſins on the ſole account of the ſatisfaction of Chriſt* wherein our Juſtification doth conſiſt.

Anſ. 1. Some indeed do ſay ſo, but not all, not the moſt, not the *moſt learned* with whom in this controverſie we have to do. And in our Pleas for what we believe to be the Truth, we cannot always have reſpect unto every *private opinion* whereby it is oppoſed. (2) That Juſtification conſiſts only in the *pardon of ſin*, is ſo contrary to the ſignification of the Word, the conſtant uſe of it in the Scripture, the common notion of it amongſt mankind, the ſenſe of men in their own Conſciences who find themſelves under an Obligation unto Duty, and expreſs Teſtimonies of the Scripture, as that I ſomewhat wonder, how it can be pretended. But it ſhall be ſpoken unto elſewhere. (3) If this Righteouſneſs, be the *fulfilling of the condition of the new Covenant* whereon we are juſtified, it muſt be in it ſelf ſuch as exactly anſwereth ſome *Rule or Law of Righteouſneſs* and ſo be perfect, which it doth not; and therefore cannot bear the place of a Righteouſneſs in our Juſtification. (4) That this Righteouſneſs is the condition of our Juſtification before God, or of that intereſt in the Righteouſneſs of Chriſt whereby we are juſtified, is not proved, nor ever will be.

I shall briefly add two or three considerations excluding this *personal Righteousness* from its pretended interest in our Justification, and close this Argument.

1. *That Righteousness which neither answereth the Law of God, nor the end of God in our Justification by the Gospel, is not that whereon we are Justified.* But such is this inherent Righteousness of Believers, even of the best of them. (1) That it answereth not the *Law of God*, hath been proved from its Imperfection. Nor will any sober person pretend that it exactly and perfectly fulfills the Law of our Creation. And this Law cannot be disanulled whilst the Relation of Creator and Rewarder on the one hand, and of Creatures capable of Obedience and Rewards on the other between God and us doth continue. Wherefore that which answereth not this *Law* will not justifie us. For God will not abrogate that Law, that the Transgressors of it may be justified. Do we saith the Apostle (by the Doctrine of Justification by Faith without Works) *make void the Law? God forbid; yea we establish it*, Rom. 3. 31. (2) That we should be justified with respect unto it, answereth not the end of God in our Justification by the Gospel. For this is to take away all *glorying in our selves*, and all occasion of it, every thing that might give countenance unto it, so as that the whole might be to the praise of his own Grace by Christ, *Rom.* 3. 27. 1 *Cor.* 1. 29, 30, 31. How it is Faith alone that gives glory to God herein, hath been declared in the Description of its nature. But it is evident that no man hath, or can have possibly any other, any greater occasion of *boasting* in himself, with respect unto his Justification, then that he is justified on his *performance of that condition of it, which consists in his own personal Righteousness.*

2. *No man was ever justified by it in his own Conscience, much less can he be justified by it in the sight of God.* For God is greater then our Hearts and knoweth all things. There is

no

no man ſo Righteous, ſo Holy in the whole World, nor ever was, but his *own Conſcience* would charge him in many things with his coming ſhort of the Obedience required of him, in matter or manner, in the kind or degrees of perfection. For *there is no man that liveth and ſinneth not.* Abſolutely, *Nemo abſolvitur ſe judice.* Let any man be put unto a Trial in himſelf whether he can be juſtified in his own Conſcience, by his own Righteouſneſs, and he will be caſt in the Trial at his own Judgment ſeat. And he that doth not thereon conclude, that there muſt be *another Righteouſneſs* whereby he muſt be juſtified, that originally and inherently is not his own, will be at a loſs for peace with God. But it will be ſaid, *that men may be juſtified in their Conſciences, that they have performed the condition of the new Covenant, which is all that is pleaded with reſpect unto this Righteouſneſs.* And I no way doubt but that men may have a comfortable perſwaſion of their own *ſincerity* in Obedience, and ſatisfaction in the Acceptance of it with God. But it is when they try it, as an effect of Faith, whereby they are juſtified, and not as the condition of their Juſtification. Let it be thus ſtated in their minds that God *requireth a perſonal Righteouſneſs in order unto their Juſtification*, whereon their Determination muſt be, *this is my Righteouſneſs which I preſent* unto God that I may be juſtified, and they will find difficulty in arriving at it, if I be not much miſtaken.

3. *None of the Holy men of old whoſe Faith and Experience are recorded in the Scripture, did ever plead their own perſonal Righteouſneſs under any Notion of it, either as to the merit of their Works, or as unto their compleat performance of what was required of them as the condition of the Covenant* in order unto their Juſtification before God. This hath been ſpoken unto before.

CHAP. XI.

The nature of the Obedience that God requireth of us. The Eternal obligation of the Law thereunto.

OUr ſecond Argument ſhall be taken from the *nature of that Obedience* or Righteouſneſs which God requireth of us, that we may be accepted of him and approved by him. This being a large ſubject if fully to be handled, I ſhall reduce what is of our preſent concernment in it, unto ſome ſpecial Heads or Obſervations.

1. God being a moſt perfect, and therefore a moſt free Agent, all his actings towards mankind, all his dealings with them, all his Conſtitutions and Laws concerning them, are to be reſolved into his own Soveraign will and pleaſure. No other reaſon can be given of the *Original*, of the whole *Syſteme* of them. This the Scripture teſtifieth unto, *Pſal.* 115. 3. 135. 6. *Prov.* 16. 4. *Epheſ.* 1. 9, 11. *Rev.* 4. 11. The being, exiſtence, and natural circumſtances of all Creatures, being an effect of the free Counſel and pleaſure of God, all that belongs unto them muſt be ultimately reſolved thereinto.

2. Upon a ſuppoſition of ſome *free Acts of the will of God* and the execution of them, conſtituting an order in the things that *outwardly are of him*, and their mutual reſpect unto one another, ſome things may become neceſſary in this *Relative ſtate*, whoſe being was not *abſolutely* neceſſary in its own nature. The order of all things and their mutual reſpect unto one another, depends on Gods free Conſtitution, no

no leſs then their being abſolutely. But upon a ſuppoſition of that Conſtitution, things have in that order, a neceſſary Relation one to another, and all of them unto God. Wherefore

3. It was a *free Soveraign act of Gods will* to create, effect or produce ſuch a Creature as man is; that is, of a nature intelligent, rational, capable of moral Obedience with Rewards and Puniſhments. But on ſuppoſition hereof, man ſo freely made, could not be governed any other ways but by a *moral Inſtrument of Law* or Rule, influencing the rational faculties of his Soul unto Obedience, and guiding him therein. He could not in that conſtitution be contained under the *Rule of God*, by a mere *Phyſical influence*, as are all irrational or brute Creatures. To ſuppoſe it, is to deny or deſtroy, the eſſential faculty and powers wherewith he was created. Wherefore on the *ſuppoſition of his being*, it was neceſſary that a Law or Rule of Obedience ſhould be preſcribed unto him, and be the *Inſtrument* of Gods Government towards him.

4. This neceſſary Law, ſo far forth as it was neceſſary, did immediately and unavoidably enſue upon the conſtitution of our natures in Relation unto God. Suppoſing the nature, being, and properties of God, with the works of Creation on the one hand; and ſuppoſe the being, exiſtence and the nature of man, with his neceſſary Relation unto God, on the other, and the Law whereof we ſpeak is nothing but the *Rule of that Relation*, which can neither be, nor be preſerved without it. Hence is this Law eternal, indiſpenſable, admitting of no other variation, than doth the Relation between God and man, which is a neceſſary exurgence from their diſtinct natures and properties.

5. The *ſubſtance of this Law* was, that man adhering unto God, abſolutely, univerſally, unchangeably, uninterruptedly, in truſt, love, and fear, as the chiefeſt good, the firſt Author

of

of his being, of all the preſent and future Advantages whereof it was capable, *ſhould yield Obedience* unto him, with reſpect unto his infinite Wiſdom, Righteouſneſs and Almighty Power, to protect, reward, and puniſh, in all things known to be his will and pleaſure, either by the light of his own mind, or eſpecial Revelation made unto him. And it is evident that no more is required unto the conſtitution and eſtabliſhment of this Law, but that *God be God, and Man be Man*, with the neceſſary Relation that muſt thereon enſue between them. Wherefore

6. This Law doth eternally and *unchangeably oblige* all men unto Obedience to God; even that Obedience which it requires, and in the manner wherein it requires it. For both the ſubſtance of what it requires, and the manner of the performance of it, as unto meaſures and degrees, are equally neceſſary and unalterable, upon the ſuppoſitions laid down. For God cannot *deny himſelf*, nor is the nature of man changed as unto the eſſence of it whereunto alone reſpect is had in this Law, by any thing that can fall out. And although God might ſuperadd unto the *original Obligations* of this Law, what Arbitrary commands he pleaſed, ſuch as did not neceſſarily proceed or ariſe from the Relation between him and us, which might be, and be continued without them; yet would they be reſolved into that Principle of this Law, that God in all things was abſolutely to be truſted and obeyed.

7. *Known unto God are all his Works from the foundation of the World.* In the conſtitution of this order of things he made it poſſible, and foreſaw it would be future, that man would rebell againſt the *preceptive power* of this Law, and diſturb that order of things wherein he was placed under his moral Rule. This gave occaſion unto that effect of infinite Divine Righteouſneſs, in conſtituting the puniſhment that man ſhould fall under upon his Tranſgreſſion of this Law.

Neither

Neither was this an effect of *Arbitrary will and pleaſure*, any more than the Law it ſelf was. Upon the ſuppoſition of the Creation of man, the Law mentioned was neceſſary from all the Divine Properties of the nature of God; And upon a ſuppoſition that man would Tranſgreſs that Law, God being now conſidered as his Ruler and Governour, the *Conſtitution of the puniſhment* due unto his Sin and Tranſgreſſion of it, was a neceſſary effect of Divine Righteouſneſs. This it would not have been, had the Law it ſelf been Arbitrary. But that being neceſſary, ſo was the penalty of its Tranſgreſſion. Wherefore the conſtitution of this penalty, is liable to no more change, alteration, or abrogation, then the Law it ſelf, without an alteration in the ſtate and relation between God and man.

8. This is that Law, which our Lord Jeſus Chriſt came *not to deſtroy, but to fulfil*, that he might be the end of it for Righteouſneſs unto them that do believe. This Law he *abrogated not*, nor could do ſo without a Deſtruction of the Relation that is between God and man, ariſing from or enſuing neceſſarily on their diſtinct Beings and Properties. But as this cannot be deſtroyed, ſo the Lord Chriſt came unto a contrary end; namely, to repair and reſtore it where it was weakned. Wherefore

9. This Law, *the Law of Sinleſs perfect Obedience*, with its ſentence of the puniſhment of Death on all Tranſgreſſors, doth and muſt abide in force for ever in this World; For there is no more required hereunto, but that God be God, and Man be Man. Yet ſhall this be farther proved.

1. There is nothing, not *one word* in the Scripture intimating any alteration in, or Abrogatiou of this Law; ſo as that any thing ſhould *not be duty* which it makes *to be duty*, or any thing *not be ſin*, which it makes *to be ſin*, either as unto matter or degrees, or that the thing which it makes to be ſin, or which is ſin by the Rule of it, ſhould not merit and deſerve

that

that puniſhment which is declared in the ſanction of it, or threatned by it. *The wages of ſin is Death.* If any Teſtimony of Scripture can be produced unto either of theſe purpoſes; namely, that either any thing is not ſin, in the way of Omiſſion or Commiſſion, in the matter or manner of its performance, which is made to be ſo by this Law, or that any ſuch ſin, or any thing that would have been ſin by this Law, is *exempted from the puniſhment* threatned by it, as unto merit or deſert, it ſhall be attended unto. It is therefore in univerſal force towards all mankind. There is no Relief in this caſe; But *behold the Lamb of God.*

In exception hereunto it is pleaded, that when it was firſt given unto *Adam*, it was the *Rule and Inſtrument* of a Covenant between God and man, a Covenant of Works and perfect Obedience. But upon the entrance of ſin, it ceaſed to have the *nature of a Covenant* unto any. And it is ſo ceaſed, that on an impoſſible ſuppoſition, that any man ſhould *fulfil the perfect Righteouſneſs* of it, yet ſhould he not be juſtified or obtain the benefit of the Covenant thereby. It is not therefore only *become ineffectual* unto us as a Covenant by reaſon of our weakneſs and diſability to perform it, but it is ceaſed in *its own nature* ſo to be. But theſe things as they are not unto our preſent purpoſe, ſo are they wholly unproved. For

1. Our Diſcourſe is not about the *Fœderal adjunct* of the Law, but about its *moral nature* only. It is enough, that as a *Law*, it continueth to oblige all mankind unto perfect Obedience, under its Original penalty. For hence it will unavoidably follow, that unleſs the commands of it be complied withal and fulfilled, the penalty will fall on all that Tranſgreſs it. And thoſe who grant that this Law is ſtill in force as unto its being a *Rule of Obedience*, or as unto its requiring Duties of us, do grant all that we deſire. For it requires no Obedience, but what it did in its Original conſtitution, that

is,

is *ſinleſs* and perfect; and it requires no Duty, nor prohibits any ſin, but under the Penalty of Death upon diſobedience.

2. It is true, that he who is *once a ſinner*, if he ſhould afterwards yield all that perfect Obedience unto God that the *Law requires*, he could not thereby obtain the Benefit of the Promiſe of the Covenant. But the ſole Reaſon of it is, becauſe he *is antecedently a ſinner*, and ſo obnoxious unto the Curſe of the Law. And no man can be obnoxious unto its Curſe, and have a right unto its Promiſe at the ſame time. But ſo to lay the ſuppoſition, that the ſame perſon is by any means free from the Curſe due unto ſin, and then to deny that upon the performance of that perfect ſinleſs Obedience which the Law requires, that he ſhould not have right unto the Promiſe of Life thereby, is to deny the Truth of God, and to reflect the higheſt diſhonour upon his Juſtice. Jeſus Chriſt himſelf was juſtified by this Law. And it is immutably true, that he who doth the things of it ſhall live therein.

3. It is granted, that man continued not in the Obſervation of this Law, as it was the *Rule of the Covenant* between God and him. The Covenant it was not, but the *Rule of it*, which that it ſhould be was *ſuperadded* unto its Being as a Law. For the Covenant comprized things that were not any part of a Reſult from the *neceſſary Relation* of God and Man. Wherefore man by his ſin as unto *Demerit*, may be ſaid to break this Covenant, and as unto any Benefit unto themſelves to diſannul it.. It is alſo true, that God did never formally and abſolutely renew or give again this Law *as a Covenant* a ſecond time. Nor was there any need that ſo he ſhould do, unleſs it were *declaratively* only, for ſo it was renewed at *Sinai*. For the whole of it being an *Emanation of Eternal Right and Truth*, it abides and muſt abide in full force for ever. Wherefore it is only thus far *broke as a Covenant*, that

all Mankind having ſinned againſt the Commands of it, and ſo by Guilt, with the Impotency unto Obedience which enſued thereon, defeated themſelves of any Intereſt in its Promiſe, and poſſibility of attaining any ſuch intereſt, they cannot have any Benefit by it. But as unto its power to *oblige* all mankind unto Obedience, and the unchangeable Truth of its Promiſes and Threatnings, it abideth the ſame as it was from the Beginning.

2*ly*, Take away this *Law*, and there is left no *ſtandard of Righteouſneſs* unto mankind, no certain boundaries of Good and Evil, but thoſe pillars whereon God hath fixed the Earth are left to move and flote up and down like the Iſle of *Delos* in the Sea. Some ſay, the Rule of Good and Evil unto men is not this Law in its original conſtitution, but the *Light of Nature*, and the Dictates of Reaſon. If they mean that Light which was primogenial and concreated with our natures, and thoſe Dictates of Right and Wrong which Reaſon originally ſuggeſted and approved, they only ſay in other words, that *this Law is ſtill the unalterable Rule of Obedience* unto all mankind. But if they intend the remaining Light of Nature that continues in every individual in this depraved ſtate thereof, and that under ſuch *additional Depravations* as Traditions, Cuſtoms, Prejudices, and Luſts of all ſorts, have affixed unto the moſt, there is nothing more irrational, and it is that which is charged with no leſs inconvenience than that it leaves no *certain Boundaries* of Good and Evil. That which is *Good* unto one, will on this Ground be in its own *nature evil* unto another, and ſo on the contrary; and all the Idolaters that ever were in the World might on this pretence be excuſed.

3*ly*, *Conſcience* bears witneſs hereunto. There is no Good nor Evil required or forbidden by this Law, that upon the Diſcovery of it, any man in the World can perſwade or bribe his *Conſcience* not to comply with it in Judgment, as unto

unto his concernment therein. It will *accuſe* and *excuſe*, condemn and free him, according to the ſentence of this Law, let him do what he can to the contrary.

In brief it is acknowledged, that God by virtue of his ſupream Dominion over all, may in ſome Inſtances change the *nature and order of things*, ſo as the Precepts of the Divine Law ſhall not in them operate in their ordinary efficacy. So was it in the caſe of his command unto *Abraham* to ſlay his Son, and unto the *Iſraelites* to rob the *Ægyptians*. But on a ſuppoſition of the continuance of that *order of things* which this Law is the preſervative of, ſuch is the intrinſick nature of the Good and Evil commanded and forbidden therein, that it is not the ſubject of divine Diſpenſation, as even the School-men generally grant.

10. From what we have diſcourſed two things do unavoidably enſue.

1. That whereas all mankind have by ſin fallen under the *Penalty* threatned unto the Tranſgreſſion of this Law; and ſuffering of this Penalty which is Eternal Death, being inconſiſtent with Acceptance before God, or the enjoyment of Bleſſedneſs, it is utterly impoſſible that any one individual perſon of the poſterity of *Adam* ſhould be juſtified in the ſight of God, accepted with him or bleſſed by him, unleſs this *Penalty* be anſwered, undergone, and ſuffered by them or for them; the δικαίωμα τῦ Θεῦ herein is not to be aboliſhed but eſtabliſhed.

2. That unto the ſame End of *Acceptation with God*, Juſtification before him, and Bleſſedneſs from him, the Righteouſneſs of this Eternal Law muſt be fulfilled in us, in ſuch a way, as that in the Judgment of God which is according unto Truth, we may be eſteemed to have *fulfilled it*, and be dealt with accordingly. For upon a ſuppoſition of a failure herein, the ſanction of the Law is not Arbitrary, ſo as that the Penalty may or may not be inflicted, but *neceſſary* from

the Righteouſneſs of God as the ſupream Governour of all.

11. About the firſt of theſe our Controverſie is with the *Socinians* only, who deny the ſatisfaction of Chriſt, and any neceſſity thereof. Concerning this I have treated elſewhere at large, and expect not to ſee an *Anſwer* unto what I have diſputed on that Subject. As unto the latter of them, we muſt enquire how we may be ſuppoſed to comply with the *Rule, and anſwer the Righteouſneſs* of this unalterable Law, whoſe Authority we can no way be exempted from. And that which we plead is, that *the Obedience and Righteouſneſs of Chriſt imputed unto us*; His Obedience as the ſurety of the New Covenant, granted unto us, made ours by the gracious Conſtitution, Soveraign Appointment and Donation of God, is that whereon we are judged and eſteemed to have *anſwered the Righteouſneſs* of the Law. *By the Obedience of One many are made Righteous*, Rom. 5. 19. *That the Righteouſneſs of the Law might be fulfilled in us*, Rom. 8. 4. And hence we argue.

If there be no other way whereby the Righteouſneſs of the Law may be fulfilled in us, without which we cannot be juſtified, but muſt fall inevitably under the Penalty threatned unto the Tranſgreſſion of it, but only the Righteouſneſs of Chriſt imputed unto us, then is that the ſole Righteouſneſs whereby we are juſtified in the ſight of God; But the former is true, and ſo therefore is the latter.

12. On the ſuppoſition of this Law, and its original obligation unto Obedience with its Sanction and Threatnings, there can be but one of three ways whereby we may come to be juſtified before God, who have ſinned, and are no way able in our ſelves to perform the Obedience for the future which it doth require. And each of them have a reſpect unto a *Soveraign Act of God* with reference unto this Law. The firſt is the *Abrogation* of it, that it ſhould no more oblige us either unto Obedience or Puniſhment. This we have proved *impoſſible*; and they will wofully deceive their own Souls, who

who ſhall truſt unto it. The ſecond is by transferring of its *Obligation* unto the End of Juſtification on a *ſurety* or *common undertaker.* This is that which we plead for, as the ſubſtance of the myſtery of the Goſpel, conſidering the Perſon and Grace of this Undertaker or Surety. And herein all things do tend unto the Exaltation of the Glory of God in all the holy properties of his nature, with the fulfilling and eſtabliſhing of the Law it ſelf, *Math.* 5. 17. *Rom.* 3. 31. *chap.* 8. 4. *chap.* 10. 3, 4. The third way is by an Act of God towards the Law, and another towards us, whereby the *nature of the Righteouſneſs which the Law requireth is changed*; which we ſhall examine as the only reſerve againſt our preſent Argument.

13. It is ſaid therefore that by *our own perſonal Obedience we do anſwer the Righteouſneſs of the Law ſo far as it is required of us.* But whereas no ſober perſon can imagine that we can, or that any one in our lapſed condition ever did yield in our own perſons that *perfect ſinleſs Obedience* unto God which is required of us in the Law of Creation, two things are ſuppoſed that our Obedience, ſuch as it is, may be accepted with God as if it were *ſinleſs* and *perfect.* For although ſome will not allow that the Righteouſneſs of Chriſt is imputed unto us for *what it is*, yet they contend that our own Righteouſneſs is imputed unto us *for what it is not.* Of theſe things the one reſpecteth the *Law*, the other our *Obedience.*

14. That which reſpecteth the Law is not the *Abrogation* of it. For although this would ſeem the moſt expedite way for the Reconciliation of this Difficulty, namely, that the Law of Creation is utterly *abrogated* by the Goſpel, both as unto its Obligation unto Obedience and Puniſhment; and no Law to be continued in force but that which requires only *ſincere Obedience* of us, whereof there is as unto Duties the manner of their performance, not any abſolute Rule or Meaſure, yet this is not by many pretended. They ſay not that

that this Law is ſo *abrogated*, as that it ſhould not have the power and efficacy of *a Law* towards us. Nor is it poſſible it ſhould be ſo; nor can any pretence be given how it ſhould ſo be. It is true, it was broken by man, is ſo by us all, and that with reſpect unto its principal End of our Subjection unto God, and dependance upon him, according to the Rule of it. But it is *fooliſh* to think that the fault of thoſe unto whom a *Righteous Law* is rightly given, ſhould *abrogate* or *diſannul* the Law it ſelf. A Law that is good and juſt may ceaſe and expire as unto any power of Obligation upon the ceaſing or expiration of the Relation which it did reſpect. So the Apoſtle tells us, that when the *Husband of a Woman is dead*, ſhe is *free from the Law of her Husband*, *Rom.* 7. 2. But the Relation between God and us, which was conſtituted in our firſt Creation, can never ceaſe. But a Law cannot be *abrogated* without a new Law given, and made by the ſame, or an equal power that made it, either expreſly revoking it, or enjoyning things inconſiſtent with it, and contradictory unto its obſervation. In the latter way the Law of *Moſaical Inſtitutions* was abrogated and diſannulled. There was not any poſitive Law made for the taking of it away; but the Conſtitution and Introduction of a new way of Worſhip by the Goſpel inconſiſtent with it, and contrary unto it, deprived it of all its obligatory power and efficacy. But neither of theſe ways hath God taken away the obligation of the Original Law of Obedience, either as unto *Duties* or Recompences of Reward. Neither is there any *direct Law* made for its *Abrogation*; nor hath he given any *new Law* of moral Obedience either inconſiſtent with, or contrary unto it. Yea in the Goſpel it is declared to be *eſtabliſhed* and fulfilled.

It is true, as was obſerved before, that this Law was made the Inſtrument of a *Covenant* between God and Man; and ſo there is another Reaſon of it; For God hath actually *introduced*

duced another Covenant inconſiſtent with it, and contrary unto it. But yet neither doth this inſtantly and *ipſo facto* free all men unto the Law, in the way of a Covenant. For unto the Obligation of a Law there is no more required, but that the *matter* of it be Juſt and Righteous, that it be given or made by him who hath *juſt Authority* ſo to give or make it, and be *ſufficiently declared* unto them who are to be obliged by it. Hence the making and promulgation of a *new Law*, doth *ipſo facto* abrogate any former Law that is contrary unto it, and frees all men from Obedience unto it, who were before obliged by it. But in a *Covenant* it is not ſo. For a Covenant doth not operate by *meer Soveraign Authority*; it becomes not a Covenant without the conſent of them with whom it is made. Wherefore no *Benefit* accrues unto any, or freedom from the *Old Covenant*, by the conſtitution of the new, unleſs he hath actually complied with it, hath choſen it, and is intereſted in it thereby. The firſt Covenant made with *Adam*, we did in him conſent unto, and accept of. And therein notwithſtanding our ſin, do we and muſt we abide, that is, under the *Obligation* of it unto Duty and Puniſhment, until by Faith we are made partakers of the new. It cannot therefore be ſaid, that we are not concerned in the fulfilling of the Righteouſneſs of this Law, becauſe it is *abrogated*.

15. Nor can it be ſaid that the Law hath received a new *Interpretation*, whereby it is declared, that it doth not *oblige*, nor ſhall be conſtrued for the future to oblige any unto ſinleſs and perfect Obedience, but may be complied with on far eaſier terms. For the Law being given unto us when we were ſinleſs, and on purpoſe to continue and preſerve us in that condition, it is abſurd to ſay that it did not *oblige* us unto ſinleſs Obedience; and not an *Interpretation*, but a plain Depravation of its ſenſe and meaning. Nor is any ſuch thing once intimated in the Goſpel. Yea the *Diſcourſes of our Saviour*

viour upon the Law, are abſolutely deſtructive of any ſuch Imagination. For whereas the *Scribes and Phariſees* had attempted by their falſe Gloſſes and Interpretations to accommodate the Law unto the Inclinations and Luſts of men, (a courſe ſince purſued both notionally and practically, as all who deſign to burden the Conſciences of men with their own commands, do endeavour conſtantly to recompence them, by an Indulgence with reſpect unto the commands of God) He on the contrary rejects all ſuch pretended *Epikeia*'s and Interpretations, reſtoring the *Law unto its priſtine Crown*, as the Jews Tradition is, that the *Meſſiah* ſhall do.

16. Nor can a *Relaxation of the Law* be pretended, if there be any ſuch thing in Rule. For if there be, it reſpects the whole *being of the Law*, and conſiſts either in the *ſuſpenſion* of its *whole Obligation*, at leaſt for a ſeaſon, or the *ſubſtitution* of another perſon to anſwer its demands who was not in the original Obligation, in the room of them that were. For ſo ſome ſay, that the Lord Chriſt was *made under the Law for us* by an Act of *Relaxation* of the original Obligation of the Law; how properly, *ipſi viderint*. But here in no ſenſe it can have place.

17. The Act of God towards the Law in this caſe intended, is, a *Derogation* from its obliging power as unto Obedience. For whereas it did originally oblige unto *perfect ſinleſs Obedience*, in all Duties, both as unto their ſubſtance, and the manner of their performance, it ſhall be allowed to oblige us ſtill unto *Obedience*, but not unto that which is abſolutely the ſame, eſpecially not as unto the compleatneſs and perfection of it. For if it do ſo, either it is fulfilled in the Righteouſneſs of Chriſt for us, or no man living can ever be juſtified in the ſight of God. Wherefore by an Act of *Derogation* from its Original power, it is provided, that it ſhall oblige us ſtill unto *Obedience*, but not that which is *abſolutely ſin-*

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less and perfect; but although it be performed with less intension of Love unto God, or in a lower Degree, then it did at first require, so it be *sincere* and *universal* as unto all the parts of it, it is all that the Law now requireth of us. This is all that it now requires, as it is adapted unto the service of the new Covenant, and made the *Rule of Obedience* according to the Law of Christ. Hereby is its *preceptive part*, so far as we are concerned in it, answered and complied withall. Whether these things are so or no, we shall see immediately in a few words.

18. Hence it follows, that the act of God with respect unto our Obedience, is not an act of Judgment according unto any Rule or Law of his own; but an *Acceptilation*, or an esteeming, accounting, accepting that *as perfect*, or in the Room of that which is perfect, which really and in truth is *not so*.

19. It is added that both these depend on, and are the *procurements* of the Obedience, suffering, and merits of Christ. For on their account it is, that our weak and imperfect Obedience, is accepted as if it were perfect, and the power of the Law, to require Obedience absolutely perfect is taken away. And these being the effects of the Righteousness of Christ, that Righteousness may on their account, and so far, be said to be imputed unto us.

20. But notwithstanding the great endeavours that have been used to give a colour of Truth unto these things, they are both of them but fictions and imaginations of men that have no ground in the Scripture, nor do comply with the experience of them that believe. For to touch a little on the

latter, in the first place; There is no true Believer but hath these two things fixed in his mind and conscience.

1. That there is nothing in principles, habits, qualities, or actions, wherein he comes short of a perfect compliance with the Holy Law of God, even as it required perfect Obedience, but that it hath in it the *nature of sin*, and that in it self deserving the Curse annexed Originally unto the breach of that Law. They do not therefore apprehend that its *Obligation* is taken off, weakned or *derogated* from in any thing. (2) That there is no Relief for him, with respect unto what the Law requires, or unto what it threatens, but by the *Mediation of Jesus Christ* alone, who of God is made Righteousness unto him. Wherefore they do not rest in, or on the acceptation of their own Obedience such as it is, to answer the Law, but trust unto Christ alone for their acceptation with God.

21. They are both of them *doctrinally* untrue; For as unto the former; (1) It is *unwritten*. There is no Intimation in the Scripture of any such Dispensation of God with reference unto the Original Law of Obedience. Much is spoken of our Deliverance from the Curse of the Law by Christ, but of the Abatement of its preceptive power nothing at all. (2) It is *contrary to the Scripture*. For it is plainly affirmed that the *Law is not to be abolished, but fulfilled*; not to be *made void*, but to be *established*; that the *Righteousness of it must be fulfilled in us*. (3) It is a supposition both unreasonable and impossible. For (1) the Law was a *Representation* unto us of the *Holiness of God*, and his Righteousness in the Government of his Creatures. There can be no Alteration made herein, seeing with God himself there is no variableness nor shadow of changing. (2) It would leave

leave no *ſtandard of Righteouſneſs*, but only a *Lesbian Rule*, which turns and apply's it ſelf unto the light and abilities of men, and leaves at leaſt as many *various meaſures* of Righteouſneſs as there are Believers in the World. (3) It includes a *variation in the center of all Religion*, which is the natural and moral Relation of men unto God. For ſo there muſt be, if all that was once neceſſary thereunto, do not ſtill continue ſo to be. (4) It is diſhonourable unto the mediation of Chriſt. For it makes the principal end of it to be, that God ſhould accept of a *Righteouſneſs unto our Juſtification*, inexpreſſibly beneath that which he required in the Law of our Creation. And this in a ſenſe makes him the *Miniſter of ſin*, or that he hath procured an Indulgence unto it; not by the way of ſatisfaction and pardon whereby he takes away the guilt of it from the Church; but by taking from it its nature and demerit, ſo as that what was ſo originally ſhould not continue ſo to be, or at leaſt not to deſerve the puniſhment it was firſt threatned withal. (5) It reflects on the goodneſs of God himſelf. For on this ſuppoſition that he hath *reduced his Law* into that ſtate and order, as to be ſatisfied by an obſervation of it *ſo weak*, *ſo imperfect*, accompanied with ſo many failures and ſins, as it is with the Obedience of the beſt men in this World, (whatever thoughts unto the contrary the Phrenſie of Pride may ſuggeſt unto the minds of any) what reaſon can be given conſiſtent with his goodneſs, why he ſhould give a Law at firſt of perfect Obedience, which one ſin laid all mankind under the penalty of unto their Ruine?

22. All theſe things and ſundry others of the ſame kind, do follow alſo on the *ſecond ſuppoſition* of an *Acceptilation* or an Imaginary eſtimation of that as perfect, which is imperfect, as ſinleſs which is attended with ſins innumerable. But the

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Judgment of God is according unto Truth; neither will he reckon that unto us for a perfect Righteousness in his sight, which is so imperfect as to be like *tattered Rags*, especially, having promised unto us, *Robes of Righteousness and Garments of Salvation.*

That which necessarily followeth on these Discourses is, *That there is no other way whereby the original, immutable Law of God, may be established, and fulfilled with respect unto us, but by the Imputation of the perfect Obedience and Righteousness of Christ, who is the end of the Law for Righteousness unto all that do believe.*

CHAP.

CHAP. XII.

The Imputation of the Obedience of Christ unto the Law, Declared and Vindicated.

FRom the foregoing General Argument, another doth issue in Particular, with respect unto *the Imputation of the Active Obedience or Righteousness of Christ unto us*, as an Essential part of that Righteousness whereon we are justified before God. And it is as followeth, *If it were necessary that the Lord Christ, as our Surety, should undergo the penalty of the Law for us, or in our stead, because we have all sinned; then it was necessary also, that as our Surety he should yield obedience unto the preceptive part of the Law for us also: And if the Imputation of the former be needful for us unto our Justification before God, then is the Imputation of the latter also necessary unto the same End and Purpose.* For why was it necessary, or why would God have it so, that the Lord Christ, as the Surety of the Covenant should *undergo the curse* and penalty of the Law, which we had incurred the guilt of, by sin, that we may be justified in his sight? Was it not, that the Glory and Honor of his Righteousness, as the Author of the Law, and the Supream Governor of all Mankind, thereby might not be violated in the *absolute impunity* of the infringers of it: And if it were requisite unto the glory of God, that the *penalty of the Law* should be undergone for us, or suffered by our Surety in our stead, because we had sinned: Wherefore is it not as requisite unto the glory of God, that the *preceptive part of the Law* be complied withal for us, in as much as obedience thereunto is required of us? And as we are no more able of our selves to *fulfil the Law*, in a way of obedience,

then to *undergo the penalty* of it, so as that we may be justified thereby: So no Reason can be given, why God is not as much concerned in Honor and Glory, that the *preceptive power* and part of the Law be complied withal, by perfect Obedience, as that the *Sanction* of it be established by undergoing the penalty of it. Upon the same Grounds therefore, that the Lord Christs suffering the *penalty of the Law* for us, was necessary that we might be justified in the sight of God, and that the satisfaction he made thereby be imputed unto us, as we our selves had made satisfaction unto God, as *Bellarmine* speaks and grants: On the same it was equally necessary, that is, as unto the glory and honor of the *Legislator* and *Supream Governor* of all by the Law, that he should fulfil the *Preceptive part of it*, in his perfect obedience thereunto, which also is to be imputed unto us for our Justification.

Concerning the first of these, namely, the satisfaction of Christ, and the Imputation of it unto us, our principal Difference is with the *Socinians*. And I have elsewhere written so much in the vindication of the Truth therein, that I shall not here again reassume the same Argument: It is here therefore taken for granted, although I know that there are some different Apprehensions about the notion of *Christs suffering in our stead*, and of the Imputation of those sufferings unto us. But I shall here take no notice of them, seeing I press this Argument no farther, but only so far forth, that the *obedience of Christ unto the Law*, and the Imputation thereof unto us, is no less necessary unto our Justification before God, then his *suffering of the penalty of the Law*, and the Imputation thereof unto us, unto the same end. The nature of this Imputation, and what it is formally that is imputed, we have considered elsewhere.

That the Obedience of Christ the Mediator is thus imputed unto us, shall be afterwards proved in particular by Testimonies of the Scripture. Here I intend only the vindication

dication of the Argument as before laid down, which will take us up a little more time then ordinary. For there is nothing in the whole Doctrine of Juſtification, which meets with a more fierce and various oppoſition: But the Truth is great and will prevail.

The things that are uſually objected and vehemently urged againſt the Imputation of the Obedience of Chriſt unto our Juſtification, may be reduced unto three heads. (1.) That it is *impoſſible.* (2.) That it is *uſeleſs.* (3.) That it is *pernitious* to believe it. And if the Arguments uſed for the inforcement of thoſe Objections, be as cogent as the *charge it ſelf is fierce and ſevere,* they will unavoidably overthrow the perſwaſions of it in the minds of all ſober perſons. But there is oft-times a wide difference between what is *ſaid,* and what is *proved,* as will appear in the preſent caſe.

1. It is pleaded *impoſſible* on this ſingle ground; namely, That the *Obedience of Chriſt unto the Law was due from him on his own account, and performed by him for himſelf, as a man made under the Law.* Now what was neceſſary unto *himſelf,* and done for *himſelf,* cannot be ſaid to be done for us, ſo as to be imputed unto us.

2. It is pretended to be *uſeleſs* from hence, becauſe all our *ſins of omiſſion and commiſſion being pardoned in our Juſtification on the account of the Death and ſatisfaction of Chriſt, we are thereby made compleatly righteous; ſo as that there is not the leaſt neceſſity for, or uſe of the Imputation of the Obedience of Chriſt unto us.*

3. *Pernitious* alſo they ſay it is, as that which takes away the *neceſſity of our own perſonal Obedience, introducing Antinomianiſm, Libertiniſm, and all manner of evils.*

For this laſt part of the charge, I refer it unto its proper place: For although it be urged by ſome againſt this part of the Doctrine of Juſtification in a peculiar manner, yet is it managed by others, againſt the whole of it. And

although we ſhould grant, that the *Obedience of Chriſt unto the Law*, is not imputed unto us unto our Juſtification, yet ſhall we not be freed from diſturbance by this falſe accuſation; unleſs we will renounce the whole of the *ſatisfaction and merit of Chriſt alſo:* And we intend not to purchaſe our Peace with the whole World, at ſo dear a rate. Wherefore I ſhall in its proper place give this part of the charge its due conſideration, as it reflects on the whole Doctrine of Juſtification, and all the cauſes thereof, which we believe and profeſs.

The firſt part of this charge, concerning *the Impoſſibility* of the Imputation of the obedience of Chriſt unto us, is inſiſted on by *Socinus de Servat. part* 3. *cap.* 5. And there hath been nothing ſince pleaded unto the ſame purpoſe, but what hath been derived from him, or wherein, at leaſt, he hath not prevented the Inventions of other Men, and gone before them. And he makes this conſideration the principal engine wherewith he indeavors the overthrow of the whole *Doctrine of the merit of Chriſt.* For he ſuppoſeth, that if all he did in a way of Obedience, was due from himſelf on his own Account, and was only the duty which *he owed unto God for himſelf* in his ſtation and circumſtances, as a Man in this World, it cannot be *meritorious for us*, nor any way imputed unto us. And in like manner to weaken the Doctrine of his *Satisfaction*, and the Imputation thereof unto us, he contends that Chriſt *offered as a Prieſt for himſelf*, in that kind of offering which he made on the Croſs. *Part.* 2. *cap.* 22. And his real opinion was, that whatever was of offering or ſacrifice *in the Death of Chriſt*, it was for himſelf; that is, it was an *Act of Obedience* unto God which pleaſed him, as the *ſavor of a ſweet ſmelling Sacrifice.* His offering for us, is only the preſentation of himſelf in the preſence of God in Heaven; now he hath no more *to do for himſelf* in a way of Duty. And the truth is, if the Obedience of Chriſt

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had respect unto himself only; that is, If he yielded it unto God, on the necessity of his condition, and did not do it for us, I see no foundation left to assert his *merit* upon, no more then I do for the Imputation of it unto them that believe.

That which we plead is, *That the Lord Christ fulfilled the whole Law for us*; he did not only undergo the penalty of it due unto our sins, but also yielded that perfect Obedience which it did require. And herein I shall not immix my self in the debate of the distinction between *the Active and Passive Obedience of Christ*. For he exercised the highest Active Obedience in his suffering, when he offered himself to God through the Eternal Spirit. And all his Obedience, considering his Person was mixed with suffering, as a part of his *Eximanition* and *Humiliation*; whence it is said, *That though he were a Son, yet learned he obedience by the things that he suffered.* And however, doing and suffering are in various *categories* of things, yet *Scripture testimonies* are not to be regulated by *Philosophical artifices* and *terms*. And it must needs be said, that the *Sufferings of Christ* as they were purely *penal*, are imperfectly called *His passive Righteousness*. For all *Righteousness* is either in *habit*, or in *action*, whereof *suffering* is neither; nor is any Man *righteous*, or so esteemed from what he *suffereth*. Neither do *sufferings* give satisfaction unto the commands of the Law, which require only Obedience. And hence it will unavoidably follow, that we have need of more then *the meer sufferings of Christ*, whereby we may be justified before God, if so be that any *Righteousness* be required thereunto. But the whole of what I intend is, That Christs fulfilling of the Law in Obedience unto its commands, is no less imputed unto us for our Justification, then his undergoing the Penalty of it is.

I cannot but judge it sounds ill in the ears of all Christians, *That the Obedience of our Lord Jesus Christ as our Media-*

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tor and Surety unto the whole Law of God, was for himſelf alone, and not for us; or that what he did therein, was not that he might be the end of the Law for Righteouſneſs unto them that do believe, nor a means of the fulfilling of the Righteouſneſs of the Law in us; eſpecially conſidering, that the Faith of the Church is, *That he was given to us, born to us; that for us Men, and for our ſalvation he came down from Heaven, and did, and ſuffered what was required of him.* But whereas ſome who deny the Imputation of the Obedience of Chriſt, unto us for our Juſtification, do inſiſt principally on the ſecond thing mentioned, namely, the *unuſefulneſs* of it, I ſhall under this firſt part of the charge, conſider only the Arguings of *Socinus*, which is the whole of what ſome at preſent do indeavor to perplex the *truth* withal.

To this purpoſe is his diſcourſe, *Part* 3. *cap.* 5. *de Servat. Jam vero manifeſtum eſt, Chriſtum quia homo natus fuerat, & quidem, ut inquit Paulus, factus ſub lege, legi divinæ inquam, quæ æterna & immutabilis eſt, non minus quam cæteri homines obnoxium fuiſſe. Alioqui potuiſſet Chriſtus æternam Dei legem negligere, ſive etiam univerſam ſi voluiſſet infringere, quod impium eſt vel cogitare. Immo ut ſupra alicubi explicatum fuit, niſi ipſe Chriſtus legi divinæ ſervandæ obnoxius fuiſſet, ut ex Pauli verbis colligitur, non potuiſſet iis, qui ei legi ſervandæ obnoxii ſunt, opem ferre & eos ad immortalitatis firmam ſpem traducere. Non differebat igitur hac quidem ex parte, Chriſtus quando homo natus erat a cæteris hominibus. Quocirca nec etiam pro aliis, magis quam quilibet alius homo, legem divinam conſervando ſatisfacere potuit, quippe qui ipſe eam ſervare omnino debuit.* I have tranſcribed his words, that it may appear with whoſe weapons ſome *young Diſputers*, among our ſelves, do contend againſt the *Truth*.

The ſubſtance of his Plea is, *That our Lord Jeſus Chriſt was for himſelf, or on his own account, obliged unto all that obedience which he performed.* And this he indeavors to prove with

with this Reaſon, *Becauſe if it were otherwiſe, then he might, if he would, have neglected the whole Law of God, and have broken it at his pleaſure.* For he forgot to conſider, That if he were not obliged unto it upon his own account, but was ſo on ours, whoſe cauſe he had undertaken, the obligation on him unto moſt perfect obedience, was equal to what it would have been, had he been originally obliged on his own account. However hence he infers, that what he did, could not be for us, becauſe *it was ſo for himſelf, no more then what any other man is bound to do in a way of duty for himſelf, can be eſteemed to have been done alſo for another.* For he will allow of none of thoſe conſiderations of the *Perſon of Chriſt* which makes what he did and ſuffered, of another nature and efficacy, then what can be done or ſuffered by any other Man. All that he adds, in the proceſs of his diſcourſe, is, *That what ever Chriſt did that was not required by the Law in general, was upon the eſpecial command of God, and ſo done for himſelf; whence it cannot be imputed unto us.* And hereby he excludes the Church from any benefit by the Mediation of Chriſt, but only what conſiſts in his Doctrine, Example, and the Exerciſe of his Power in Heaven for our good, which was the thing that he aimed at: But we ſhall conſider thoſe alſo which make uſe of his Arguments, though not as yet openly unto all his Ends.

To clear the Truth herein, the things inſuing muſt be obſerved.

1. The *Obedience* we treat of, was the Obedience of Chriſt the Mediator. But the Obedience of *Chriſt as the Mediator of the Covenant*, was the Obedience of his Perſon: *For God redeemed his Church with his own Blood, Acts* 20. 28. It was performed in the Humane Nature, but the Perſon of Chriſt was he that performed it. As in the Perſon of a Man, ſome of his acts, as to the immediate principle of operation, are *acts of the Body*, and ſome are *ſo of the Soul*; yet in their performance

performance and accompliſhment, are they the acts of the Perſon. So the Acts of Chriſt in his Mediation, as to their ἐνεργήματα or *immediate operation*, were the actings of his diſtinct Natures; ſome of the Divine, and ſome of the Humane, immediately. But as unto their ἀποτελέσματα, and *the perfecting efficacy of them*, they were the Acts of his whole Perſon: *His Acts* who was that Perſon, and whoſe Power of Operation was a property of his Perſon. Wherefore the Obedience of Chriſt which we plead to have been for us, was *the Obedience of the Son of God*; but *the Son of God* was never abſolutely made ὑπὸ νόμον *under the Law*, nor could be formally obliged thereby. He was indeed, as the Apoſtle witneſſeth, made ſo in his *Humane Nature*, wherein he performed this Obedience, *made of a Woman, made under the Law*, *Gal.*4.4. He was ſo far forth *made under the Law*, as he was made of a Woman. For in his Perſon he abode *Lord of the Sabbath*, *Mark* 2. 28. And therefore of the whole Law. But the Obedience it ſelf, was the Obedience of *that Perſon*, who never was, nor ever could abſolutely be made under the Law, in his whole Perſon. For the *Divine Nature* cannot be ſubjected unto an outward work of its own, ſuch as the Law is; nor can it have an *Authoritative* commanding power over it, as it muſt have, if it were made ὑπὸ νόμον *under the Law*. Thus the Apoſtle argues, *That* Levi *paid Tithes in* Abraham, becauſe he was then in his *Loyns*, when *Abraham* himſelf paid Tithes unto *Melchiſedec*. *Heb.* 7. And thence he proves, That he was inferior unto the Lord Chriſt, of whom *Melchiſedec* was a Type. But may it not thereon be replied, that then no leſs the Lord Chriſt was in the *Loyns of* Abraham *then* Levi: *For verily*, as the ſame Apoſtle ſpeaks, *he took on him the Seed of Abraham*. It is true therefore, that he was ſo in reſpect of his *Humane Nature*; but as he was typed and repreſented by *Melchiſedec* in his *whole Perſon*, *without Father*, *without Mother*, *without Genealogy*, *without beginning of Days or End of Life*:

Life: So he was not absolutely in *Abrahams* Loyns, and was exempted from being *tithed in him*. Wherefore the Obedience whereof we treat, being not the Obedience of the *Humane Nature abstractedly*, however performed in and by the *Humane Nature*, but the Obedience of *the Person of the Son of God*, however the *Humane Nature* was subject to the Law, (in what Sense, and unto what Ends shall be declared afterwards) it was not for himself, nor could be for himself, because his *whole Person* was not obliged thereunto. It is therefore a fond thing to compare the Obedience of Christ, with that of any other Man, whose *whole person* is under the Law. For although that may not be for himself and others, (which yet we shall shew that in some cases it may;) yet this may, yea must *be for others*, and not for himself. This then we must strictly hold unto. If the *Obedience* that Christ yielded unto the Law were for himself, whereas it was the Act of his Person, his *whole Person*, and the Divine Nature therein, were *made under the Law*, which cannot be. For although it is acknowledged, that in the Ordination of God, his *Exinanition* was to precede his *Glorious Majestical Exaltation*, as the Scripture witnesseth. *Phil.* 2. 9. *Luk.* 24. 26. *Rom.* 14. 9. yet absolutely his Glory was an immediate consequent of the *Hypostatical Union*. *Heb.* 1. 6. *Matth.* 2. 11.

Socinus, I confess, evades the force of this Argument, by denying the *Divine Person of Christ*. But in this Disputation I take that for granted, as having proved it elsewhere, beyond what any of his followers are able to contradict. And if we may not *build on Truths* by him denied, we shall scarce have any *one principle* of *Evangelical Truth* left us to prove any thing from. However, I intend them only at present, who concur with him in the matter under debate, but renounce his opinion concerning *the Person of Christ*.

2. As our Lord Jesus Christ owed not in his *own Person* this Obedience for himself, by vertue of any Authority or Power that the Law had over him, so *he designed and intended it not for himself*, but for us. This added unto the former consideration, gives full evidence unto the Truth pleaded for: For if he was not obliged unto it for himself, his Person that yielded it, not being under the Law; and if he *intended it not for himself*, then it must be for us, or be useless: It was in our *Humane Nature*, that he performed all this Obedience. Now the *susception of our Nature*, was a voluntary Act of his own, with reference unto some end and purpose; and that which was the end of the *Assumption of our Nature*, was in like manner the End of all that he did therein. Now it was *for us*, and not *for himself*, that he assumed our nature; nor was any thing added unto him thereby: Wherefore in the issue of his Work, he proposeth this only unto himself, *That he may be glorified with that Glory which he had with the Father, before the World was*, by the removal of that veil which was put upon it in his *Exinanition*. But that it was for us, That he assumed our nature, is the foundation of Christian Religion; as it is asserted by the Apostle, *Heb.* 2. 14. *Phil.* 2. 5, 6, 7, 8.

Some of the *Antient Schoolmen* disputed, That the Son of God should have been incarnate, although Man had not sinned and fallen. The same opinion was fiercely pursued by *Osiander* as I have elsewhere declared; but none of them once imagined, that he should have *been so made Man*, as to be made under the Law, and be obliged thereby unto that Obedience which now he hath performed: But they judged that immediately he was to have been a *Glorious Head* unto the whole Creation. For it is a common notion and presumption of all Christians, but only such as will sacrifice such notions unto their own private conceptions, That the Obedience which Christ yielded unto the Law on the Earth, in the

the ſtate and condition wherein he yielded it, was not for himſelf, but for the Church, which was obliged unto perfect Obedience, but was not able to accompliſh it. That this was his ſole End and Deſign in it, is a *Fundamental Article*, if I miſtake not, of the *Creed* of moſt Chriſtians in the World; and to deny it, doth conſequentially overthrow all the Grace and Love both of the Father, and Son in his Mediation.

It is ſaid, *That this Obedience was neceſſary as a Qualification of his Perſon, that he might be meet to be a Mediator for us; and therefore was for himſelf.* It belongs unto the neceſſary conſtitution of his Perſon, with reſpect unto his Mediatory Work: But this I *poſitively* deny. The Lord Chriſt was every way *meet* for the whole Work of Mediation, by the *ineffable union* of the *Humane Nature* with the *Divine*, which exalted it in Dignity, Honor, and Worth, above any thing, or all things that inſued thereon. For hereby he became in his whole Perſon the object of all *Divine Worſhip* and *Honor*; for when *he brings the firſt begotten into the World, he ſaith, And let all the Angels of God worſhip him.* Again, That which is an *effect of the Perſon of the Mediator* as conſtituted ſuch, is not a qualification neceſſary unto its conſtitution; that is, what *he did as Mediator*, did not concur to the making of him *meet ſo to be.* But of this Nature was all the Obedience which he yielded unto the Law, for as ſuch, *It became him to fulfil all Righteouſneſs.*

Whereas therefore he was neither made Man, nor of the Poſterity of *Abraham* for himſelf, but for the Church, namely, to become thereby *the Surety of the Covenant*, and *Repreſentative* of the whole, his obedience as a Man unto the Law in general, and as a Son of *Abraham* unto the Law of *Moſes*, was for us, and not for himſelf; ſo deſigned, ſo performed, and without a reſpect unto the Church, was of no uſe unto himſelf. *He was born to us*, and *given to us*, *lived for*

us, and *died for us*, *obeyed for us*, and *ſuffered for us*; that *by the obedience of one, many might be made Righteous.* This was the Grace of our Lord Jeſus Chriſt; and this is the Faith of the Catholick Church. And what he did for us, is *imputed unto us.* This is included in the very notion of his *doing it for us*, which cannot be ſpoken in any ſenſe, unleſs that which he ſo did, be *imputed unto us.* And I think Men ought to be wary, that they do not by *diſtinctions* and *ſtudied evaſions*, for the defence of their own private opinions, ſhake the Foundations of Chriſtian Religion. And I am ſure it will be eaſier for them, as it is in the Proverb, *To wreſt the Club out of the hand of Hercules*, then to diſpoſſeſs the minds of true Believers of this perſwaſion: *That what the Lord Chriſt did in Obedience unto God according unto the Law, he deſigned in his Love and Grace to do it for them.* He needed no Obedience for himſelf, he came not into a capacity of yielding Obedience for himſelf, but for us; and therefore for us it was, that he fulfilled the Law in Obedience unto God according unto the terms of it. The obligation that was on him unto Obedience, was originally no leſs for us, no leſs needful unto us, no more for himſelf, no more neceſſary unto him, then the obligation that was on him as the *Surety of the Covenant*, to *ſuffer the penalty of the Law*, was either the one, or the other.

3. Setting aſide the conſideration of the Grace and Love of Chriſt, and the compact between the Father and the Son, as unto his undertaking for us, which undeniably proves all that he did in the purſuit of them to be *done for us*, and *not for himſelf*: I ſay ſetting aſide the conſideration of theſe things, and the *Humane Nature of Chriſt*, by virtue of its *union* with the Perſon of the Son of God, had a right unto, and might have immediately been admitted into the higheſt Glory whereof it was capable, without any antecedent Obedience unto the Law. And this is apparent from hence,

In

In that from the *first instant of that Union*, the whole Person of Christ with our Nature existing therein, was the object of all Divine worship from Angels and Men, wherein consists the highest Exaltation of that Nature.

It is true, there was a *peculiar Glory* that he was actually to be made Partaker of, with respect unto his antecedent Obedience and Suffering. *Phil.*2. 8, 9. The Actual Possession of this Glory was in the Ordination of God, to be consequential unto his obeying and suffering, not for himself, but for us. But as unto the right and capacity of the Humane Nature in it self, all the Glory whereof it was capable, was due unto it from the instant of its *union*. For it was therein exalted above the condition that any Creature is capable of by meer Creation. And it is but a *Socinian* fiction, that the first Foundation of the Divine Glory of Christ was laid in his Obedience, which was only the way of his Actual Possession of that part of his Glory, which consists in his Mediatory Power and Authority over all. The Real Foundation of the whole, was laid in the *Union of his Person*; whence he prays that the Father would glorifie him, (as unto manifestation) with that Glory which he had with him before the World was.

I will grant, that the Lord Christ was *Viator* whilest he was in this World, and not absolutely *Possessor*; yet I say withal he was so, not that any such condition was necessary unto him *for himself*; but he took it upon him by especial Dispensation *for us*. And therefore the Obedience he performed in that condition, was for us, and not for himself.

4. It is granted therefore, that the Humane Nature of Christ was made ὑπὸ νόμον, as the Apostle affirms, *That which was made of a Woman, was made under the Law.* Hereby Obedience became necessary unto him, as he was, and whilest he was *Viator*. But this being by especial Dispensation, intimated

mated in the expreſſion of it, *He was made under the Law*, namely, *as he was made of a Woman*, by eſpecial Diſpenſation and Condeſcenſion expreſſed, *Phil.* 2. 6, 7, 8. The Obedience he yielded thereon, was for us, and not for himſelf. And this is evident from hence, For he was ſo made under the Law, as that not only he owed Obedience unto the Precepts of it, but he was made obnoxious unto its *Curſe*. But I ſuppoſe it will not be ſaid, that he was ſo for himſelf, and therefore not for us. We owed Obedience unto the Law, and were obnoxious unto the Curſe of it, or ὑπόδικοι τῷ Θεῷ. Obedience was required of us, and was as neceſſary unto us, if we would enter into life, as the anſwering of the Curſe for us was, if we would eſcape Death eternal. Chriſt as our Surety, is *made under the Law for us*, whereby he becomes liable and obliged unto the Obedience which the Law required, and unto the penalty that it threatned. Who ſhall now dare to ſay, that he underwent the *Penalty of the Law* for us indeed, but he yielded Obedience unto it for himſelf only? The whole Harmony of the Work of his Mediation, would be diſordered by ſuch a ſuppoſition.

Judah, the Son of *Jacob*, undertook to be a Bondman inſtead of *Benjamine* his Brother, that he might go free, *Gen.* 44. 33. There is no doubt but *Joſeph* might have accepted of the ſtipulation. Had he done ſo, the ſervice and bondage he undertook, had been neceſſary unto *Judah*, and righteous for him to bear; howbeit he had undergone it, and performed his duty in it, not *for himſelf*, but for his Brother *Benjamine*; and unto *Benjamine*, it would have been imputed in his liberty. So when the Apoſtle *Paul* wrote thoſe words unto *Philemon* concerning *Oneſimus*, Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει, ἐγὼ ἀποτίσω, *Verſ.* 18. *If he hath wronged thee*, dealt unrighteouſly or injuriouſly with thee, *or oweth thee ought*, wherein thou haſt ſuffered loſs by him, put it on my account, or impute it all unto me; I will repay it, or anſwer

ſwer for it all. He ſuppoſeth that *Philemon* might have a double action againſt *Oneſimus*; the one *injuriarum*, and the other *damni* or *debiti*, of wrong and injury, and of loſs or debt; which are diſtinct actions in the Law: If he hath *wronged thee, or oweth the ought.* Hereon he propoſeth himſelf, and obligeth himſelf by his expreſs Obligation ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί. *I* Paul *have written it with my own hand*, that he would anſwer for both, and *pay back* a valuable conſideration if required. Hereby was he obliged in his own perſon to make ſatisfaction unto *Philemon*; but yet he was to do it for *Oneſimus*, and not for himſelf. Whatever Obedience therefore was due from the Lord Chriſt, as to his Humane Nature whileſt in the *form of a ſervant*, either as a Man, or as an *Iſraelite*, ſeeing he was ſo not neceſſarily by the neceſſity of nature for himſelf, but by voluntary condeſcenſion and ſtipulation for us, for us it was, and not for himſelf.

5. The Lord Chriſt in his Obedience was not a *private*, but a *publick perſon.* He obeyed as he was the Surety of the Covenant, as the Mediator between God and Man. This I ſuppoſe will not be denied. He can by no imagination be conſidered out of that capacity. But what a *publick perſon doth as a publick perſon*, that is, as a Repreſentative of others, and an undertaker for them, whatever may be his own concernment therein, he doth it not for himſelf, but for others. And if others were not concerned therein, if it were not for them, what he doth would be of no uſe or ſignification. Yea, it implies a contradiction that any one ſhould do any thing as a *publick perſon*, and do it for himſelf only. He who is a *publick perſon*, may do that wherein he alone is concerned, but he cannot do ſo *as he is a publick perſon.* Wherefore as *Socinus*, and thoſe that follow him would have Chriſt to *have offered for himſelf*, which is to make him a Mediator for himſelf, his offering being a Mediatory act, which is both fooliſh and impious; ſo to affirm his *Mediatory Obedience*, his Obedience

Obedience as a *publick perſon*, to have been for himſelf, and not for others, hath but little leſs of impiety in it.

6. It is granted, That the Lord Chriſt having an *Humane Nature*, which was a *Creature*, it was impoſſible but that it ſhould be ſubject unto the *Law of Creation*. For there is a Relation that doth neceſſarily ariſe from, and depend upon the Beings of a Creator and a Creature. Every rational Creature is eternally obliged from the Nature of God, and its Relation thereunto, to *love him*, *obey him*, depend upon him, ſubmit unto him, and to make him its End, Bleſſedneſs, and Reward. But the Law of Creation thus conſidered, doth not reſpect the World, and this life only, but the *future ſtate of Heaven*, and Eternity alſo. And this Law, the Humane Nature of Chriſt is ſubject unto, in Heaven and Glory, and cannot but be ſo, whileſt it is a *Creature*, and not God, that is, whileſt it hath its own Being. Nor do any Men fancy ſuch a *tranſfuſion of divine properties* into the Humane Nature of Chriſt, as that it ſhould be *ſelf-ſubſiſting*, and in it ſelf abſolutely *immenſe*; for this would openly deſtroy it. Yet none will ſay, that he is *now* ὑπὸ νόμον *under the Law*, in the ſenſe intended by the Apoſtle. But the Law in the ſenſe deſcribed, the Humane Nature of Chriſt was ſubject unto on its own account, whileſt he was in this World. And this is ſufficient to anſwer the Objection of *Socinus*, mentioned at the entrance of this Diſcourſe; namely, *That if the Lord Chriſt were not obliged unto Obedience for himſelf, then might he, if he would, neglect the whole Law, or infringe it.* For beſides that it is a *fooliſh imagination* concerning that holy thing which was *hypoſtatically* united unto the Son of God, and thereby rendered incapable of any deviation from the Divine Will; the eternal indiſpenſible Law of Love, Adherence, and Dependance on God, under which the Humane Nature of Chriſt was, and is as a Creature, gives ſufficient ſecurity againſt ſuch Suppoſitions.

But

But there is another conſideration of the *Law of God*, namely, as it is impoſed on *Creatures* by eſpecial diſpenſation, for ſome time, and for ſome certain end; with ſome Conſiderations, Rules, and Orders, that belong not eſſentially unto the Law, as before deſcribed. This is the nature of the *Written Law of God*, which the Lord Chriſt was *made under*, not neceſſarily as a Creature, but by eſpecial diſpenſation. For the Law, under this conſideration, is preſented unto us as ſuch, not *abſolutely* and *eternally*, but whileſt we are in this World, and that with this eſpecial end, that by *Obedience* thereunto, we may obtain the reward of Eternal Life. And it is evident, that the Obligation of the Law, under this conſideration, *ceaſeth* when we come to the injoyment of that Reward. It obligeth us no more *formally* by its command, *Do this and live*, when the life promiſed, is injoyed. In this ſenſe the Lord Chriſt was *not made ſubject unto the Law for himſelf*, nor did yield obedience unto it for himſelf. For he was not obliged unto it by virtue of his created condition. Upon the firſt inſtant of the *Union of his natures*, being holy, harmleſs, undefiled, and ſeparate from ſinners, he might, notwithſtanding the Law that he was made ſubject unto, have been ſtated in Glory. For he that was the object of all *Divine Worſhip*, needed not any *new Obedience*, to procure for him a ſtate of Bleſſedneſs. And had he naturally, meerly by virtue of his being a Creature been ſubject unto the Law in this ſenſe, he muſt have been ſo *eternally*, which he is not. For thoſe things which depend ſolely on the *Natures of God and the Creature*, are eternal and immutable. Wherefore, as the Law in this ſenſe was given unto us, *not abſolutely*, but with reſpect unto a *future ſtate and reward*; ſo the Lord Chriſt did *voluntarily ſubject himſelf* unto it for us, and his Obedience thereunto was *for us*, and *not for himſelf*. Theſe things added unto what I have formerly written on this ſubject, whereunto nothing hath been oppoſed, but a

few *impertinent cavils*, are ſufficient to diſcharge the firſt part of that charge laid down before, concerning the *impoſſibility of the Imputation of the Obedience of Chriſt unto us*; which indeed is equal unto the *Impoſſibility of the Imputation of the Diſobedience of* Adam *unto us*; whereby the Apoſtle tells us, *That we were all made ſinners.*

The ſecond part of the Objection or Charge againſt the *Imputation of the Obedience of Chriſt unto us*, is, *That it is uſeleſs unto the perſons that are to be juſtified. For whereas they have in their Juſtification the pardon of all their ſins, they are thereby righteous, and have a right or title unto Life and Bleſſedneſs: For he who is ſo pardoned, as not to be eſteemed guilty of any ſin of omiſſion or commiſſion, wants nothing that is requiſite thereunto. For he is ſuppoſed to have done all that he ought, and to have omitted nothing required of him in a way of duty. Hereby he becomes not unrighteous, and to be not unrighteous, is the ſame as to be righteous. As he that is not dead, is alive. Neither is there, nor can there be any middle ſtate between Death and life. Wherefore thoſe who have all their ſins forgiven, have the Bleſſedneſs of Juſtification; and there is neither need, nor uſe of any farther Imputation of Righteouſneſs unto them.* And ſundry other things of the ſame nature, are urged unto the ſame purpoſe, which will be all of them either obviated in the inſuing diſcourſe, or anſwered elſwhere.

Anſw. This cauſe is of more *importance*, and more evidently ſtated in the *Scriptures*, than to be turned into ſuch niceties, which have more of *Philoſophical ſubtilty*, than *Theological ſolidity*, in them. This exception therefore might be diſmiſſed without farther anſwer, than what is given us in the known rule, *That a truth well eſtabliſhed and confirmed, is not to be queſtioned, much leſs relinquiſhed on every intangling ſophiſm, though it ſhould appear inſoluble.* But as we ſhall ſee, there is no ſuch difficulty in theſe arguings, but what may eaſily be diſcuſſed. And becauſe the matter of the Plea contained

contained in them, is made uſe of by ſundry learned Perſons who yet agree with us in the ſubſtance of the Doctrine of Juſtification, namely, that it is *by Faith alone, without Works, through the Imputation of the Merit and Satisfaction of Chriſt.* I ſhall as briefly as I can diſcover the miſtakes that it proceeds upon.

1. It includes a ſuppoſition, *That he who is pardoned his ſins of omiſſion and commiſſion,* is eſteemed to *have done all that is required of him,* and to *have committed nothing that is forbidden.* For without this ſuppoſition, the bare pardon of ſin, will neither make, conſtitute, nor denominate any Man righteous. But this is far otherwiſe, nor is any ſuch thing included in the nature of Pardon. For in the Pardon of ſin, neither God nor Man do judge, *That he who hath ſinned, hath not ſinned*; which muſt be done, if he who is pardoned *be eſteemed to have done all that he ought, and to have done nothing that he ought not to do.* If a Man be brought on his tryal for any evil fact, and being legally convicted thereof, is diſcharged by *Soveraign Pardon*; it is true, that in the eye of the Law, he is looked upon as an *innocent man*, as unto the puniſhment that was due unto him; but no Man thinks that he is made *righteous* thereby, or is eſteemed not to have done that which really he hath done, and whereof he was convicted. *Joab* and *Abiathar* the Prieſt were at the ſame time guilty of the ſame crime. *Solomon* gives order that *Joab* be put to death for his crime; but unto *Abiathar* he gives a Pardon. Did he thereby make, declare or conſtitute him righteous? Himſelf expreſſeth the contrary, affirming him to be unrighteous and guilty, only he remitted the puniſhment of his fault. 1 *King.* 2. 26. Wherefore the Pardon of ſin diſchargeth the guilty perſon from being liable or obnoxious unto *Anger*, *Wrath*, or *Puniſhment*, due unto his ſin; but it doth not ſuppoſe, nor infer in the leaſt, that he is thereby or ought thereon to be *eſteemed or adjudged to have*

done no evil, and to have fulfilled all righteouſneſs. Some ſay, *Pardon gives a righteouſneſs of Innocency, but not of Obedience.* But it cannot give a Righteouſneſs of Innocency, abſolutely, ſuch as *Adam* had. For he had *actually done no evil.* It only removeth *guilt*, which is the reſpect of ſin unto puniſhment, inſuing on the Sanction of the Law. And this *Suppoſition* which is an evident miſtake, animates this whole Objection.

The like may be ſaid of what is in like manner ſuppoſed, namely, *That not to be unrighteous, which a man is on the pardon of ſin, is the ſame with being righteous.* For if *not to be unrighteous* be taken *privatively*, it is the ſame with being juſt or righteous: For it ſuppoſeth, that he who is ſo, *hath done all the duty* that is required of him, that he may be righteous. But not to be unrighteous *negatively*, as the expreſſion is here uſed, it doth not do ſo. For at beſt it ſuppoſeth no more, but that a Man as yet hath done nothing *actually againſt the Rule of Righteouſneſs.* Now this may be when yet he hath performed none of the duties that are required of him to conſtitute him righteous, becauſe the times and occaſions of them, are not yet. And ſo it was with *Adam* in the ſtate of Innocency; which is the height of what can be attained by the compleat pardon of ſin.

2. It proceeds on this *Suppoſition, That the Law, in caſe of ſin, doth not oblige unto puniſhment and obedience both*; ſo as that it is not ſatisfied, fulfilled, or complied withal, unleſs it be anſwered with reſpect unto both. For if it doth ſo, then the *pardon of ſin*, which only frees us from the penalty of the Law, doth yet leave it neceſſary, that Obedience be performed unto it, even all that it doth require. But this, in my judgment, is *an evident miſtake*, and that ſuch as doth not *eſtabliſh the Law, but make it void.* And this I ſhall demonſtrate.

1. The

1. The Law hath two parts or powers. (1.) Its *preceptive part*, commanding and requiring obedience, with a promiſe of life annexed: *Do this and live.* (2.) The ſanction on ſuppoſition of diſobedience, binding the ſinner unto puniſhment, or a *meet recompence of reward. In the day thou ſinneſt, thou ſhalt die.* And every Law properly ſo called, proceeds on theſe ſuppoſitions of *obedience* or *diſobedience*, whence its commanding and puniſhing Power are inſeparate from its Nature.

2. This Law, whereof we ſpeak, was firſt given unto Man *in innocency*; and therefore the *firſt power* of it, was only in *act*: It obliged only unto Obedience. For an innocent perſon could not *be obnoxious unto its ſanction*, which contained only an obligation unto puniſhment, on ſuppoſition of diſobedience. It could not therefore oblige our firſt Parents unto Obedience and Puniſhment both, ſeeing its Obligation unto Puniſhment could not be in *actual force*, but on ſuppoſition of actual diſobedience. A *Moral Cauſe* of, and *Motive* unto Obedience it was, and had an influence into the preſervation of Man from ſin. Unto that end it was ſaid unto him, *In the day thou eateſt, thou ſhalt ſurely die.* The neglect hereof, and of that ruling influence which it ought to have had on the minds of our firſt Parents, opened the door unto the entrance of ſin. But it implies a contradiction, that an *innocent perſon* ſhould be under an actual obligation unto puniſhment from the *ſanction of the Law.* It bound only unto Obedience, as all Laws, with Penalties, do before their tranſgreſſion. But

3. On the committing of ſin, (and it is ſo with every one that is guilty of ſin) Man came under an *actual obligation* unto puniſhment. This is no more queſtionable than whether at firſt he was under an Obligation unto Obedience. But then the Queſtion is, whether the firſt Intention and Obligation of the Law unto *Obedience*, doth ceaſe to affect the ſinner,

or

or continue ſo, as at the ſame time to oblige him unto Obedience and Puniſhment, both its Powers being *in act* towards him. And hereunto I ſay

1. Had the Puniſhment threatened, been *immediately inflicted* unto the utmoſt of what was contained in it, this could have been no Queſtion. For Man had *died immediately* both temporally and eternally, and been caſt out of that ſtate wherein alone he could ſtand in any relation unto the *preceptive power of the Law.* He that is finally executed, hath fulfilled the Law ſo, as that he ows no more obedience unto it.

But 2. God in his Wiſdom and Patience, hath otherwiſe diſpoſed of things. Man is *continued a Viator* ſtill in the way unto his end, and not fully ſtated in his eternal and unchangeable condition, wherein neither Promiſe nor Threatning; Reward nor Puniſhment could be propoſed unto him. In this condition he falls under a twofold conſideration. (1.) Of a *guilty perſon*, and ſo is obliged unto the full puniſhment, that the Law threatens. This is not denied. (2.) *Of a Man, a Rational Creature of God*, not yet brought unto his Eternal End.

3. In this ſtate, the Law is the *only inſtrument* and means of the continuance of the Relation between God and him. Wherefore under this conſideration it cannot but *ſtill oblige* him unto Obedience, unleſs we ſhall ſay, that by *his ſin* he hath exempted himſelf from the Government of God. Wherefore it is by the Law, that the Rule and Government of God over Men, is continued whileſt they are *in ſtatu Viatorum:* For every Diſobedience, every Tranſgreſſion of its Rule and Order as to its commanding Power caſteth us afreſh, and further, under its Power of obliging unto Puniſhment.

Neither can theſe things be otherwiſe; neither can any Man living, not the worſt of Men, chuſe *but judge himſelf* whileſt

whileſt he is in this World, obliged to give Obedience unto the Law of God, according to the *notices* that he hath of it by the light of nature or otherwiſe. A wicked ſervant that is puniſhed for his fault, if it be with ſuch a puniſhment as yet *continues his Being, and his ſtate of ſervitude* is not by his Puniſhment freed from an Obligation unto Duty, according unto the Rule of it. Yea, his Obligation unto Duty, with reſpect unto that crime for which he was puniſhed, is not diſſolved, until his puniſhment be *capital*, and ſo put an end unto his ſtate. Wherefore ſeeing that by the pardon of ſin, we are freed only from the *Obligation unto Puniſhment*, there is moreover required unto our Juſtification, an Obedience unto what the Law requireth.

And this greatly ſtrengthneth the *Argument*, in whoſe Vindication we are ingaged; for we being ſinners, we were obnoxious both unto the *Command* and *Curſe* of the Law. Both muſt be anſwered, or we cannot be juſtified. And as the Lord Chriſt could not by his moſt *perfect Obedience*, ſatisfie the Curſe of the Law, *dying thou ſhalt die*; ſo by the utmoſt of his *ſuffering*, he could not fulfil the *command of the Law, Do this and live.* Paſſion as Paſſion is not Obedience, though there may be Obedience in ſuffering, as there was in that of Chriſt unto the height. Wherefore as we plead that the *Death of Chriſt* is imputed unto us for our Juſtification, ſo we deny that it is imputed unto us for *our Righteouſneſs.* For by the Imputation of the *Suffe ings of Chriſt*, our ſins are remitted or pardoned, and we are delivered from the Curſe of the Law, which he underwent. But we are not thence eſteemed juſt or righteous, which we cannot be without reſpect unto the fulfilling of the Commands of the Law, or the Obedience by it required. The whole matter is excellently expreſſed by *Grotius* in the words before alledged. *Cum duo nobis peperiſſe Chriſtum dixerimus impunitatem & præmium, illud ſatisfactioni hoc merito Chriſti diſtincte tribuit vetus Eccleſia.*

cleſia. Satisfactio conſiſtit in meritorum tranſlatione, meritum in perfectiſſimæ obedientiæ pro nobis præſtitæ imputatione.

3. The Objection mentioned proceeds alſo on this Suppoſition, *That pardon of ſin gives title unto Eternal Bleſſedneſs in the injoyment of God*: For Juſtification doth ſo, and according to the Authors of this opinion, no other Righteouſneſs is required thereunto but pardon of ſin. That Juſtification doth give Right and Title unto Adoption, Acceptation with God, and the Heavenly Inheritance, I ſuppoſe will not be denied, and it hath been proved already. Pardon of ſin depends ſolely on the death or ſuffering of Chriſt: *In whom we have Redemption through his Blood, the forgiveneſs of ſins, according to the riches of his Grace. Epheſ.* 1.7. But ſuffering for Puniſhment gives Right and Title unto nothing, only ſatisfies for ſomething; nor doth it deſerve any Reward: It is no where ſaid, *Suffer this and live*, but *Do this and live.*

Theſe things, I confeſs, are inſeparably connected in the Ordinance, Appointment, and Covenant of God. Whoſoever hath *his ſins pardoned*, is accepted with God, hath Right unto Eternal Bleſſedneſs. Theſe things are *inſeparable*, but they are *not one and the ſame.* And by reaſon of their inſeparable Relation, are they ſo put together by the Apoſtle. *Rom.* 4. 6, 7, 8. *Even as* David *alſo deſcribeth the Bleſſedneſs of the Man, unto whom God imputeth Righteouſneſs without Works: Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered: Bleſſed is the Man unto whom the Lord will not impute ſin.* It is the Imputation of Righteouſneſs, that gives Right unto Bleſſedneſs; but pardon of ſin is inſeparable from it, and an effect of it, both being oppoſed unto Juſtification by Works, or an Internal Righteouſneſs of our own. But it is one thing to be freed from being liable unto Eternal Death; and another to have Right and Title unto a Bleſſed and Eternal Life. It is one thing to be *redeemed from*

from under the Law, that is the Curſe of it; another to receive the *Adoption of Sons*. One thing to be *freed from the Curſe*, another to have the *Bleſſing of* Abraham *come upon us*; as the Apoſtle diſtinguiſheth theſe things. *Gal.* 3. 13, 14. & 4. 4, 5. And ſo doth our Lord Jeſus Chriſt. *Acts* 26. 18. *That they may receive forgiveneſs of ſins, and inheritance* (a Lot and Right to the Inheritance) *amongſt them that are ſanctified by Faith that is in me.* ἄφεσις ἁμαρτιῶν which we have by Faith in Chriſt is only a *diſmiſſion of ſin* from being pleadable unto our condemnation; on which account there is no *condemnation unto them that are in Chriſt Jeſus*. But a *Right and Title unto Glory*, or the Heavenly Inheritance, it giveth not. Can it be ſuppoſed, that all the great and glorious effects of preſent Grace and future Bleſſedneſs, ſhould follow neceſſarily on, and be the effect of *meer pardon* of ſin? Can we not be pardoned, but we muſt thereby of neceſſity be made *Sons, Heirs of God, and Coheirs with Chriſt?*

Pardon of ſin is in God, with reſpect unto the ſinner, a free gratuitous Act; *Forgiveneſs of ſin through the riches of his Grace*. But with reſpect unto the ſatisfaction of Chriſt, it is *an Act in Judgment*. For on the conſideration thereof as imputed unto him, doth God abſolve and acquit the ſinner upon his tryal. But *pardon on a juridical tryal*, on what conſideration ſoever it be granted, gives *no right nor title* unto any favor, benefit, or priviledge, but only meer deliverance. It is one thing to be acquitted before the Throne of a King of Crimes, laid unto the charge of any Man, which may be done by clemency, or on other conſiderations; another to be made *his Son by Adoption*, and *Heir unto his Kingdom*.

And theſe things are repreſented unto us in the Scripture, as diſtinct and depending on diſtinct cauſes. So are they in the Viſion concerning *Joſhua* the High Prieſt. *Zech.* 3. 4 5 *And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him: And unto him he ſaid,*

Behold I have cauſed thine iniquity to paſs from thee; and I will cloath thee with change of rayment. And I ſaid, Let them ſet a fair Miter upon his Head; ſo they ſet a fair Miter on his Head, and cloathed him with garments. It hath been generally granted, That we have here a Repreſentation of the Juſtification of a ſinner before God. And the taking *away of filthy garments*, is expounded by the *paſſing away of iniquity*. When a Mans filthy garments are taken away, he is no more *defiled* with them; but he is not thereby *cloathed*. This is an additional grace and favor thereunto, namely to be cloathed with *change of garments*. And what this rayment is, is declared *Iſa.* 61. 10. *He hath cloathed me with the garments of Salvation, he hath covered me with the robe of Righteouſneſs*, which the Apoſtle alludes unto *Phil.* 3. 9. Wherefore theſe things are diſtinct; namely, *the taking away of the filthy garments*, and *the cloathing of us with change of rayment*; or the pardon of ſin, and the robe of Righteouſneſs; by the one are we freed from Condemnation, by the other have we right unto Salvation. And the ſame is in like manner repreſented *Ezek.* 16. 6,7,8, 9, 10, 11, 12.

This place I had formerly urged to this purpoſe about *Communion with God*, *p.* 187. which Mr. *Hotch.* in his uſual manner attempts to anſwer. And to omit his reviling expreſſions, with the crude unproved aſſertion of his own conceits, his anſwer is, *That by the change of rayment mentioned in the Prophet, our own perſonal righteouſneſs is intended.* For he acknowledgeth that our Juſtification before God is here repreſented. And ſo alſo he expounds the place produced in the confirmation of the Expoſition given, *Iſai.* 61. 10. where this change of rayment is called *The garments of Salvation, and the robe of Righteouſneſs*; and thereon affirms, That our Righteouſneſs it ſelf, before God, is our Perſonal Righteouſneſs, *p.* 203. That is, in our Juſtification before him, which is the only thing in queſtion. To all which

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Preſumptions, I ſhall oppoſe only the teſtimony of the ſame Prophet, which he may conſider at his leiſure, and which, at one time or other he will ſubſcribe unto. *Chap.* 64. 6. *We are all as an unclean thing, and all our Righteouſneſſes are as filthy rags.* He who can make *garments of Salvation, and robes of Righteouſueſs* of theſe filthy rags, hath a skill in compoſing Spiritual Veſtments that I am not acquainted withal. What remains in the Chapter wherein this Anſwer is given unto that teſtimony of the Scripture, I ſhall take no notice of, it being after his accuſtomed manner, only a perverſe wreſting of my words unto ſuch a ſenſe, as may ſeem to countenance him in caſting a reproach upon my ſelf and others.

There is therefore no force in the comparing of theſe things unto *life and death natural*, which are immediately oppoſed; *So that he who is not dead is alive, and he who is alive, is not dead*, there being no diſtinct ſtate between that of life and death. For theſe things being of different natures, the compariſon between them is no way argumentative. Though it may be ſo in things natural, it is otherwiſe in things Moral and Political, where a proper Repreſentation of Juſtification may be taken, as it is forenſick. If it were ſo, that there is no difference between being acquitted of a crime at the Bar of a Judge, and a Right unto a Kingdom, nor different ſtate between theſe things, it would prove, that there is no intermediate eſtate between being pardoned, and having a Right unto the Heavenly Inheritance. But this is a fond imagination.

It is true, *That Right unto Eternal Life*, doth ſucceed unto freedom from the guilt of Eternal Death. *That they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified.* But it doth not ſo do, out of a neceſſity in the nature of the things themſelves, but only in the free conſtitution of God. Believers have the pardon of ſin, and an immediate Right and Title unto the favor of God, the Adop-

tion of Sons, and Eternal Life. But there is another ſtate in the nature of the things themſelves, and this might have been ſo *actually*, had it ſo ſeemed good unto God: For who ſees not, that there is a *Status* or *Conditio Perſonæ*, wherein he is neither *under the guilt of Condemnation*, nor hath an *immediate Right and Title unto Glory*, in the way of Inheritance. God might have pardoned Men all their ſins paſt, and placed them in a ſtate and condition of ſeeking Righteouſneſs for the future, by the Works of the Law, that ſo they might have lived: For this would anſwer the original ſtate of *Adam*. But God hath not done ſo; true; but whereas he might have done ſo, it is evident that the diſpoſal of Men into this ſtate and condition of Right unto Life and Salvation, doth not depend on, nor proceed from the pardon of ſin, but hath another cauſe, which is *the Imputation of the Righteouſneſs of Chriſt unto us, as he fulfilled the Law for us.*

And in truth, this is the opinion of the moſt of our Adverſaries in this cauſe: For they do contend, that over and above the remiſſion of ſin, which ſome of them ſay is *abſolute*, without any reſpect unto the merit or ſatisfaction of Chriſt, others refer it unto them; they all contend that there is moreover, a *Righteouſneſs of Works* required unto our Juſtification; only they ſay, this is our own incomplete, imperfect Righteouſneſs, imputed unto us, *as if it were perfect*, that is, for what it is not; and not the Righteouſneſs of Chriſt imputed unto us for what it is.

From what hath been diſcourſed, it is evident that unto our Juſtification before God, is required, Not only that we be *freed from the damnatory ſentence of the Law*, which we are by the pardon of ſin, but moreover, that the *Righteouſneſs of the Law be fulfilled in us*, or, that we have a Righteouſneſs anſwering the Obedience that the Law requires, whereon our acceptance with God, through the riches of his Grace,

Grace, and our Title unto the heavenly Inheritance do depend. This we have not in and of our ſelves, nor can attain unto, as hath been proved. Wherefore the perfect Obedience and Righteouſneſs of Chriſt is imputed unto us, or in the ſight of God we can never be Juſtified.

Nor are the cavilling Objections of the *Socinians*, and thoſe that follow them, of any force againſt the Truth herein. They tell us that the Righteouſneſs of Chriſt can be imputed but unto *one*, if unto any. *For who can ſuppoſe that the ſame Righteouſneſs of One ſhould become the Righteouſneſs of many, even of all that believe.* Beſides *he performed not all the Duties that are required of us in all our Relations, he being never placed in them.* Theſe things I ſay, are both fooliſh and impious, deſtructive unto the whole Goſpel. For all things here depend on the *Ordination* of God. It is his Ordinance that as *through the offence of One many are dead*; ſo his Grace, and the Gift of Grace, through one man Chriſt Jeſus hath abounded unto many; and as by the Offence of one Judgment came upon all men unto Condemnation, ſo by the Righteouſneſs of One, the free Gift came upon all unto the Righteouſneſs of life, and by the Obedience of One many are made Righteous; as the Apoſtle argues *Rom.* 5. For *God ſent his own Son in the likeneſs of ſinful fleſh and for ſin, that the Righteouſneſs of the Law might be fulfilled in us.* Rom. 8. 3, 4. For he was *the End of the Law* (the whole End of it) *for Righteouſneſs unto them that do believe*, Chap. 10. 4. This is the Appointment of the Wiſdom, Righteouſneſs and Grace of God, that the *whole Righteouſneſs* and Obedience of Chriſt ſhould be accepted as our *compleat Righteouſneſs* before him, imputed unto us by his Grace, and applied unto us or made ours through believing, and conſequently unto all that believe. And if the *actual Sin of Adam* be imputed unto us all, who derive our Nature from him unto Condemnation, though he *ſinned not in our Circumſtances and Relations*, is it ſtrange that the *actual Obedience* of Chriſt

Christ ſhould be imputed unto them who derive a *Spiritual Nature* from him, unto the Juſtification of life? Beſides both the Satisfaction and Obedience of Chriſt, as relating unto his perſon, were in ſome ſenſe *infinite*, that is, of an infinite Value, and ſo cannot be conſidered *in Parts*, as though one Part of it were imputed unto one, and another unto another, but the whole is imputed unto every one that doth believe; And if the *Iſraelites* could ſay, that *David* was worth *ten thouſand of them*, 2 Sam. 21. 3. we may well allow the Lord Chriſt, and ſo what he did and ſuffered, to be *more than us all*, and all that we can do and ſuffer.

There are alſo ſundry other miſtakes that concur unto that part of the Charge againſt the Imputation of the Righteouſneſs of Chriſt unto us, which we have now conſidered. I ſay of his *Righteouſneſs*; for the Apoſtle in this caſe uſeth thoſe two words δικαίωμα, and ὑπακοὴ *Righteouſneſs and Obedience*, as ἰσοδυναμοῦντα, of the ſame ſignification, *Rom.* 5. 18, 19. ſuch are thoſe, that *Remiſſion of Sin* and *Juſtification* are the ſame, or that Juſtification conſiſteth only in the *Remiſſion* of Sin; that *Faith it ſelf as our Act and Duty*, being it is the Condition of the Covenant, is *imputed unto us* for Righteouſneſs; or that we have a *perſonal inherent Righteouſneſs* of our own, that one way or other is our Righteouſneſs before God unto Juſtification; either a *Condition* it is, or a *Diſpoſition* unto it; or hath a *congruity* in deſerving the Grace of Juſtification, or a down-right *merit of Condignity* thereof. For all theſe are but various expreſſions of the ſame thing, according unto the Variety of the Conceptions of the Minds of men about it. But they have been all conſidered and removed in our precedent Diſcourſes.

To cloſe this Argument, and our Vindication of it, and therewithal to obviate an Objection, I do acknowledg that our Bleſſedneſs and life eternal is in the Scripture oftimes aſcribed unto the death of Chriſt: But it is ſo (1.) κατ' ἐξοχὴν as the

the *principal Cauſe* of the whole, and as that without which no imputation of Obedience could have juſtified us; for the Penalty of the Law was indiſpenſibly to be undergone. (2.) It is ſo κατ' συγκλειαν; *not excluſively* unto all Obedience whereof mention is made in other Places, but as that whereunto it is inſeparably conjoyned, *Chriſtus in vita paſſivam habuit actionem; in morte paſſionem activam ſuſtinuit; dum ſalutem operaretur in medio terræ.* Bernard. And ſo it is alſo aſcribed unto his Reſurrection κατ' ἔνδειξιν with *reſpect* unto *Evidence and Manifeſtation.* But the Death of Chriſt *excluſively* as unto his Obedience is no where aſſerted as the *Cauſe of eternal life*, comprizing that exceeding Weight of Glory wherewith it is accompanied.

Hitherto we have treated of and Vindicated the Imputation of the Active Obedience of Chriſt unto us, as the Truth of it was deduced from the preceding Argument about the Obligation of the Law of Creation. I ſhall now briefly confirm it with other Reaſons and Teſtimonies.

1. *That which Chriſt the Mediator and Surety of the Covenant, did do in Obedience unto God, in the diſcharge and Performance of his Office, that he did for us, and that is imputed unto us.* This hath been proved already, and it hath too great an Evidence of Truth to be denied. He was *born to us, given to us.* Iſa. 9. 6. For *what the Law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh, that the Righteouſneſs of the Law might be fulfilled in us*, Rom. 8. 3, 4. Whatever is ſpoken of the Grace, Love and Purpoſe of God in ſending or giving his Son, or of the Love, Grace and Condeſcention of the Son in coming and undertaking of the Work of Redemption deſigned unto him, or of the Office it ſelf of a Mediator or Surety, gives Teſtimony unto this Aſſertion. Yea, it is the Fundamental Principle of the Goſpel, and of the Faith of all that truly believe.

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As for those by whom the *Divine Person* and *Satisfaction* of Christ are denied, whereby they evert the whole Work of his Mediation, we do not at present consider them. Wherefore what he so did, is to be enquired into. And

1. The Lord Christ our Mediator and Surety was in his Humane Nature made ὑπὸ νόμον *under the Law*, Gal. 4. 1. That he was not so for himself by the necessity of his Condition, we have proved before. It was therefore for us. But as made *under the Law*, he yielded Obedience unto it; this therefore was for us, and is imputed unto us. The exception of the *Socinians* that it is the *Judicial* Law only that is intended, is too frivolous to be insisted on. For he was made under *that Law* whose *Curse* we are delivered from. And if we are delivered only from the *Curse of the Law of Moses*, wherein they contend that there was neither Promises nor Threatning of eternal things, of any thing beyond this present life, we are still in our Sins, under the *Curse of the Moral Law*, notwithstanding all that he hath done for us. It is excepted with no colour of sobriety, *that he was made under the Law only as to the Curse of it.* But it is plain in the Text, that Christ was made under the Law as we are under it. He was *made under the Law* to redeem them that *were under the Law.* And if he was not made so as we are, there is no consequence from his being made under it, unto our Redemption from it. But we were *so under the Law*, as not only to be obnoxious unto the Curse, but so as to be oblieged unto all the Obedience that it required, as hath been proved. And if the Lord Christ hath redeemed us only from *the Curse* of it by undergoing it, leaving us in our selves to answer its *Obligation unto Obedience*, we are not freed nor delivered. And the Expression of *under the Law* doth in the first place and properly signifie being under the obligation of it unto Obedience, and consequentially only with a respect unto the Curse. *Gal.* 4. 21. *Tell me ye that desire to be* ὑπὸ νόμον *under*

under the Law; They did not desire to be under the Curse of the Law, but only its Obligation unto Obedience; which in all usage of Speech, is the first proper sense of that Expression. Wherefore the Lord Christ being *made under the Law* for us, he yielded perfect Obedience unto it for us, which is therefore imputed unto us. For that what he did, was done for us, depends solely on *Imputation*.

2. As he was thus made under the Law, so he did *actually fulfil it* by his Obedience unto it. So he testifieth concerning himself; *Think not that I am come to destroy the Law and the Prophets, I am not come to destroy but to fulfil*, Mat. 5. 17. These Words of our Lord Jesus Christ as recorded by the *Evangelist*, the Jews continually object against the Christians, as contradictory to what they pretend to be done by him, namely that *he hath destroyed and taken away the Law*. And *Maimonides* in his Treatise *De fundamentis Legis*, hath many blasphemous Reflections on the Lord Christ as a false Prophet in this matter. But the Reconciliation is plain and easie. There was a *twofold Law* given unto the Church. The *Moral* and the *Ceremonial* Law. The first as we have proved is of an eternal Obligation. The other was given only *for a Time*. That the latter of these was to be taken away and abolished the Apostle proves with invincible Testimonies out of the Old Testament against the *obstinate Jews*, in his Epistle unto the *Hebrews*. Yet was it not to be taken away without its Accomplishment when it ceased of it self. Wherefore our Lord Christ did no otherwise *dissolve* or destroy that Law, but by the *Accomplishment of it*; and so he did put an end unto it, as is fully declared, *Ephes.* 2. 14, 15, 16. But the Law κατ' ἐξοχήν, that which obligeth all men unto Obedience unto God always, he came not καταλῦσαι to destroy; that is ἀθετῆσαι, to *abolish* it, as an ἀθέτησις is ascribed unto the *Mosaical Law*, *Heb.* 9. (In the same sense is the Word used, *Matth.* 24. 2. *Chap.* 26. 6. *Chap.* 27. 40. *Mark* 13. 2. *Chap.* 14. 58. *Chap.* 15.

29. *Luk.* 21. 6. *Acts* 5. 38, 39. *Chap.* 6. 14. *Rom.* 14. 20. 2 *Cor.* 5. 1. *Gal.* 2. 18. mostly with an Accusative Case, of the things spoken of.) or καταργῆσαι, which the Apostle denys to be done by Christ, and Faith in him, *Rom.* 3. 31. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἱστῶμεν· *Do we then make void the Law through Faith? God forbid; yea we establish the Law.* νόμον ἱστάναι is to *confirm its Obligation* unto Obedience, which is done by Faith only with respect unto the Moral Law, the other being evacuated as unto any Power of obliging unto Obedience. This therefore is the Law which our Lord Christ affirms that he came, *not to destroy*; so he expressly declares in his ensuing discourse, shewing both its Power of obliging us always unto Obedience, and giving an Exposition of it. This Law the Lord Christ came πληρῶσαι. Πληρῶσαι τὸν νόμον, in the Scripture is the same with ἐμπλῆσαι τὸν νόμον in other Writers; that is, to *yield full perfect Obedience* unto the Commands of the Law, whereby they are absolutely fulfilled; πληρῶσαι νόμον, is not to make the *Law perfect*; for it was always νόμος τέλειος, a *perfect Law*, *Jam.* 1. 25. but to yield *perfect Obedience unto it*; the same that our Saviour calls πληρῶσαι πᾶσαν δικαιοσύνην, *Mat.* 3. 15. to *fulfil all Righteousness*; that is, by Obedience unto all Gods Commands and Institutions, as is evident in the Place. So the Apostle useth the same Expression, *Rom.* 13. 8. he that *loveth another, hath fulfilled the Law.*

It is a vain exception that Christ fulfilled the Law *by his Doctrine*, in the Exposition of it. The Opposition between the Words πληρῶσαι and καταλῦσαι to *fulfill* and to *destroy*, will admit of no such sense. And our Saviour himself expounds this *fulfilling of the Law*, by doing the Commands of it, *v.* 19. Wherefore the Lord Christ as our Mediator and Surety fulfilling the Law by yielding perfect Obedience thereunto, he *did it for us*, and to us it is imputed.

This is plainly affirmed by the Apostle, *Rom.* 5. 18, 19. *There-*

Therefore as by the Offence of one Judgment came upon all men to Condemnation, even ſo by the Righteouſneſs of one, the free Gift came upon all men unto Juſtification of life. For as by the diſobedience of One many were made Sinners, ſo by the Obedience of One ſhall many be made Righteous. The full plea from and Vindication of this Teſtimony, I refer unto its proper place in the Teſtimonies given unto the Imputation of the Righteouſneſs of Chriſt unto our Juſtification in general. Here I ſhall only obſerve that the Apoſtle expreſly and in *terms* affirms that *by the Obedience of Chriſt, we are made Righteous* or Juſtified, which we cannot be but by the Imputation of it unto us. I have met with nothing that had the appearance of any ſobriety for the eluding of this expreſs Teſtimony, but only, that by the *Obedience of Chriſt*, his *death* and ſufferings are intended, wherein he was obedient unto God; as the Apoſtle ſaith, he was *Obedient unto death; the death of the Croſs*, Phil. 2. 8. But yet there is herein no colour of probability. For, 1. It is acknowledged that there was ſuch a near conjunction and alliance between the Obedience of Chriſt, and his Sufferings, that though they may be *diſtinguiſhed*, yet can they not be ſeparated. He ſuffered in the whole courſe of his *obedience*, from the Womb to the Croſs; and he *obeyed* in all his *ſufferings* unto the laſt moment wherein he expired. But yet are they really things *diſtinct*, as we have proved; and they were ſo in him, who *learned obedience by the things that he ſuffered. Heb.* 5. 8. (2.) In this place ὑπακοὴ, *Ver.* 19. And δικαίωμα, *Ver.* 18. are the ſame: *Obedience* and *Righteouſneſs*. By the Righteouſneſs of One, and by the Obedience of One, are the ſame. But ſuffering, as ſuffering is not δικαίωμα, is not Righteouſneſs. For if it were, then every one that ſuffers what is due to him, ſhould be righteous, and ſo be juſtified, even the Devil himſelf. (3) The Righteouſneſs and Obedience here intended, are oppoſed τῷ παραπτώματι, to the *offence*. By the *offence of*

One; But the offence intended was an *actual Transgression* of the Law; so is παράπτωμα, a *fall from* or a fall in the Course of Obedience. Wherefore the δικαίωμα or Righteousness must be an *actual Obedience* unto the Commands of the Law, or the force of the Apostles Reasoning and *Antithesis* cannot be understood. (4.) Particularly it is *such an Obedience* as is opposed unto the *disobedience of Adam*. One man's Disobedience, one man's Obedience. But the disobedience of *Adam* was an *actual Transgression* of the Law; and therefore the Obedience of Christ here intended, was his *active Obedience* unto the Law; which is that we plead for. And I shall not at present farther pursue the Argument, because the force of it in the confirmation of the Truth contended for, will be included in those that follow.

CHAP. XIII.

The nature of Justification proved from the difference of the Covenants.

THat which we plead in the third place unto our Purpose, is *the Difference between the two Covenants*. And herein it may be observed;

1. That by the *two Covenants* I understand those which were absolutely given unto the whole Church, and were all to bring it εἰς τελειότητα *unto a compleat* and perfect State; that is the *Covenant of Works*, or the Law of our Creation as it was given unto us, with Promises and Threatnings, or Rewards and Punishments annexed unto it: and the *Covenant of Grace* revealed and proposed in the first Promise. As unto the *Covenant of Sinai*, and the New Testament as *actually* confirmed

confirmed in the *Death of Chriſt*, with all the Spiritual Priviledges thence emerging, and the differences between them, they belong not unto our preſent Argument.

2. The whole intire Nature of the *Covenant of Works* conſiſted in this; *That upon our perſonal obedience, according unto the Law and Rule of it, we ſhould be accepted with God, and rewarded with him.* Herein the eſſence of it did conſiſt. And whatever Covenant proceedeth on theſe *terms*, or hath the nature of them in it, however it may be varied, with Additions or Alterations, is the ſame Covenant ſtill, and not another. As in the Renovation of the Promiſe wherein the *Eſſence of the Covenant of Grace* was contained, God did oft-times make other Additions unto it, as unto *Abraham* and *David*; yet was it ſtill the *ſame Covenant* for the ſubſtance of it, and not another; ſo whatever Variations may be made in, or Additions unto the Diſpenſation of the firſt Covenant, ſo long as this Rule is retained, *Do this and live*; it is ſtill the ſame Covenant, for the Subſtance and Eſſence of it.

3. Hence two things belonged unto this Covenant. (1.) That all things *were tranſacted immediately between God and Man.* There was no Mediator in it, no one to undertake any thing, either on the part of God or Man, between them. For the whole depending on every ones Perſonal obedience, there was no place for a Mediator. (2.) That nothing but *perfect ſinleſs obedience* would be accepted with God, or preſerve the Covenant in its Primitive ſtate and condition. There was nothing in it as to pardon of ſin, no proviſion for any defect in Perſonal obedience.

4. Wherefore this Covenant being once eſtabliſhed between God and Man, there could be no new Covenant made, unleſs the *Eſſential Form* of it were of another nature; namely, that our own *Perſonal obedience* be not the rule and cauſe of our Acceptation and Juſtification before God. For whileſt

whil'ſt this is ſo, as was before obſerved, the Covenant is ſtill the ſame; however the Diſpenſation of it may be *reformed* or *reduced*, to ſuit unto our preſent ſtate and condition. What Grace ſoever might be introduced into it, that could not be ſo, which excluded *all Works* from being the cauſe of our Juſtification. But if a new Covenant be made, ſuch Grace muſt be provided as is abſolutely inconſiſtent with any *Works of ours*, as unto the firſt ends of the Covenant, as the Apoſtle declares. *Rom.* 11. 6.

5. Wherefore the Covenant of Grace, ſuppoſing it a new, real, abſolute Covenant, and not a Reformation of the Diſpenſation of the old, or a Reduction of it unto the uſe of our preſent condition (as ſome imagine it to be) muſt differ in the *Eſſence*, *Subſtance*, and *Nature* of it from that firſt Covenant of Works. And this it cannot do, if we are to be juſtified before God on our Perſonal obedience, wherein the eſſence of the firſt Covenant conſiſted. If then the Righteouſneſs wherewith we are juſtified before God, be our own, our own Perſonal Righteouſneſs; we are yet under the firſt Covenant, and no other.

6. But things in the new Covenant are indeed quite otherwiſe. For (1.) it is of *Grace*, which wholly excludes Works; that is, ſo of Grace, as that our own works are not the means of Juſtification before God; as in the places before alledged. (2.) It hath a *Mediator* and *Surety*, which is built alone on this Suppoſition, That what we cannot do in our ſelves which was originally required of us, and what the Law of the firſt Covenant cannot inable us to perform, that ſhould be performed for us, by our *Mediator* and *Surety*. And if this be not included in the very firſt notion of a Mediator and Surety, yet it is in that of a Mediator or Surety that doth voluntarily interpoſe himſelf upon an open acknowledgment, that thoſe for whom he undertakes, were utterly inſufficient to perform what was required of them;

on

on which Suppoſition all the Truth of the Scripture doth depend. It is one of the very firſt notions of Chriſtian Religion, that the Lord Chriſt was *given to us*, *born to us*, that *he came as a Mediator*, to do for us what we could not do for our ſelves, and not meerly to ſuffer what we had deſerved. And here inſtead of our own Righteouſneſs, we have the Righteouſneſs of God; inſtead of being righteous in our ſelves before God, he is the Lord our Righteouſneſs. And nothing but a Righteouſneſs of another kind and nature, unto Juſtification before God could conſtitute another Covenant. Wherefore the Righteouſneſs whereby we are juſtified, is the Righteouſneſs of Chriſt imputed unto us, or we are ſtill under the Law, under the Covenant of Works.

It will be ſaid that our *Perſonal obedience* is by none aſſerted to be the Righteouſneſs wherewith we are juſtified before God, in the ſame manner as it was under the Covenant of Works. But the Argument ſpeaks not as unto the manner or way whereby it is ſo; but to the thing it ſelf. If it be ſo in any way or manner under what qualifications ſoever, we are under that Covenant ſtill. If it be of *Works any way*, it is not of Grace at all. But it is added, that the differences are ſuch as are ſufficient to conſtitute Covenants effectually diſtinct. As (1.) *The perfect ſinleſs obedience was required in the firſt Covenant; but in the new, that which is imperfect and accompanied with many ſins and failings, is accepted. Anſw.* This is *gratis dictum*, and begs the Queſtion. No Righteouſneſs unto Juſtification before God, is or can be accepted, but what is perfect. (2.) *Grace is the original fountain and cauſe of all our acceptation before God in the new Covenant. Anſw.* It was ſo alſo in the old. The Creation of Man in Original Righteouſneſs was an effect of Divine Grace, Benignity, and Goodneſs. And *the reward of Eternal Life* in the enjoyment of God, was of meer Soveraign Grace: Yet what was

then

then of Works, was not of Grace, no more is it at preſent. (3.) *There would then have been Merit of Works, which is now excluded. Anſw.* Such a Merit as ariſeth from an equality and proportion between Works and Reward, by the rule of commutative Juſtice, would not have been in the Works of the firſt Covenant; and in no other ſenſe is it now rejected by them that oppoſe the Imputation of the Righteouſneſs of Chriſt. (4.) *All is now reſolved into the Merit of Chriſt, upon the account whereof alone, our own Perſonal Righteouſneſs is accepted before God unto our Juſtification. Anſw.* The Queſtion is not *on what account*, nor for what reaſon it is ſo accepted, but whether it be or no; ſeeing its ſo being is effectually conſtitutive of a Covenant of Works.

CHAP. XIV.

The Excluſion of all ſorts of Works from an intereſt in Juſtification. What intended by the Law, and the Works of it, in the Epiſtles of Paul.

WE ſhall take our Fourth Argument from the *expreſs Excluſion of all Works of what ſort ſoever from our Juſtification before God.* For this alone is that which we plead; namely, that no Acts or Works of our own, are the Cauſes or Conditions of our Juſtification; but that the whole of it is reſolved into the Free Grace of God, through Jeſus Chriſt, as the Mediator and Surety of the Covenant.

To

To this purpoſe the Scripture ſpeaks expreſly. *Rom.* 3. 28. *Therefore we conclude, that a Man is juſtified by Faith, without the Works of the Law.* Rom. 4. 5. *But unto him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.* Rom. 11. 6. *If it be of Grace, then is it not of Works.* Gal. 2. 16. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law, for by the Works of the Law, ſhall no fleſh be juſtified.* Eph. 2. 8, 9. *For by Grace are ye ſaved through Faith, not of Works, leſt any Man ſhould boaſt.* Tit. 3. 5. *Not by Works of Righteouſneſs, which we have done, but according unto his Mercy he hath ſaved us.*

Theſe and the like Teſtimonies are expreſs, and in poſitive Terms aſſert all that we contend for. And I am perſwaded, that no unprejudiced perſon, whoſe mind is not prepoſſeſſed with *notions* and *diſtinctions* whereof not the leaſt Title is offered unto them from the Texts mentioned nor elſewhere, can but judg that the *Law* in every ſenſe of it, and *all ſorts of Works* whatever, that at any time, or by any means Sinners or Believers, do or can perform, are not in this or that ſenſe; but every way and in all ſenſes, excluded from our Juſtification before God. And if it be ſo, it is the Righteouſneſs of Chriſt alone that we muſt betake our ſelves unto, or this matter muſt ceaſe for ever. And this Inference the Apoſtle himſelf makes from one of the Teſtimonies beforementioned, namely that of *Gal.* 2. 16. for he adds upon it; *I through the Law am dead to the Law, that I might live unto God. I am crucified with Chriſt; nevertheleſs I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the Faith of the Son of God, who loved me and gave himſelf for me. I do not fruſtrate the Grace of God; for if Righteouſneſs come by the Law, then is Chriſt dead in vain.*

Our Adverſaries are extreamly divided amongſt themſelves, and can come unto no conſiſtency, as to the ſenſe and meaning of the Apoſtle in theſe Aſſertions; for what is proper and obvious unto the underſtanding of all Men, eſpecially from the oppoſition that is made between the Law and Works on the one hand, and Faith, Grace, and Chriſt on the other, (which are oppoſed as inconſiſtent in this matter of our Juſtification) they will not allow, nor can do ſo without the *ruine of the opinions* they plead for. Wherefore their various conjectures ſhall be examined, as well to ſhew their inconſiſtency among themſelves, by whom the Truth is oppoſed, as to confirm our preſent Argument.

1. Some ſay it is the *Ceremonial Law alone, and the Works of it* that are intended; or the Law as *given unto* Moſes *on Mount* Sinai, containing that intire Covenant that was afterwards to be aboliſhed. This was of old the common opinion of the Schoolmen, though it be now generally exploded. And the opinion lately contended for, that the Apoſtle *Paul* excludes Juſtification from *the Works of the Law*, not becauſe no Man can *yield that perfect obedience* which the Law requires, or excludes Works abſolutely perfect, and ſinleſs obedience; but *becauſe the Law it ſelf, which he intends, could not juſtifie any by the obſervation of it*, is nothing but the renovation of this *obſolete notion*, that it is the *Ceremonial Law* only, or which upon the matter is all one, *the Law given on Mount* Sinai, abſtracted from the Grace of the Promiſe, which could not juſtifie any, in the obſervation of its Rites and Commands. But of all other conjectures, this is the moſt impertinent and contradictory unto the deſign of the Apoſtle, and is therefore rejected by *Bellarmine* himſelf. For the Apoſtle treats of that *Law whoſe doers ſhall be juſtified.* Chap: 2. 13. And the Authors of this opinion would have it to be a *Law that can juſtifie none of them that do it.* That Law he intends whereby is *the knowledge of ſin*; for he gives this reaſon

son, why we cannot be justified by the Works of it, namely, *Because by it, is the knowledge of sin*, Chap. 3. 20. And by what Law is the knowledge of sin, he expressly declares, where he affirms, *That he had not known Lust, except the Law had said, Thou shalt not covet*, Chap. 7. 7. which is the *Moral Law* alone. That Law he designs, *which stops the mouth of all sinners, and makes all the World obnoxious unto the judgment of God.* Chap. 3. 19. Which none can do but the *Law written in the heart of men* at their Creation, Chap. 2. 14, 15. That Law which if a man *do the works of it, he shall live in them*; Gal. 3. 12. Rom. 10. 5. and which brings all men under the *Curse* for sin, *Gal.* 3. 10. The Law that is *established by Faith* and not made void; *Rom.* 3. 31; which the *Ceremonial Law* is not, nor the Covenant of *Sinai.* The Law whose Righteousness is *to be fulfilled in us*; Rom. 8. 4. And the instance which the Apostle gives of Justification without the Works of that Law which he intends, namely that of *Abraham*, was some hundreds of years before the giving of the *Ceremonial Law.* Neither yet do I say that the *Ceremonial Law* and the Works of it are excluded from the Intention of the Apostle; For when that Law was given, the Observation of it was an especial Instance of that Obedience we owed unto the first Table of the Decalogue; and the exclusion of the Works thereof from our Justification; in as much as the performance of them was part of that *Moral Obedience* which we owed unto God, is exclusive of all other works also. But that it is *alone* here intended, or that Law which could never justifie any by its observation, although it was observed in due manner, is a fond Imagination, and contradictory to the expres Assertion of the Apostle. And whatever is pretended to the contrary, this opinion is expresly rejected by *Augustine*; *lib. de Spirit. & liter. cap.* 8. *Ne quisquam putaret hic Apostolum dixisse ea lege neminem justificari, quæ in Sacramentis veteribus multa continet figurata præcepta, unde etiam est ista circumcisio*

carnis, continuo ſubjungit, quam dixerit legem & addit; per legem Cognitio peccati. And to the ſame purpoſe he ſpeaks again, *Epiſt.* 200. *Non ſolum illa opera legis quæ ſunt in veteribus Sacramentis, & nunc revelato Teſtamento novo non obſervantur a Chriſtianis, ſicut eſt Circumciſio præputii, & Sabbati carnalis vacatio; & a quibuſdam eſcis abſtinentia, & pecorum in Sacrificiis immolatio, & neomenia & azymum, & cætera hujuſmodi, verum etiam illud quod in lege dictum eſt, non concupiſces, quod ubiq; & Chriſtianus nullus ambigit eſſe dicendum, non juſtificat hominem, niſi per fidem Jeſu Chriſti, & gratiam Dei per Jeſum Chriſtum dominum noſtrum.*

2. Some ſay the Apoſtle only excludes *the perfect Works* required by the Law of Innocency, which is a ſenſe *diametrically oppoſite* unto that foregoing. But this beſt pleaſeth the *Socinians. Paulus agit de Operibus & perfectis in hoc dicto ideo enim adjecit, ſine operibus legis ut indicaretur loqui eum de operibus a lege requiſitis, & ſic de perpetua & perfectiſſima divinorum præceptorum obedientia ſicut lex requirit. Cum autem talem obedientiam qualem lex requirit nemo præſtare poſſit, ideo ſubjecit Apoſtolus nos juſtificari fide, id eſt, fiducia & obedientia ea quantum quiſq; præſtare poteſt, & quotidie quam maximum præſtare ſtudet, & connititur. Sine operibus legis, id eſt, etſi interim perfecte totam legem ſicut debebat complere nequit;* ſaith *Socinus* himſelf. But (1.) We have herein the whole granted of what we plead for; namely, that it is *the moral indiſpenſible Law of God* that is intended by the Apoſtle; and that by the *works of it no man can be juſtified*, yea, that all the works of it are excluded from our Juſtification; for it is, ſaith the Apoſtle, *without Works. The works of this Law* being performed according unto it, will juſtifie them that perform them, as he affirms, *Chap.* 2. 13. and the Scripture elſewhere witneſſeth, *that he that doth them, ſhall live in them.* But becauſe this can never be done by any Sinner, therefore all conſideration of them is excluded from our Juſtification.

(2.) It

(2.) It is a *wild Imagination* that the diſpute of the Apoſtle is to this purpoſe; that the *perfect* works of the Law will not juſtifie us, but *imperfect works*, which anſwer not the Law, will do ſo. (3.) Granting the Law intended to be the *Moral Law* of God, the Law of our Creation, there is no ſuch diſtinction intimated in the leaſt by the Apoſtle, that we are not juſtified by the *perfect Works of it* which we cannot perform, but by *ſome imperfect Works* that we can perform, and labour ſo to do. Nothing is more foreign unto the deſign and expreſs words of his whole diſcourſe. (4.) The *Evaſion* which they betake themſelves unto, *that the Apoſtle oppoſeth Juſtification by faith unto that of works which he excludes*, is altogether vain in this ſenſe. For they would have *this faith* to be *our Obedience* unto the Divine Commands in that imperfect manner which we can attain unto. For when the Apoſtle hath excluded all ſuch Juſtification by *the Law* and *the works thereof*, he doth not advance in oppoſition unto them and in their room, our *own Faith* and *Obedience*; but adds, being *juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through Faith in his blood.*

3. *Some of late among our ſelves*, and they want not them who have gone before them, affirm that the Works which the Apoſtle excludes from Juſtification, are only the *Outward Works of the Law, performed without an inward Principle of Faith, fear or the Love of God.* Servile Works attended unto from a reſpect unto the Threatning of the Law, are thoſe which will not juſtifie us. But this Opinion is not only *falſe* but *impious*. For (1.) The Apoſtle excludes the *Works of Abraham* which were not ſuch *outward ſervile* Works as are imagined. (2.) The Works excluded are thoſe which the *Law requires*; and the Law is *holy, juſt and good.* But a Law that requires only *outward Works* without internal Love to God, is neither *holy, juſt* nor *Good.* (3.) The Law

Condemns

Condemns all ſuch Works as are ſeparated from the *internal Principle of Faith, Fear and Love*, for it requires that in all our Obedience we ſhould love the Lord our God with all our hearts. And the Apoſtle ſaith, that we are not juſtified by the Works which the Law condemns, but not by them which the Law commands. (4.) It is highly reflexive on the *honour of God*, that he unto whoſe Divine Prerogative it belongs to know the Hearts of men alone, and therefore regards them alone in all the duties of their Obedience, ſhould give a Law requiring outward *ſervile Works* only; for if the Law intended require more, then are not thoſe the only Works excluded.

4. Some ſay in general it is the *Jewiſh Law* that is intended, and think thereby to caſt off the whole Difficulty. But if by the *Jewiſh Law* they intend only the *Ceremonial Law*, or the Law abſolutely as given *by Moſes*, we have already ſhewed the Vanity of that pretence. But if they mean thereby the *whole Law* or Rule of Obedience given unto the Church of *Iſrael* under the Old Teſtament, they expreſs much of the Truth, it may be more than they deſigned.

5. Some ſay that it is *Works with a Conceit of Merit*, that *makes the Reward to be of Debt, and not of Grace*, that are excluded by the Apoſtle. But no ſuch diſtinction appeareth in the Text or Context. For, (1.) The Apoſtle excludeth *all Works* of the Law, that is, that the Law requireth of us in a way of Obedience, be they of what ſort they will. (2.) The Law requireth *no Works* with a *Conceit of Merit*. (3.) Works of the Law Originally, included *no Merit*, as that which ariſeth from the Proportion of one thing unto another in the Ballance of Juſtice, and in that ſenſe only is it rejected by thoſe who plead for *an Intereſt of Works* in Juſtification. (4.) The *Merit* which the Apoſtle excludes, is that which is inſeparable from Works, ſo that it cannot be *excluded*, unleſs the Works themſelves be ſo. And unto their Merit two things concur:

concur: (1.) A *Comparative boasting*, that is, not absolutely in the sight of God, which follows the *Meritum ex condigno*, which some poor sinful Mortals have fancied in their Works; but that which gives one man a preference above another in the obtaining of Justification, which Grace will not allow. *Chap.* 4. 2. (2.) That the Reward be not *absolutely of Grace*, but that respect be had therein unto Works, which makes it so far to *be of debt*; not out of an internal Condignity which would not have been under the Law of Creation, but out of some *Congruity* with respect unto the promise of God, *v.* 4. In these two regards *Merit* is inseparable from Works; and the Holy Ghost utterly to exclude it, excludeth *all Works* from which it is inseparable, as it is from all. Wherefore (5.) The Apostle speaks not *one word* about the exclusion of the *Merit of Works* only; but he excludeth *all Works* whatever, and that by this Argument, that the Admission of them, would necessarily introduce *merit* in the sense described, which is inconsistent with Grace. And although some think that they are *injuriously* dealt withal, when they are charged with maintaining of *merit* in their asserting the Influence of our Works into our Justification; yet those of them who best understand themselves, and the Controversie it self, are not so averse from some kind of *merit*, as knowing that it is inseparable from Works.

6. Some contend that the Apostle excludes only *Works wrought before believing, in the strength of our own Wills and Natural Abilities, without the aid of Grace.* Works they suppose *required by the Law* are such as we perform by the Direction and *Command of the Law*, alone. But the Law of Faith requireth Works in the strength of the supplies of Grace, which are not excluded. This is that which the most learned and judicious of the Church of *Rome* do now generally betake themselves unto. Those who amongst us plead for Works in our Justification, as they use many distinctions to explain

explain their Minds, and free their Opinion from a co-incidence with that of the *Papists*; ſo as yet, they deny the *name of Merit*, and the thing it ſelf in the ſenſe of the Church *of Rome*, as it is renounced likewiſe by all the *Socinians*. Wherefore they make uſe of the preceding Evaſion, that *Merit* is excluded by the Apoſtle, and Works only as they are *meritorious*, although the Apoſtles plain Argument be that they are excluded becauſe ſuch a *Merit* as is inconſiſtent with Grace, is inſeparable from their Admiſſion.

But the *Roman Church* cannot ſo part with *Merit*. Wherefore they are to find out a *ſort of Works* to be excluded only, which they are content to part withal as not *meritorious*. Such are thoſe before deſcribed, wrought as they ſay *before believing, and without the aids of Grace*; and ſuch they ſay, are all the *Works of the Law*. And this they do with ſome more Modeſty and Sobriety, than thoſe amongſt us, who would have only *external Works* and *Obſervances* to be intended. For they grant that ſundry *internal Works*, as thoſe of *Attrition*, *ſorrow for Sin*, and the like, are of this Nature. But the Works of *the Law* it is they ſay that are excluded. But this whole Plea, and all the *Sophiſms* wherewith it is countenanced, hath been ſo diſcuſſed and defeated by *Proteſtant Writers* of all ſorts againſt *Bellarmine* and others, as that it is needleſs to repeat the ſame things, or to add any thing unto them. And it will be ſufficiently evinced of falſhood, in what we ſhall immediately prove concerning the Law and Works intended by the Apoſtle. However the Heads of the Demonſtration of the Truth to the contrary may be touched on. And (1.) The Apoſtle excludeth *all Works* without diſtinction or exception. And we are not to diſtinguiſh where the Law doth not diſtinguiſh before us. (2.) *All the Works* of *the Law* are excluded, therefore all Works wrought after believing by the aids of Grace, are excluded.

cluded. For they are *all required by the Law.* See *Pſal.* 119.35. *Rom.* 7.22. Works not required by the Law, are no leſs an Abomination to God, than Sins againſt the Law. (3.) The *Works of Believers* after Converſion, performed by the Aids of Grace, are expreſly excluded by the Apoſtle. So are thoſe of *Abraham* after he had been a Believer many years, and abounded in them unto the Praiſe of God. So he excludeth his own Works after his Converſion, *Gal.* 2.16. 1 *Cor.* 4.4. *Phil.* 3.9. And ſo he excludeth the Works of all other Believers; *Epheſ.* 2.9, 10. (4.) All Works are excluded that might give countenance unto *boaſting*, *Rom.*4.2. Chap.3. 17. *Eph.* 2.9. 1 *Cor.* 1.29, 30, 31. But this is done more by the *Good Works of regenerate Perſons*, than by any Works of Unbelievers. (5.) The Law required *Faith and Love* in all our Works, and therefore if all the Works of the Law be excluded, the beſt works of Believers are ſo. (6.) *All Works* are excluded which are oppoſed unto Grace working freely in our Juſtification. But this all Works whatever are, *Rom.* 11.6. (7.) In the *Epiſtle* unto the *Galatians* the Apoſtle doth exclude from our Juſtification all thoſe Works which the falſe Teachers preſſed as neceſſary thereunto. But they urged the *neceſſity of the Works* of *Believers*, and thoſe which were by Grace already converted unto God. For thoſe upon whom they preſſed them unto this End were already actually ſo. (8.) They are *Good Works* that the Apoſtle excludeth from our Juſtification. For there can be no Pretence of Juſtification by thoſe Works that *are not Good*, or which have not all things eſſentially requiſite to make them ſo. But ſuch are all the Works of Unbelievers, performed without the Aids of Grace; they are *not Good*, nor as ſuch accepted with God; but want what is eſſentially requiſite unto the Conſtitution of Good Works. And it is ridiculous to think that the Apoſtle Diſputes about the excluſion of ſuch Works from our Juſtification, as no man in his Wits would

think to have any place therein. (9) The Reaſon why no no man can be juſtified by the Law, is becauſe no man can *yield perfect Obedience* thereunto. For by perfect Obedience the Law will juſtifie, *Rom.* 2. 13. *Chap.* 10. 5. Wherefore all Works are excluded that are not *abſolutely perfect*. But this the beſt Works of Believers are not; as we have proved before. (10.) If there be a Reſerve for the *Works of Believers* performed by the Aid of Grace in our Juſtification, it is, that either they may be *concauſes* thereof, or be indiſpenſibly *ſubſervient* unto thoſe things that are ſo. That they are *concauſes* of our Juſtification, is not abſolutely affirmed; Neither can it be ſaid that they are *neceſſarily ſubſervient* unto them that are ſo. They are not ſo unto the efficient Cauſe thereof, which is the *Grace and favour of God* alone, *Rom.* 3. 24, 25. *Chap.* 4. 16. *Eph.* 2. 8, 9. *Rev.* 1. 6. Nor are they ſo unto the *Meritorious Cauſe of it*, which *is Chriſt* alone, *Acts* 13 38. *Chap.* 26. 18. 1 *Cor.* 1. 30. 2 *Cor.* 5. 18, 19, 20, 21. Nor unto the *Material Cauſe* of it; which is the *Righteouſneſs of Chriſt alone*; Rom. 10. 3, 4. Nor are they ſo unto *Faith* in what place ſoever it be ſtated. For not only is Faith only mentioned, wherever we are taught the way how the Righteouſneſs of Chriſt is derived and communicated unto us; without any intimation of the conjunction of Works with it; but alſo, as unto our Juſtification they are placed in Oppoſition and Contradiction one to the other, *Rom.* 3. 28. And ſundry other things are pleadable unto the ſame purpoſe.

7. Some affirm that the Apoſtle excludes all Works from *our firſt Juſtification*, but not from the *ſecond*, or as ſome ſpeak, the continuation of our Juſtification. But we have before examined theſe Diſtinctions, and found them groundleſs.

Evident it is therefore, that men put themſelves into an uncertain, ſlippery ſtation, where they know not what to

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fix upon, nor wherein to find any ſuch appearance of Truth as to give them Countenance in denying the plain and frequently repeated Aſſertion of the Apoſtle.

Wherefore in the Confirmation of the preſent Argument, I ſhall more particularly enquire into what it is, that the Apoſtle intends by *the Law and Works* whereof he treats. For as unto our Juſtification whatever they are, they are *abſolutely and univerſally oppoſed* unto Grace, Faith, the Righteouſneſs of God, and the Blood of Chriſt, as thoſe which are altogether inconſiſtent with them. Neither can this be denied or queſtioned by any, ſeeing it is the plain deſign of the Apoſtle to evince that inconſiſtency.

1. Wherefore in general, it is evident that the Apoſtle by *the Law and the Works thereof intended, what the Jews with whom he had to do,* did *underſtand by the Law and their own whole Obedience thereunto.* I ſuppoſe this cannot be denied. For without a Conceſſion of it, there is nothing proved againſt them, nor are they in any thing inſtructed by him. Suppoſe thoſe Terms *æquivocal* and to be taken in one ſenſe by him, and by them in another, and nothing can be rightly concluded from what is ſpoken of them. Wherefore the meaning of theſe Terms the *Law and Works*, the Apoſtle takes for granted as very well known, and agreed on between himſelf and thoſe with whom he had to do.

2. The *Jews* by the *Law* intended what the Scriptures of the Old Teſtament meant by that Expreſſion. For they are no where blamed for any *falſe Notion* concerning the *Law*, or that they eſteemed any thing to be ſo, but what was ſo indeed, and what was ſo called in the Scripture. Their preſent *Oral Law* was not yet hatched, though the *Phariſees* were brooding of it.

3. The *Law* under the Old Teſtament, doth immediately refer unto the *Law* given at *Mount Sinai*, nor is there any diſtinct mention of it before. This is commonly called *the*

Law absolutely; but most frequently the *Law of God*, the *Law of the Lord*; and sometimes the *Law of Moses*, because of his especial Ministry in the giving of it. *Remember the Law of Moses my servant, which I commanded unto him*, Mal. 4. 4. And this the Jews intended by the Law.

4. Of the Law so given at *Horeb*, there was a Distribution into three Parts. (1.) There was עשרת הדברים *Deut.* 4. 13. The *ten Words*; So also *Chap.* 10. 4. that is the *ten Commandments* written in *two Tables of Stone*. This Part of the Law was first given; was the Foundation of the whole, and contained that *perfect Obedience* which was required of Mankind by the Law of Creation, and was now received into the Church, with the highest Attestations of its indispensible Obligation unto Obedience or Punishment. (2.) חקים which the LXX render by δικαιώματα, that is *jura*; *Rites* or Statutes; but the Latine from thence *Justificationes*, *Justifications*, which hath given great Occasion of *Mistake* in many both Ancient and Modern Divines. We call it the *Ceremonial Law*. The Apostle terms this Part of the Law distinctly νόμος ἐντολῶν ἐν δόγμασι, *Ephes.* 2. 15. *The Law of Commandments contained in Ordinances*; that is, consisting in a Multitude of Arbitrary Commands. (3.) משפטים which we commonly call the Judicial Law. This Distribution of the Law shuts up the Old Testament, as it is used in places innumerable before, only the עשרת הדברים the *Ten Words*, is expressed by the general Word תורה *the Law*, *Mal.* 4. 4.

5. These being the Parts of the Law given unto the Church in *Sinai*, the the whole of it is constantly called תורה *the Law*, that is, the Instruction (as the Word signifies) that God gave unto the Church, in the Rule of Obedience which he prescribed unto it. This is the Constant signification of that Word in Scripture, where it is taken absolutely; and thereon doth not signifie precisely the *Law as given at Horeb*, but compre-

comprehends with it all the Revelations that God made under the Old Testament, in the Explanation and Confirmation of that Law, in *Rules*, *Motives*, *Directions* and Enforcements of Obedience.

6. Wherefore תורה the *Law* is the *whole Rule of Obedience* which God gave to the Church under the Old Testament, with all the Efficacy wherewith it was accompanied by the Ordinances of God, including in it all the *Promises* and *Threatnings*, that might be Motives unto the Obedience that God did require. This is that which God and the Church called *the Law* under the Old Testament, and which the *Jews* so called with whom our Apostle had to do. That which we call the *Moral Law* was the Foundation of the whole; and those Parts of it which we call the *Judicial* and *Ceremonial Law*, were peculiar Instances of the *Obedience* which the Church under the Old Testament was obliged unto, in the especial *Politie* and divine Worship, which at that season were necessary unto it. And two things doth the Scripture testifie unto concerning this Law.

1. That it was a *perfect compleat Rule of all that internal, spiritual and moral Obedience* which God required of the Church. *The Law of the Lord is perfect converting the Soul, the Testimony of the Lord is sure making Wise the Simple.* Psal. 19. 7. And it was so of all the external Duties of Obedience, for matter and manner, time and season; that in both, the Church might walk *acceptably before God*, Isa. 8. 20. And although the Original Duties of the *Moral Part of the Law* are often preferred before the particular Instances of Obedience in Duties of outward Worship; yet the *whole Law* was always the *whole Rule* of all the Obedience *internal* and *external* that God required of the Church, and which he accepted in them that did believe.

2. That *this Law*, this *Rule of Obedience* as it was ordained of God to be the Instrument of his Rule of the Church, and

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by Vertue of the Covenant made with *Abraham*, unto whoſe Adminiſtration it was Adapted, and which its Introduction on *Sinai* did not diſanul, was accompanied with a *Power and Efficacy enabling unto Obedience.* The Law it ſelf as meerly *preceptive* and *commanding*, adminiſtred no Power or Ability unto thoſe that were under its Authority to yield Obedience unto it; no more do the *meer Commands of the Goſpel.* Moreover under the Old Teſtament it *enforced Obedience* on the Minds and Conſciences of men, by the manner of its firſt delivery, and the ſeverity of its *Sanction*, ſo as to fill them with fear and bondage; and was beſides accompanied with ſuch *burthenſom Rules* of outward Worſhip, as made it an heavy yoke unto the people. But as it was Gods *Doctrine, Teaching, Inſtruction* in all acceptable Obedience unto himſelf, and was adapted unto the Covenant of *Abraham*, it was accompanied with an Adminiſtration of *effectual Grace*, procuring and promoting Obedience in the Church. And the *Law* is not to be looked on as ſeparated from thoſe *Aids* unto Obedience, which God adminiſtred under the Old Teſtament, whoſe effects are therefore aſcribed unto the *Law* it ſelf. See *Pſal.* 1. *Pſal.* 19. *Pſal.* 119.

2. This being the *Law* in the ſenſe of the Apoſtle, and thoſe with whom he had to do, our next enquiry is what was their ſenſe of *Works*, or *Works of the Law?* And I ſay it is plain that they intended hereby, the *univerſal Sincere Obedience* of the Church unto God, according unto this Law. And other Works, the Law of God acknowledgeth not; yea, it expreſly condemns *all Works* that have any ſuch defect in them, as to render them unacceptable unto God. Hence notwithſtanding all the Commands that God had poſitively given for the ſtrict Obſervance of *Sacrifices*, *Offerings*, and the like, yet when the people performed them without *Faith and Love*, he expreſly affirms that he *Commanded them not*, that is, to be obſerved in ſuch a manner. In theſe Works therefore

fore conſiſted their *perſonal Righteouſneſs*, as *they walked in all the Commandments and Ordinances of the Law blameleſs*, *Luk.* 1. 6. wherein they did *inſtantly ſerve God day and night*, Acts 26. 7. And this they eſteemed to be their *own Righteouſneſs*, their Righteouſneſs according unto the Law, as really it was, *Phil.* 3. 6, 9. For although the *Phariſees* had greatly corrupted the Doctrine of the Law, and put falſe gloſſes on ſundry Precepts of it; yet that the Church in thoſe days did by *the Works of the Law*, underſtand either *Ceremonial Duties* only, or *external Works*, or *Works with a conceit of merit*, or *Works wrought without an internal Principle of Faith*, and Love to God, or any thing but their own perſonal ſincere Obedience unto the whole Doctrine and Rule of the Law, there is nothing that ſhould give the leaſt colour of Imagination. For,

1. All this is perfectly ſtated in the *Suffrage* which the *Scribe* gave unto the Declaration of the ſenſe and deſign of the *Law*, with the Nature of the Obed ence which it doth require, that was made at his requeſt by our *bleſſed Saviour*, *Mark* 12. 28 29, 30, 31, 32, 33. *And one of the Scribes came and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, which is the firſt Commandment of all*; or as it is, *Matth.* 22. 36, *Which is the great Commandment in the Law? And Jeſus anſwered him, the firſt of all the Commandments is, Hear, O Iſrael, the Lord our God is One Lord; and thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength; this is the firſt Commandment: and the ſecond is like, namely this, Thou ſhalt love thy Neighbour as thy ſelf. And the Scribe ſaid unto him, Well Maſter, thou haſt ſaid the Truth, for there is one God, and there is none but he. And to love him with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himſelf, is more then all whole burnt Offerings and Sacrifices.*

ſacrifices. And this ſo expreſly given by *Moſes* as the Sum of the Law, namely Faith and Love, as the Principle of all our Obedience, *Deut.* 6. 4, 5. that it is marvellous what ſhould induce any learned ſober Perſon to fix upon any other ſenſe of it; as that it reſpected *ceremonial or external Works only*, or *ſuch as may be wrought without Faith or Love.* This is the Law concerning which the Apoſtle diſputes, and this the Obedience wherein *the Works of it do conſiſt.* And more then this, in the way of Obedience God never did nor will require of any in this World. Wherefore the *Law* and the *Works thereof*, which the Apoſtle excludeth from Juſtification, is that whereby we are obliged to *believe in God* as *One God*, the *only God*, *and love him with all our Hearts and Souls, and our Neighbours as our ſelves.* And what Works there are, or can be in any Perſons regenerate or not regenerate, to be performed in the ſtrength of Grace, or without it, that are acceptable unto God, that may not be reduced unto theſe Heads, I know not.

2. The Apoſtle himſelf declareth, that it is the Law and the Works of it in the ſenſe we have expreſſed, that he excludeth from our Juſtification.

For the Law he ſpeaks of, is the *Law of Righteouſneſs*, *Rom* 9. 31. The *Law whoſe Righteouſneſs is to be fulfilled in us*, that we may be accepted with God, and freed from Condemnation, *Chap.* 8. 3. That in Obedience whereunto, our *own perſonal Righteouſneſs* doth conſiſt, whether what we judg ſo, before Converſion, *Rom.* 10. 3. or what is ſo after it, *Phil.* 3. 9. The Law which if a man obſerve, *he ſhall live*, and be juſtified before God, *Rom.* 2. 13. *Gal.* 3. 12. *Rom.* 10. 5. That Law which is *Holy*, *Juſt* and *Good*, which diſcovereth and condemneth all ſin whatever, *Rom.* 7. 7, 9.

From what hath been diſcourſed, theſe two things are evident in the Confirmation of our preſent Argument. (1.) That *The Law intended by the Apoſtle*, when he denies that by the

Works

Works of the Law any can be juſtified, is the *entire Rule and Guide of our Obedience unto God*, even as unto the whole frame and ſpiritual Conſtitution of our Souls, with all the Acts of Obedience or Duties that he requireth of us. And (2.) That the *Works of this Law* which he ſo frequently and plainly excludeth from our Juſtification, and therein oppoſeth to the Grace of God, and the Blood of Chriſt, are all the *Duties of Obedience*, *Internal*, *Supernatural*, *External*, *Ritual*, however we are or may be enabled to perform them, that God requireth of us. And theſe things excluded, it is the *Righteouſneſs of Chriſt alone* imputed unto us, on the account whereof we are juſtified before God.

The Truth is, ſo far as I can diſcern, the real Difference that is at this Day amongſt us about the Doctrine of our *Juſtification before God*, is the ſame that was between the *Apoſtle* and the *Jews*, and no other. But Controverſies in Religion make a great Appearance of being *new*, when they are only varied and made different, by the new Terms and Expreſſions that are introduced into the handling of them. So hath it fallen out in the Controverſie about *Nature and Grace*; For as unto the true nature of it, it is the ſame in theſe days, as it was between the Apoſtle *Paul* and the *Phariſees*, between *Auſtin* and *Pelagius* afterwards. But it hath now paſſed through ſo many forms and dreſſes of Words, as that it can ſcarce be known to be what it was. Many at this day will condemn both *Pelagius* and the Doctrine that he taught, in the *Words wherein he taught it*, and yet embrace and approve of the things themſelves which he intended. The Introduction of every Change in *Philoſophical Learning*, gives an Appearance of a Change in the Controverſies which are managed thereby. But take off the covering of *Philoſophical Expreſſions*, *Diſtinctions*, *Metaphyſical Notions*, and futilous Terms of Art, which ſome of the *Ancient Schoolmen* and later Diſputants have caſt upon it, and the Difference

about Grace and Nature is amongſt us all, the ſame that it was of old, and as it is allowed by the *Socinians*.

Thus the Apoſtle treating of our *Juſtification before God*, doth it in theſe Terms which are both expreſſive of the thing it ſelf, and were well underſtood by them with whom he had to do; ſuch as the Holy Spirit in their *Revelation* had conſecrated unto their proper uſe. Thus on the one hand he expreſly excludes the *Law*, our *own Works*, our *own Righteouſneſs* from any intereſt therein; and in oppoſition unto, and as inconſiſtent with them in the matter of Juſtification, he aſcribes it wholly unto the *Righteouſneſs of God*, *Righteouſneſs imputed unto us*, *the Obedience of Chriſt*, *Chriſt made Righteouſneſs unto us*, the blood of Chriſt as a Propitiation, *Faith*, receiving Chriſt and the Atonement. There is no avvakened Conſcience guided by the leaſt beam of ſpiritual Illumination, but in it ſelf, plainly underſtands theſe things, and what is intended in them. But through the *Admiſſion of Exotick Learning*, with *Philoſophical Terms* and notions into the way of teaching Spiritual things in Religion, a new face and Appearance is put on the whole matter; and a *Compoſition* made between thoſe things which the Apoſtle directly oppoſeth as contrary and inconſiſtent. Hence are all our Diſcourſes about *Preparations*, *Diſpoſitions*, *Conditions*, *Merits de congruo & condigno*, with ſuch a train of *Diſtinctions*, as that if ſome bounds be not fixed unto the inventing and coyning of them, (which being a facile Work grows on us every day) we ſhall not e're long be able to look through them, ſo as to diſcover the things intended or rightly to underſtand one another. For as one *ſaid of lies*, ſo it may be ſaid of *arbitrary diſtinctions*, they muſt be continually new *thatched* over, or it will rain through. But the beſt way is to caſt of all theſe *coverings*, and we ſhall then quickly ſee, that the real difference about the Juſtification of a Sinner before God is the *ſame* and no other, as it was in the days of the

the Apoſtle *Paul* between him and the *Jews*. And all thoſe things which men are pleaſed now to plead for, with reſpect unto a *Cauſality in our Juſtification before God*, under the Names of *Preparations*, *Conditions*, *Diſpoſitions*, *Merit* with reſpect unto a *firſt* or *ſecond Juſtification*, are as effectually excluded by the Apoſtle, as if he had expreſly named them every one. For in them all, there is a management according unto our *Conceptions*, and the *Terms of the Learning paſſant in the preſent Age*, of the Plea for our own perſonal Righteouſneſs which the *Jews* maintained againſt the Apoſtle. And the true Underſtanding of what he intends by the *Law*, the *Works* and Righteouſneſs thereof, would be ſufficient to determine this Controverſie, but that men are grown very Skilful in the Art of endleſs Wrangling.

CHAP. XV.

Faith alone.

THe Truth which we plead hath two Parts. (1.) That the *Righteouſneſs of God* imputed to us, unto the *Juſtification of Life*, is the *Righteouſneſs of Chriſt*, by whoſe Obedience we are made Righteous. (2.) That it is *Faith alone*, which on *our Part* is required to intereſt us in that Righteouſneſs, or whereby we comply with Gods Grant and Communication of it, or *receive* it unto our Uſe and Benefit. For although this Faith is in it ſelf the radical Principle of all Obedience, and whatever is not ſo, which cannot, which doth not on all occaſions, evidence, prove, ſhew or manifeſt it ſelf by Works, is not of the ſame kind with it, yet as

we are juſtified by it, its *act and Duty* is ſuch, or of that nature, as that no other Grace, Duty or Work can be *aſſociated* with it, or be of any Conſideration. And both theſe are evidently confirmed in that Deſcription which is given us in the Scripture of the Nature of Faith and believing unto the Juſtification of life.

I know that many Expreſſions uſed in the Declaration of the Nature and Work of Faith herein, are *Metaphorical*, at leaſt are generally eſteemed ſo to be. But they are ſuch as the Holy Ghoſt in his Infinite Wiſdom thought meet to make uſe of, for the Inſtruction and Edification of the Church. And I cannot but ſay, that thoſe who underſtand not how effectually the light of knowledg is communicated unto the minds of them that believe by them, and a ſenſe of the things intended unto their *Spiritual Experience*, ſeem not to have taken a due conſideration of them. Neither whatever Skill we pretend unto, do we know always what expreſſions of Spiritual things are *Metaphorical*. Thoſe oftentimes may ſeem ſo to be, which are moſt proper. However it is moſt ſafe for us to adhere unto the Expreſſions of the Holy Spirit, and not to embrace ſuch ſenſes of things as are inconſiſtent with them, and oppoſite unto them. Wherefore,

1. That *Faith* whereby we are juſtified, is moſt frequently in the New Teſtament expreſſed by *receiving*. This notion of Faith hath been before ſpoken unto, in our general Enquiry into the uſe of it in our Juſtification. It ſhall not therefore be here much again inſiſted on. Two things we may obſerve concerning it. (1.) That it is ſo expreſſed with reſpect unto the *whole Object of Faith*, or unto all that doth any way concur unto our Juſtification. For (1.) We are ſaid to *receive Chriſt himſelf. Unto as many as have received him, he gave power to become the Sons of God*, Joh. 1. 12. As you *have received Chriſt Jeſus the Lord*, Col. 2. 6. In Oppoſition hereunto Unbelief is expreſt by *not receiving of him*, Joh. 1.

Joh. 11.1. *Chap.*3.11. *Chap.*12.48. *Chap.*14.17. And it is a *receiving of Chriſt*, as he is the *Lord our Righteouſneſs*, as of God he is made Righteouſneſs unto us. And as no Grace, no Duty can have any co-operation with Faith herein, this Reception of Chriſt not belonging unto their Nature, nor comprized in their Exerciſe; ſo it excludes *any other Righteouſneſs* from our Juſtification but that of Chriſt alone. For we are juſtified by Faith; Faith alone receiveth Chriſt, and what it receives is the Cauſe of our Juſtification, whereon we become *the Sons of God*. So we *receive the Atonement*, made by the blood of Chriſt, *Rom.* 5. 11. For God hath ſet him forth to be a *Propitiation through Faith in his Blood*. And this *receiving of the Atonement*, includeth the Souls Approbation of the way of Salvation by the blood of Chriſt, and and the Appropriation of the Atonement made thereby unto our own Souls. For thereby alſo we *receive the forgiveneſs of Sins*; That *they may receive the forgiveneſs of Sin, through the Faith that is in me*, Acts 26. 18. In receiving Chriſt we receive the Atonement, and in the Atonement we receive the forgiveneſs of Sins. But moreover, the *Grace of God*, and *Righteouſneſs it ſelf*, as the Efficient and Material Cauſe of our Juſtification are received alſo; even the *Abundance of Grace, and the Gift of Righteouſneſs*, Rom. 5. 17. So that Faith with the reſpect unto *all the Cauſes* of Juſtification is expreſſed by *receiving*. For it alſo receiveth the *Promiſe*, the *Inſtrumental Cauſe* on the Part of God thereof, *Acts* 2. 41. *Heb.* 9. 15. (2.) That the Nature of Faith and its acting with reſpect unto all the Cauſes of Juſtification conſiſting in *receiving*, that which is the Object of it muſt be *offered, tendred*, and *given* unto us, as that which is not our own, but is made our own by that giving and receiving; This is evident in the general Nature of *receiving*. And herein as was obſerved, as no other Grace or Duty can concur with it, ſo the Righteouſneſs whereby we are juſtified can be none of

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our own, antecedent unto this Reception, nor at any time inherent in us. Hence we argue, *That if the Work of Faith in our Juſtification be receiving of what is freely granted, given, communicated and imputed unto us, that is, of Chriſt, of the Attonement, of the Gift of Righteouſneſs, of the forgiveneſs of Sins, than have our other Graces, our Obedience, Duties, Works, no influence into our Juſtification, nor are any Cauſes or Conditions thereof.* For they are neither that which doth receive, nor that which is received, which alone concur thereunto.

2. Faith is expreſſed by *looking. Look unto me and be ſaved*, Iſa. 45. 22. *A man ſhall look to his Maker, and his Eyes ſhall have reſpect unto the Holy One of Iſrael*, Chap. 17. 1. *They ſhall look on me whom they have pierced*, Zech. 12. 10. See *Pſal.* 123. 2. The nature hereof is expreſſed, *Joh.* 3. 14, 15. *As Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believeth in him, ſhould not periſh, but have eternal life.* For ſo was he to be lifted up on the Croſs in his Death, *Joh.* 8. 28. *Chap.* 12. 32. The Story is recorded *Numb.* 21. 8, 9. I ſuppoſe none doubt but that the *Stinging of the people by fiery Serpents*, and the Death that enſued thereon, were Types of the guilt of Sin, and the Sentence of the *fiery Law* thereon. For theſe things happened unto them *in Types*, 1 Cor. 10. 11. When any was ſo *ſtung* or *bitten*, if he betook himſelf unto any other Remedies, he *dyed* and periſhed. Only they that *looked unto the Brazen Serpent that was lifted up*, were healed and lived. For this was the Ordinance of God, this way of healing alone, had he appointed. And their healing was a Type of the Pardon of Sin with everlaſting life. So by their *looking*, is the Nature of Faith expreſſed, as our Saviour plainly expounds it in this Place. So muſt *the Son of man be lifted up, that he that believeth on him*, that is as the *Iſraelites looked* unto the Serpent in the Wilderneſs. And although this Expreſſion

preſſion of the great Myſtery of the Goſpel by Chriſt himſelf, hath been by ſome *derided*, or as they call it *expoſed*, yet is it really as *inſtructive* of the Nature of Faith, Juſtification and Salvation by Chriſt, as any paſſage in the Scripture. Now if Faith whereby we are juſtified, and in that exerciſe of it wherein we are ſo, be a *looking unto Chriſt*, under a ſenſe of the guilt of Sin and our loſt Condition thereby, for all, for our only Help and Relief, for Deliverance, Righteouſneſs, and life, then is it therein *excluſive of all other Graces and Duties* whatever; for by them we neither *look*, nor are they the things which we *look after*. But ſo is the Nature and Exerciſe of Faith expreſſed by the Holy Ghoſt. And they who do believe, underſtand his mind. For whatever may be pretended of *Metaphor* in the Expreſſion, *Faith is that Act of the Soul whereby they who are hopeleſs, helpleſs, and loſt in themſelves, do in a way of expectancy and Truſt ſeek for all help and relief in Chriſt alone, or there is not Truth in it.* And this alſo ſufficiently evinceth the Nature of our Juſtification by Chriſt.

3. It is in like manner frequently expreſſed by *coming unto Chriſt*. *Come unto me all ye that labour*, Mat. 11. 28. See *Joh.* 6. 35. 37, 45, 65. *Chap.* 7. 37. To *come unto Chriſt* for life and Salvation, is to *believe on him* unto the Juſtification of life. But no other *Grace or Duty* is a coming unto Chriſt, and therefore have they no place in Juſtification. He who hath been convinced of Sin, who hath been wearied with the Burthen of it, who hath really deſigned to fly from the Wrath to come, and hath heard the Voice of Chriſt in the Goſpel, inviting him to *come unto him* for Help and Relief, will tell you that this *coming unto Chriſt* conſiſteth in a mans going out of himſelf, in a compleat Renunciation of all his own Duties and Righteouſneſs, and betaking himſelf with all his Truſt and Confidence unto Chriſt alone, and his Righteouſneſs, for pardon of Sin, acceptation with God,

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and a right unto the Heavenly Inheritance. It may be ſome will ſay this is not *believing*, but *canting*; Be it ſo, we refer the Judgment of it to the Church of God.

4. It is expreſſed by *flying for Refuge*, Heb. 6. 18. Who have *fled for Refuge, to lay hold on the hope ſet before us*, Prov. 18. 10. Hence ſome have defined Faith to be *perfugium animæ*, the *flight of the Soul unto Chriſt for Deliverance from Sin and Miſery*. And much light is given unto the Underſtanding of the thing intended thereby. For herein it is ſuppoſed, that he who believeth is antecedently thereunto *convinced* of his loſt condition, and that if he abide therein he muſt periſh eternally; that he hath nothing of himſelf whereby he may be delivered from it; that he muſt betake himſelf unto ſomewhat elſe for Relief; that unto this end he conſidereth Chriſt as *ſet before him* and propoſed unto him in the Promiſe of the Goſpel; that he judgeth this to be an *holy, a ſafe way* for his Deliverance and Acceptance with God, as that which hath the Characters of all Divine Excellencies upon it; hereon he *flyeth unto it for Refuge*, that is, with diligence and ſpeed that he periſh not in his preſent Condition, he betakes himſelf unto it by placing his whole Truſt and Affiance thereon. And the whole Nature of our Juſtification by Chriſt is better declared hereby unto the ſupernatural Senſe and Experience of Believers, than by an *hundred Philoſophical Diſputations* about it.

5. The Terms and Notions by which it is expreſſed under the Old Teſtament, are *leaning on God*, Micah 3. 11. *or Chriſt*, Cant. 8. 5. *rolling*, or *caſting our ſelves* and our burthen on the Lord, *Pſal.* 22. 8. *Pſal.* 37. 5. The Wiſdom of the Holy Ghoſt in which Expreſſions hath by ſome been *prophanely derided*. Reſting on God, or in him, 2 *Chron.* 14. 11. *Pſal.* 37. 7. *Cleaving* unto the Lord, *Deut.* 4. 4. *Acts* 11. 15. as alſo by *Truſting*, *Hoping*, and *Waiting* in Places innumerable. And it may be obſerved that thoſe who acted Faith

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as it is thus expreſſed, do every where declare themſelves to be *loſt*, *hopeleſs*, *helpleſs*, *deſolate*, *poor*, *Orphans*, whereon they place all their hope and expectation on God alone.

All that I would infer from theſe things, is, that the Faith whereby we believe unto the *Juſtification of life*, or which is required of us in a way of Duty that we may be juſtified, is ſuch an Act of the whole Soul whereby convinced Sinners do wholly go out of themſelves to reſt upon God in Chriſt, for *Mercy*, *Pardon*, *Life*, *Righteouſneſs* and *Salvation*, with an acquieſcency of Heart therein, which is the whole of the Truth pleaded for.

CHAP. XVI.

The Truth pleaded, farther confirmed by Teſtimonies of Scripture, Jer. 23. 6.

THat which we now proceed unto, is the conſideration of thoſe *Expreſs Teſtimonies* of Scripture which are given unto the Truth pleaded for, and eſpecially of thoſe places where the Doctrine of the Juſtification of Sinners is expreſly and deſignedly handled. From them it is, that we muſt learn the Truth, and into them muſt our Faith be reſolved, unto whoſe Authority all the arguings and Objections of men muſt give place. By them is more light conveyed into the underſtandings of Believers, than by the moſt ſubtle Diſputations. And it is a thing not without ſcandal, to ſee among *Proteſtants* whole Books written about *Juſtification*, wherein ſcarce one Teſtimony of Scripture is produced, unleſs it be to find out Evaſions from the force of them. And

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in particular, whereas the Apoſtle *Paul* hath moſt fully and expreſly (as he had the greateſt occaſion ſo to do) declared and vindicated the Doctrine of *Evangelical Juſtification*, not a few in what they write about it, are ſo far from declaring their Thoughts and Faith concerning it, out of his Writings, as that they begin to reflect upon them as *obſcure*, and ſuch as give occaſion unto dangerous miſtakes; and unleſs, as was ſaid, to anſwer and except againſt them upon their own corrupt Principles, ſeldom or never make mention of them. As though we were grown wiſer than he, or that Spirit whereby he was inſpired, guided, acted in all that he wrote; But there can be nothing more Alien from the *genius* of Chriſtian Religion, than for us not to endeavour humbly to learn the Myſtery of the Grace of God, herein, in the Declaration of it made by him. But the *foundation of God ſtandeth ſure*, what courſe ſoever men ſhall be pleaſed to take into their Profeſſion of Religion.

For the Teſtimonies which I ſhall produce and inſiſt upon, I deſire the *Reader* to obſerve, (1.) That they are but *ſome of the many* that might be pleaded unto the ſame purpoſe. (2.) That thoſe which have been, or yet ſhall be alledged on *particular occaſions*, I ſhall wholly omit; and ſuch are moſt of them that are given unto this Truth in the *Old Teſtament*. (3.) That in the Expoſition of them, I ſhall with what diligence I can attend; (1.) Unto the *Analogy of Faith*, that is the manifeſt ſcope and deſign of the Revelation of the Mind and will of God in the Scripture. And that this is to exalt the Freedom and riches of his own Grace, the Glory and Excellency of Chriſt, and his Mediation, to diſcover the woful, loſt, forlorn condition of man by Sin, to debaſe and depreſs every thing that is in and of our ſelves, as to the attaining Life, Righteouſneſs and Salvation, cannot be denied by any who have their ſenſes exerciſed in the

the Scriptures. (2.) Unto the *Experience* of them that do believe, with the condition of them who ſeek after Juſtification by Jeſus Chriſt. In other things I hope the beſt helps and Rules of the interpretation of the Scripture ſhall not be neglected.

There is weight in this caſe deſervedly laid on the *name of the Lord Jeſus* Chriſt the Son of God, as promiſed and given unto us; namely, *the Lord our Righteouſneſs*, Jer. 23. 6. As the name *Jehovah*, being given and aſcribed unto him, is a full indication of his Divine perſon; ſo the addition of his being *our Righteouſneſs*, ſufficiently declares, that in, and by him alone, we have Righteouſneſs, or are made righteous. So was he typed by *Melchiſedec*, as firſt, *the King of Righteouſneſs*, then *the King of Peace*, Heb. 7. 2. For by his Righteouſneſs alone have we Peace with God. Some of the *Socinians* would evade this Teſtimony, by obſerving, that Righteouſneſs in the Old Teſtament is uſed ſometimes for *Benignity*, *Kindneſs* and *Mercy*, and ſo they ſuppoſe it may be here. But the moſt of them, avoiding the *palpable abſurdity* of this imagination, refer it to the *Righteouſneſs of God in deliverance*, and *vindication of his people*. So *Brennius* briefly, *Ita vocatur quia Dominus per manum ejus judicium & juſtitiam faciet Iſraeli.* But theſe are evaſions of bold men, who care not, ſo they may ſay ſomewhat, whether what they ſay, be agreeable to the *Analogy* of Faith, or the plain words of the Scripture. *Bellarmine* who was more wary to give ſome appearance of Truth unto his anſwers, firſt, gives other reaſons why he is called the *Lord our Righteouſneſs*; and then, whether *unawares*, or *over-powered* by the evidence of Truth, grants that ſenſe of the words which contains the whole of the cauſe we plead for. Chriſt, he ſays, *may be called the Lord our Righteouſneſs, becauſe he is the efficient cauſe of our righteouſneſs.* As God is ſaid to be *our Strength and Salvation.* Again, *Chriſt is ſaid to be our righteouſneſs; as he is our Wiſ-*

dom, our Redemption and our Peace; becauſe he hath redeemed us, and makes us wiſe and righteous, and reconcileth us unto God: And other reaſons of the ſame nature are added by others. But not truſting to theſe Expoſitions of the words, he adds, *Deinde dicitur Chriſtus juſtitia noſtra, quoniam ſatisfecit patri pro nobis, & eam ſatisfactionem ita nobis donat & communicat, cum nos juſtificat, ut noſtra ſatisfactio & juſtitia dici poſſit.* And afterwards, *Hoc modo non eſſet abſurdum, ſi quis diceret nobis imputari Chriſti juſtitiam & merita, cum nobis donantur & applicantur, ac ſi nos ipſi Deo ſatisfeciſſemus.* De juſtificat. lib. 2. cap. 10. *Chriſt is ſaid to be our Righteouſneſs becauſe he hath made Satisfaction for us to the Father; and doth ſo give and communicate that Satisfaction unto us, when he juſtifieth us, that it may be ſaid to be our Satisfaction, and Righteouſneſs. And in this ſenſe it would not be abſurd if any one ſhould ſay, that the righteouſneſs of Chriſt and his merits are imputed unto us, as if we our ſelves had ſatisfied God.* In this ſenſe we ſay, that Chriſt is the Lord our Righteouſneſs; nor is there any thing of importance in the whole Doctrine of Juſtification that we own, which is not here granted by the *Cardinal*; and that in terms which ſome among our ſelves ſcruple and oppoſe. I ſhall therefore look a little further into this Teſtimony which hath wreſted ſo eminent a confeſſion of the Truth, from ſo great an Adverſary. *Behold, the dayes come, ſaith the Lord, that I will raiſe up unto David a righteous branch, and this is his name whereby he ſhall be called, the Lord our Righteouſneſs,* ver. 5,6. It is confeſſed among Chriſtians that this is an illuſtrious Renovation of the *firſt promiſe*, concerning the *Incarnation of the Son of God*, and our Salvation by him. This promiſe was firſt given when we had loſt our *Original Righteouſneſs*, and were conſidered only as thoſe *who had ſinned* and come ſhort of the Glory of God. In this eſtate a Righteouſneſs was abſolutely neceſſary that we might be again accepted

with

with God; for without a Righteouſneſs, yea, that which is perfect and compleat, we never were ſo, nor ever can be ſo. In this eſtate it is promiſed that *he ſhall be our Righteouſneſs*, or, as the Apoſtle expreſſeth it, the *end of the Law for righteouſneſs to them that do believe.* That he is ſo, there can be no queſtion, the whole enquiry is, *how he is ſo?* This, ſay the moſt Sober and Modeſt of our Adverſaries, becauſe *he is the efficient cauſe of our Righteouſneſs*, that is, of our perſonal inherent Righteouſneſs. But this Righteouſneſs may be conſidered either *in it ſelf*, as it is an effect of Gods Grace, and ſo it is *good* and *holy*, although it be not perfect and compleat; or it may be conſidered as it is *ours*, *inherent* in us, accompanied with the remaining defilements of our Nature; In that reſpect, *as this Righteouſneſs is ours*, the Prophet affirms, that (in the ſight of God) *we are all as an unclean thing, and all our righteouſneſſes are as filthy rags*, Iſa. 64. 6. כל צדקתינו comprizeth our whole perſonal, inherent righteouſneſs. And the Lord Chriſt cannot from hence be denominated יהוה צדקנו; *The Lord our righteouſneſs*, ſeeing it is all *as filthy rags.* It muſt therefore be a Righteouſneſs of another ſort whence this denomination is taken, and on the account whereof this name is given him. Wherefore he is our Righteouſneſs, as all our *righteouſneſſes are in him.* So the Church which confeſſeth all her own Righteouſneſſes to be *filthy rags*, ſays, *in the Lord have I righteouſneſs*, Iſa. 45. 24. which is expounded of Chriſt by the Apoſtle, *Rom.* 14. 11. אך ביהוה לי צדקות *only in the Lord are my righteouſneſſes*; which two places the Apoſtle expreſſeth, *Phil.* 3. 9. *That I may win Chriſt and be found in him, not having mine own righteouſneſs which is of the Law* (in this caſe as filthy rags) *but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.* Hence it is added, in the *Lord ſhall the ſeed of Iſrael be juſtified*, ver. 25. namely, becauſe he is, in what he is, in what he was, and did, as given

given unto and for us, *our righteouſneſs*, and our Righteouſneſs is all in him; which totally excludes our own perſonal inherent righteouſneſs from any intereſt in our juſtification, and aſcribes it wholly unto the Righteouſneſs of Chriſt. And thus is that Emphatical Expreſſion of the Pſalmiſt, *I will go in the ſtrength of the Lord God*; (for as unto holineſs and obedience, all our ſpiritual ſtrength is from him alone) and I will make mention צדקתך לברך *Pſal.* 71. 16. *Of thy righteouſneſs, of thine only*; The redoubling of the *affix* excludes all confidence and truſting in any thing but the *righteouſneſs of God alone.* For this the Apoſtle affirms to be the deſign of God, in making Chriſt to be righteouſneſs unto us, namely that *no fleſh ſhould glory in his preſence, but that he that glorieth, ſhould glory in the Lord*, 1 Cor. 1. 29, 30, 31. For it is by Faith alone making mention, as unto our Juſtification, of the Righteouſneſs of God, of *his righteouſneſs only*, that excludes all *boaſting*, Rom. 3. 27. And, beſides what ſhall be further pleaded from particular Teſtimonies, the Scripture doth eminently declare *how he is the Lord our righteouſneſs*, namely, in that he makes *an end of ſin and reconciliation for iniquity, and brings in everlaſting righteouſneſs*, Dan. 9. 24. For by theſe things is our Juſtification compleated; namely in Satisfaction made for Sin, the Pardon of it in our Reconciliation unto God, and the providing for us *an everlaſting righteouſneſs.* Therefore is he the Lord our Righteouſneſs, and ſo rightly called. Wherefore ſeeing *we had loſt Original righteouſneſs, and had none of our own remaining, and ſtood in need of a perfect, compleat righteouſneſs to procure our acceptance with God, and ſuch a one as might exclude all occaſion of boaſting of any thing in our ſelves, the Lord Chriſt being given and made unto us, the Lord our righteouſneſs, in whom we have all our righteouſneſs, our own, as it is ours, being as filthy rags in the ſight of God, and this by making an end of ſin, and reconciliation for iniquity, and bringing in everlaſting*

righteouſneſs

righteouſneſs. It is by his Righteouſneſs, by his only, that we are juſtified in the ſight of God, and do glory. This is the ſubſtance of what, in this caſe, we plead for; and thus it is delivered in the Scripture, in a way bringing more Light and Spiritual Senſe into the Minds of Believers, than thoſe *Philoſophical* expreſſions, and diſtinctions, which vaunt themſelves with a pretence of propriety, and accuracy.

CHAP. XVII.

Teſtimonies out of the Evangeliſts, conſidered.

THe Reaſons why the Doctrine of Juſtification, by the *Imputation of the Righteouſneſs of Chriſt*, is more fully and clearly delivered in the following Writings of the *New Teſtament*, than it is in thoſe of the *Evangeliſts* who wrote the Hiſtory of the Life and Death of *Chriſt*, have been before declared. But yet in them alſo it is ſufficiently atteſted, as unto the *ſtate of the Church before the Death and Reſurrection of Chriſt*, which is repreſented in them. Some few of the *many Teſtimonies* which may be pleaded out of their Writings unto that purpoſe, I ſhall conſider.

1. The principal deſign of our Bleſſed *Saviours Sermon*, eſpecially that part of it which is Recorded *Matth.*5. is to declare the true nature of *Righteouſneſs before God.* The Scribes and Phariſees, from a Bondage unto whoſe Doctrines he deſigned to vindicate the Conſciences of thoſe that heard him, *placed all our Righteouſneſs* before God in the Works of the Law, or Mens own obedience thereunto. This they taught the People, and hereon they *juſtified themſelves*, as

he chargeth them. *Luke* 16. 15. *Ye are they which juſtifie your ſelves before men; but God knoweth your hearts, for that which is highly eſteemed amongſt men, is abomination in the ſight of God:* As in this Sermon he makes it evident. And all thoſe who were under their conduct, did ſeek to *eſtabliſh their own Righteouſneſs, as it were by the works of the Law*, *Rom.* 9. 33. *Chap.* 10. 3. But yet were they convinced in their own Conſciences, that they could *not attain unto the Law of Righteouſneſs*; or unto that perfection of obedience which the Law did require. Yet would they not forego their *proud, fond imagination* of Juſtification by their own Righteouſneſs, but, as the manner of all Men is in the ſame caſe, *ſought out other inventions* to relieve them againſt their convictions. For unto this end, they *corrupted* the whole Law by their *falſe gloſſes* and interpretations to bring down, and debaſe the ſenſe of it, unto what they boaſted in themſelves to perform. So doth he in whom our Saviour gives an inſtance of the principle and practice of the whole Society, by way of a Parable. *Luk.* 18. 10, 11, 12. And ſo the *young Man* affirmed, That he had *kept the whole Law* from his youth, namely in their ſenſe. *Matth.* 19. 20.

To root out this pernicious Error out of the Church, our Lord Jeſus Chriſt in many inſtances, gives the *true, ſpiritual Senſe* and intention of the Law, manifeſting what the Righteouſneſs is, which the Law requires, and on what terms a Man may be *juſtified* thereby. And among ſundry others to the ſame purpoſe, two things he evidently declares. (1.) That the Law in its Precepts and Prohibitions had regard unto the *regulation of the heart*, with all its firſt motions and actings. For he aſſerts, that the *inmoſt thoughts* of the heart, and the firſt motions of concupiſcence therein, though not conſented unto, much leſs actually accompliſhed in the outward deeds of ſin, and all the occaſions leading unto them, are *directly forbidden* in the Law. This he doth in his holy

Expoſition

Expoſition of the *Seventh Commandment*, *Ver.* 27, 28, 29, 30. (2.) He declares the *penalty* of the Law, on the leaſt ſin, to *be Hell fire*, in his Aſſertion of *cauſleſs anger* to be forbidden in the *Sixth Commandment*. If Men would but try themſelves by theſe Rules and others, there given by our Saviour, it would, it may be, take them off from *boaſting in their own Righteouſneſs* and Juſtification thereby. But as it was then, ſo is it now alſo; the moſt of them who would maintain a Juſtification by Works, do attempt to corrupt the ſenſe of the Law, and accommodate it unto their own practice. The *Reader* may ſee an eminent demonſtration hereof, in a late *excellent Treatiſe*, whoſe title is, *The Practical Divinity of the Papiſts diſcovered to be deſtructive of Chriſtianity and Mens ſouls*. The Spirituality of the Law, with the ſeverity of its Sanction, extending it ſelf unto the leaſt, and moſt imperceptible motions of ſin in the heart, are not believed, or not aright conſidered by them who plead for *Juſtification by Works* in any ſenſe. Wherefore the principal deſign of the *Sermon* of our *Saviour* is, as to declare what is the nature of that obedience which God requireth by the Law, ſo to prepare the minds of his Diſciples *to ſeek after another Righteouſneſs*, which in the cauſe and means of it, was not yet plainly to be declared, although many of them being prepared by the Miniſtery of *John*, did hunger and thirſt after it.

But he ſufficiently intimates wherein it did conſiſt, in that he affirms of himſelf, *That he came to fulfil the Law*, *Ver.* 17. What he came for, that he *was ſent for*; for as he was *ſent*, and not for himſelf, *He was born to us*, *given unto us*. This was to *fulfil the Law*, that ſo the Righteouſneſs of it *might be fulfilled in us*. And if we our ſelves cannot fulfil the Law in the proper ſenſe of its commands, which yet is not to be aboliſhed but eſtabliſhed, as our Saviour declares; if we cannot avoid the Curſe and Penalty of it upon its tranſgreſ-

ſion: And if he came to *fulfil it for us*, all which are declared by himſelf, then is his Righteouſneſs, even which he wrought for us in fulfilling the Law, the Righteouſneſs wherewith we are juſtified before God. And whereas here is a twofold Righteouſneſs propoſed unto us, one in *the fulfilling of the Law by Chriſt*; the other in our own perfect obedience unto the Law, as the ſenſe of it is by him declared, and other *middle Righteouſneſs* between them there is none; it is left unto the Conſciences of convinced ſinners, whether of theſe they will adhere and truſt unto. And their direction herein, is the principal deſign we ought to have in the declaration of this Doctrine.

I ſhall paſs by all thoſe places wherein the *foundations* of this Doctrine are ſurely laid, becauſe it is not expreſly mentioned in them. But ſuch they are as in their proper Interpretation do neceſſarily infer it. Of this kind are they all, wherein the Lord Chriſt *is ſaid to die for us, or in our ſtead, to lay down his life a ranſom for us, or in our ſtead*, and the like; but I ſhall paſs them by, becauſe I will not digreſs at all from the preſent Argument.

But the Repreſentation made by our Saviour himſelf, of the *way and means* whereon and whereby Men come to be *juſtified before God*, in the Parable of the *Phariſee* and the *Publican*, is a guide unto all Men who have the ſame deſign with them. *Luk.* 18. 9, 10, 11, 12, 13, 14. *And he ſpake this parable unto certain which truſted in themſelves, that they were righteous and deſpiſed others: Two Men went up unto the Temple to pray, the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto Heaven, but ſmote upon his Breſt, ſaying, God be merciful unto me a ſinner. I tell you,*

that

that this Man went down unto his houſe juſtified, rather then the other: For every one that exalteth himſelf, ſhall be abaſed; and every one that humbleth himſelf, ſhall be exalted.

That the deſign of our Saviour herein, was to repreſent *the way of our Juſtification before God*, is evident. (1.) From the deſcription given of the perſons whom he reflected on. *V. 9. They were ſuch as truſted in themſelves, that they were righteous*; or, That they had a Perſonal Righteouſneſs of their own before God. (2.) From the general rule wherewith he confirms the judgment he had given concerning the perſons deſcribed. *Every one that exalteth himſelf ſhall be abaſed.* Ver. 14. *And he that abaſeth himſelf, ſhall be exalted.* As this is applied unto the *Phariſee*, and the Prayer that is aſcribed unto him, it declares plainly, That every *plea of our own works*, as unto our Juſtification before God, under any conſideration, is a *ſelf exaltation* which God deſpiſeth; and as applied unto the Publican, that a *ſenſe of ſin* is the only preparation on our part for acceptance with him on believing.

Wherefore both the perſons are repreſented, *As ſeeking to be juſtified*, for ſo our Saviour expreſſeth the iſſue of their addreſs unto God for that purpoſe; *the one was juſtified*, the other was not.

The *Plea of the Phariſee* unto this end conſiſts of two parts. (1.) That he had *fulfilled the condition* whereon he might be juſtified. He makes no mention of any *merit*, either of congruity, or condignity. Only whereas there were *two parts* of Gods Covenant then with the Church, the one with reſpect unto the *Moral*, the other with reſpect unto the *Ceremonial Law*, he pleads the obſervation of the *condition* of it in both parts, which he ſheweth in inſtances of both kinds, only he adds, the way that he took to further him in this obedience, ſomewhat beyond what was injoyned, namely, *That he faſted twice in the week.* For when Men begin to *ſeek*

for Righteouſneſs, and Juſtification by Works, they quickly think their beſt reſerve lies *in doing ſomething extraordinary* more then other Men, and more indeed then is required of them. This brought forth all the *Phariſaical Auſterities* in the Papacy. Nor can it be ſaid, That all this ſignified nothing, becauſe he was an *Hypocrite* and a Boaſter; for it will be replied, That it ſhould ſeem all are ſo who *ſeek for Juſtification by Works*: For our Saviour only repreſents *one* that doth ſo; neither are theſe things laid in *Bar* againſt his Juſtification, but only *that he exalted himſelf in truſting unto his own Righteouſneſs*. (2.) In an aſcription of all that he did unto God. *God, I thank thee*: Although he did all this, yet he owned *the aid and aſſiſtance of God* by his Grace in it all. He eſteemed himſelf much to *differ* from other Men, but aſcribed it not unto himſelf, that ſo he did. All the Righteouſneſs and Holineſs which he laid claim unto, he aſcribed unto the benignity and goodneſs of God. Wherefore he neither pleaded any *merit* in his Works, nor any *Works* performed in his *own ſtrength*, without the aid of Grace. All that he pretends is, That by the *Grace of God he had fulfilled the Condition of the Covenant*, and thereon expected to be juſtified. And what ever words Men ſhall be pleaſed to make uſe of in their *Vocal Prayers*, God interprets their minds, according to what they truſt in, as unto their Juſtication before him. And if ſome Men will be true unto their own Principles, this is the Prayer which, *Mutatis mutandis*, they ought to make.

If it be ſaid, that it is charged on this *Phariſee*, that he *truſted in himſelf*, and *deſpiſed others*, for which he was rejected. I anſwer, (1.) This charge reſpects not the mind of the perſon, but the *genius* and tendency of the opinion. The Perſwaſion of Juſtification by Works, includes in it a *contempt of other means*. For if *Abraham had been juſtified by Works, he ſhould have had whereof to glory*. (2.) Thoſe whom he

he deſpiſed, were ſuch as placed their whole truſt in *Grace and Mercy*; as this *Publican*. It were to be wiſhed, that all others of the ſame mind did not ſo alſo.

The iſſue is with this perſon, *That he was not juſtified*; neither ſhall any one ever be ſo on the account of his own Perſonal Righteouſneſs. For our Saviour hath told us, *That when we have done all*, that is, when we have the teſtimony of our Conſciences unto the integrity of our obedience, inſtead of pleading it unto our Juſtification, we ſhould ſay, that is, really judge and profeſs, that we are δοῦλοι ἀχρεῖοι, *unprofitable ſervants*, *Luk.* 17. 10. As the Apoſtle ſpeaks, *I know nothing by my ſelf, yet am I not thereby juſtified*, 1 *Cor.* 4. 4. And he that is δοῦλος ἀχρεῖος, and hath nothing to truſt unto but *his ſervice*, will be caſt out of the preſence of God, *Matth.* 25. 30. Wherefore on the beſt of our obedience to confeſs our ſelves [illegible] ἀχρεῖοι, is to confeſs, that after all in our ſelves, we deſerve to be caſt out of the preſence of God.

In oppoſition hereunto, the ſtate and prayer of the *Publican*, under the ſame deſign of ſeeking Juſtification before God, are expreſſed. And the outward acts of *his Perſon* are mentioned, as repreſenting, and expreſſive of the inward frame of his mind. *He ſtood afar off*; he did not ſo *much as lift up his eyes*; *he ſmote upon his breſt*. All of them repreſent a perſon *deſponding*, yea, *deſpairing* in himſelf. This is the nature, this is the effect of that *conviction of ſin*, which we before aſſerted to be antecedently neceſſary unto Juſtification. Diſplicency, ſorrow, ſenſe of danger, fear of wrath, all are preſent with him. In brief he declares himſelf *guilty before God*, and his mouth ſtopped, as unto any apology or excuſe. And his prayer is a ſincere application of his Soul, unto ſovereign Grace and Mercy, for a deliverance out of the condition, wherein he was by reaſon of the guilt of ſin. And in the uſe of the word ἱλάσκομαι, there is

reſpect

respect had unto a *propitiation*. In the whole of his address there is contained. (1.) Self-condemnation and abhorrency. (2.) Displicency and sorrow for sin. (3.) An universal Renuntiation of all Works of his own, as any conditions of his Justification. (4.) An acknowledgment of his sin, guilt, and misery. And this is all that on our part is required *unto Justification before God*, excepting that *Faith* whereby we apply our selves unto him for deliverance.

Some make a weak attempt from hence, to prove that Justification consists wholly in the *remission of sin*, because on the prayer of the *Publican*, for Mercy and Pardon, he is said to be justified; but there is no force in this Argument. For (1.) *The whole nature of Justification* is not here declared, but only what is required on our part thereunto. The respect of it unto the *Mediation of Christ*, was not yet expressly to be brought to light, as was shewed before. (2.) Although the *Publican* makes his address unto God, under a deep sense of the *guilt of sin*, yet he prays not for the *bare pardon of sin*, but for all that sovereign Mercy or Grace, God provided for sinners. (3.) The *term of Justification* must have the same sense, when applied unto the *Pharisee*, as when applied unto the *Publican*: And if the meaning of it, with respect unto the *Publican*, be, That he was pardoned, then hath it the same sense, with respect unto the *Pharisee*, he was not pardoned; but he came on no such errand: He came to be *justified*, not pardoned; nor doth he make the least mention of his sin, or any sense of it. Wherefore although *the pardon of sin* be included in Justification, yet to *justifie*, in this place hath respect unto a *Righteousness*, whereon a Man is declared just and righteous, wrapt up on the part of the *Publican* in the sovereign producing cause, *The Mercy of God*.

Some few Testimonies may be added out of the other *Evangelists*, in whom they abound. *As many as received him, to them gave he power to become the Sons of God, even*

to

to them that believe on his name. Joh. 1. 12. Faith is expreſſed by the *receiving of Chriſt.* For to receive him, and to believe on his name, are the ſame. It receives him as *ſet forth of God to be a propitiation for ſin*, as the great Ordinance of God, for the Recovery and Salvation of loſt ſinners. Wherefore this notion of Faith includes in it, (1.) A ſuppoſition of the *propoſal and tender of Chriſt* unto us, for ſome end and purpoſe. (2.) That this propoſal is made unto us in the *promiſe* of the Goſpel. Hence as we are ſaid to receive Chriſt, we are ſaid to *receive the promiſe* alſo. (3.) The end for which the Lord Chriſt is ſo propoſed unto us, in the promiſe of the Goſpel; and this is the ſame with that for which he was ſo propoſed in the firſt promiſe, namely, *The recovery and ſalvation of loſt ſinners.* (4.) That in the tender of his perſon, there is a tender made of all the *Fruits of his Mediation*, as containing the way and means of our deliverance from ſin, and acceptance with God. (5.) There is nothing required on our part unto an intereſt in the end propoſed, but *receiving of him*, or believing on his name. (6.) Hereby are we intitled unto the *Heavenly inheritance*, we have power to become the Sons of God, wherein our Adoption is aſſerted, and Juſtification included. What this receiving of Chriſt is, and wherein it doth conſiſt, hath been declared before, in the conſideration of that Faith whereby we are juſtified. That which hence we argue is, That there is no more required unto the obtaining of a right and title unto the Heavenly Inheritance, but *Faith alone in the name of Chriſt, the receiving of Chriſt as the Ordinance of God*, for Juſtification and Salvation. This gives us, I ſay, our original right thereunto, and therein our acceptance with God, which is our Juſtification, though more be required unto the actual acquiſition and poſſeſſion of it. It is ſaid indeed, that other Graces and Works are *not excluded*, though Faith alone be expreſſed. But every thing which is not a

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receiving of Chriſt, is excluded. It is, I ſay, virtually excluded, becauſe it is not of the nature of that which is required. When we ſpeak of that whereby *we ſee*, we exclude no other member from being a part of the body; but we exclude all but the *eye* from the act of ſeeing. And if Faith be required, as it is a *receiving of Chriſt*, every Grace and Duty which is not ſo, is excluded as unto the end of Juſtification.

Chap. 3. 14, 15, 16, 17, 18. *And as* Moſes *lifted up the Brazen Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up; that whoſoever believeth on him, ſhould not periſh, but have eternal life. For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life. God ſent not his Son into the World to condemn the World, but that the World, through him, might be ſaved. He that believeth on him, is not condemned; but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.*

I ſhall obſerve only a few things from theſe words, which in themſelves convey a better light of underſtanding in this Myſtery unto the minds of Believers, then many long diſcourſes of ſome Learned Men. (1.) It is of the *juſtification* of Men, and their right to eternal Life thereon, that our Saviour diſcourſeth. This is plain in *Ver.* 18. *He that believeth is not condemned, but he that believeth not, is condemned already.* (2.) The means of attaining this condition or ſtate on our part, is *believing only*, as it is three times poſitively aſſerted, without any addition. (3.) The *nature* of this Faith is declared, (1) By its object, that is, *Chriſt* himſelf the Son of God; whoſoever *believeth on him*, which is frequently repeated. (2) The eſpecial conſideration, wherein he is the object of Faith unto the Juſtification of life; and that is as he is the Ordinance of God, given, ſent, and propoſed from the Love and Grace of

of the Father. *God ſo loved the World, that he gave; God ſent his Son.* (3) The eſpecial act yet included in the type, whereby the deſign of God, in him, is illuſtrated. For this was the *looking unto the Brazen Serpent lifted up in the Wilderneſs*, by them who were ſtung with Fiery Serpents. Hereunto our *Faith* in Chriſt unto Juſtification, doth anſwer, and includes a truſt in him alone for deliverance and relief. This is the way, theſe are the only cauſes and means of the Juſtification of condemned ſinners, and are the Subſtance of all that we plead for.

It will be ſaid that all this proves not *the Imputation of the Righteouſneſs of Chriſt unto us*, which is the thing principally inquired after: But if nothing be required on our part unto Juſtification, but Faith acted on Chriſt, as the Ordinance of God for our recovery, and ſalvation, it is the whole of what we plead for. A Juſtification by the remiſſion of ſins alone without a Righteouſneſs giving acceptance with God, and a right unto the Heavenly Inheritance, is *alien* unto the Scripture, and the common notion of Juſtification amongſt Men. And what this Righteouſneſs muſt be, upon a ſuppoſition, that Faith only, on our part, is required unto a participation of it, is ſufficiently declared in the words wherein Chriſt himſelf is ſo often aſſerted, as the object of our Faith unto that purpoſe.

Not to add more particular Teſtimonies, which are multiplied unto the ſame purpoſe, in this *Evangeliſt*, the ſum of the Doctrine declared by him, is, *That the Lord Jeſus Chriſt was the Lamb of God which takes away the ſins of the World, that is, by the ſacrifice of himſelf, wherein he anſwered and fulfilled all the typical ſacrifices of the Law: That unto this end he ſanctified himſelf, that thoſe, who believe, might be ſanctified or perfected for ever by his own offering of himſelf: That in the Goſpel he is propoſed, as lifted up and crucified for us, bearing all our ſins on his Body on the Tree: That by Faith in*

him, we have adoption, juſtification, freedom from judgment and condemnation, with a right and title unto Eternal Life: That thoſe who believe not, are condemned already, becauſe they believe not on the Son of God; and as he elſwhere expreſſeth it, *make God a lier*, in that they believe not his Teſtimony, namely, *That he hath given unto us Eternal Life*; *and that this life is in his Son.* Nor doth he any where make mention of any other means, cauſe, or condition of Juſtification on our part, but *Faith* only, though he aboundeth in Precepts unto Believers for Love, and keeping the commands of Chriſt. And this *Faith* is the *receiving of Chriſt*, in the ſenſe newly declared. And this is the ſubſtance of the Chriſtian Faith in this matter; which oft-times we rather obſcure then illuſtrate, by debating the conſideration of any thing in our Juſtification, but the Grace and Love of God, the Perſon and Mediation of Chriſt, with Faith in them.

CHAP. XVIII.

The nature of Juſtification as declared in the Epiſtles of S. Paul, *in that unto the* Romans *eſpecially.* Chap. 3.

THat the way and manner of our Juſtification before God, with all the Cauſes and Means of it are deſignedly declared by the *Apoſtle in the Epiſtle unto the* Romans, *Chap.* 3. 4, 5. as alſo vindicated from Objections, ſo as to render his diſcourſe thereon the proper Seat of this Doctrine, and whence it is principally to be learned, cannot modeſtly be

be denied. The late exceptions of ſome, That this Doctrine of *Juſtification by Faith, without Works, is found only in the Writings of S.* Paul, and *that his Writings are obſcure and intricate*, are both falſe and ſcandalous to Chriſtian Religion, ſo as that in this place we ſhall not afford them the leaſt conſideration. He wrote ὑπὸ πνεύματος ἁγίου φερόμενος, as he *was moved by the Holy Ghoſt*. And as all the *matter* delivered by him was ſacred Truth, which immediately requires our Faith and Obedience, ſo the *way* and *manner* wherein he declared it, was ſuch as the Holy Ghoſt judged moſt expedient for the edification of the Church. And as he ſaid himſelf with confidence, That *if the Goſpel which he Preached*, and as it was Preached by him, though accounted by them fooliſhneſs, was *hid*, ſo as that they could not underſtand, nor comprehend the Myſtery of it, it was *hid unto them that are loſt*; ſo we may ſay; That if what he delivereth in particular concerning our *Juſtification before God*, ſeems obſcure, difficult, or perplexed unto us, it is from our prejudices, corrupt affections, or weakneſs of underſtanding at beſt, not able to comprehend the glory of this Myſtery of the Grace of God in Chriſt, and not from any defect in his way, and manner of the Revelation of it. Rejecting therefore all ſuch *perverſe inſinuations*, in a due ſenſe of our own weakneſs, and acknowledgment that at beſt *we know but in part*, we ſhall humbly inquire into the Bleſſed Revelation of this great Myſtery of the Juſtification of a ſinner before God, as by him declared in thoſe Chapters of his glorious Epiſtle to the *Romans*; and I ſhall do it with all briefneſs poſſible, ſo as not on this occaſion to repeat what hath been already ſpoken, or to anticipate what may be ſpoken in place more convenient.

The firſt thing he doth, is to *prove all men to be under ſin*, and to be guilty before God. This he giveth as the concluſion of his preceding diſcourſe from *Chap.* 1. 18. or what he

had evidently evinced thereby, *Chap.* 3. *ver.* 19, 23. Hereon an inquiry doth ariſe, how any of them come to be *juſtified before God.* And whereas Juſtification is a ſentence upon the conſideration of a Righteouſneſs, his grand inquiry is what that Righteouſneſs is, on the conſideration whereof a Man may be ſo juſtified. And concerning this, he affirms expreſly that it is not *the Righteouſneſs of the Law, nor of the Works of it*; whereby what he doth intend, hath been in part before declared, and will be further manifeſted in the proofs of our diſcourſe. Wherefore in general he declares, that the Righteouſneſs whereby we are juſtified, is the *Righteouſneſs of God*, in oppoſition unto any Righteouſneſs of our own, *Chap.* 1. 17. *Chap.* 3. 21, 22. And he deſcribes this *Righteouſneſs of God* by three properties, (1.) That it is χωρὶς νόμου *without the Law*, *Ver.* 21. ſeparated in all its concerns from the Law; not attainable by it, nor any works of it; which they have no influence into. It is neither our obedience unto the Law, nor attainable thereby. Nor can any expreſſion more ſeparate and exclude the Works of Obedience unto the Law, from any concernment in it, then this doth: Wherefore, what ever is, or can be performed by our ſelves in obedience unto the Law, is rejected from any intereſt in this Righteouſneſs of God, or the procurement of it to be made ours. (2.) That yet it *is witneſſed unto by the Law.* Ver. 21. *The Law and the Prophets.*

The Apoſtle by this diſtinction of the *Books of the Old Teſtament*, into the *Law* and the *Prophets*, manifeſts that by the Law he underſtands the Books of *Moſes*; and in them, *Teſtimony* is given unto this Righteouſneſs of God, four ways.

(1.) By a *declaration of the cauſes* of the neceſſity of it unto our Juſtification. This is done in the account given of our *Apoſtaſie from God*, of the loſs of his Image, and the ſtate of ſin that inſued thereon. For hereby an end was put unto all

all poſſibility and hope of acceptance with God, by our own Perſonal Righteouſneſs. By the *entrance* of ſin, our own Righteouſneſs *went out* of the World; ſo that there muſt be another Righteouſneſs prepared and approved of God, and called *The Righteouſneſs of God*, in oppoſition unto our *own*, or all Relation of Love and Favor between God and Man, muſt ceaſe for ever.

(2.) In the way of recovery from this ſtate, generally declared in the *firſt Promiſe* of the Bleſſed Seed, by whom this Righteouſneſs of God was to be wrought and introduced; for he alone was to make an *end of ſin, and to bring in Everlaſting Righteouſneſs*, צדק עלמים *Dan.* 9. 24. That Righteouſneſs of God, that ſhould be the means of the Juſtification of the Church in all ages, and under all diſpenſations.

(3.) By ſtopping up the way unto any other Righteouſneſs through the *Threatnings* of the *Law*, and that *Curſe* which every tranſgreſſion of it, was attended withal. Hereby it was plainly and fully declared, that there muſt be ſuch a Righteouſneſs provided for our Juſtification before Men, as would anſwer and remove that curſe.

(4.) In the Prefiguration and Repreſentation of that only way and means, whereby this Righteouſneſs of God was to be wrought. This it did in all its Sacrifices, eſpecially in the great *Anniverſary Sacrifice* on the Day of Expiation, wherein all the ſins of the Church, were laid on the *Head* of the Sacrifice, and ſo carried away. (3.) He deſcribes it by the *only way* of our participation of it, the only means on our part of the communication of it unto us. And this is *by Faith* alone. *The Righteouſneſs of God, which is by the Faith of Chriſt Jeſus, unto all, and upon all them that believe; for there is no difference. Ver.* 22. Faith in Chriſt Jeſus is ſo the *only way and means*, whereby this Righteouſneſs of God *comes upon us*, or is communicated unto us, that it is ſo unto

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all that have this Faith, and *only* unto them, and that *without difference* on the conſideration of any thing elſe beſides. And although Faith taken abſolutely, may be uſed in various ſenſes, yet as thus ſpecified and limited, the *Faith of Chriſt Jeſus*, or as he calls it, *the Faith that is in me. Acts* 26. 18. It can intend nothing but the *reception of him*, and truſt in him, as the Ordinance of God for Righteouſneſs and Salvation.

This deſcription of *The Righteouſneſs of God revealed in the Goſpel*, which the Apoſtle aſſerts as the only means and cauſe of our Juſtification before God, with the only way of its participation and communication unto us by the Faith of Chriſt Jeſus, fully confirms the truth we plead for. For if the Righteouſneſs wherewith we muſt be juſtified before God be *not our own*, but the Righteouſneſs of God, as theſe things are directly oppoſed, *Phil.* 3. 9. And the only way whereby it *comes upon us*, or we are made partakers of it, is *by the Faith of Jeſus Chriſt*, then our own perſonal inherent Righteouſneſs or Obedience, hath no intereſt in our Juſtification before God; which Argument is *inſoluble*, nor is the force of it to be waved by any diſtinctions whatever, if we keep our hearts unto a due reverence of the Authority of God in his Word.

Having fully proved, That no Men living have any Righteouſneſs of *their own*, whereby they may be juſtified, but are all *ſhut up* under the guilt of ſin; and having declared, That there is a Righteouſneſs of God now fully revealed in the Goſpel, whereby alone we may be ſo; leaving all Men in themſelves unto their own lot, *In as much as all have ſinned and come ſhort of the glory of God*, he proceeds to declare the nature of our Juſtification before God in all the cauſes of it. *Ver.* 24, 25, 26. *Being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through Faith in his Blood, to declare his Righ-*

Righteouſneſs for the Remiſſion of ſins, that are paſt, through the forbearance of God. To declare, I ſay, at this time, his Righteouſneſs, that he might be juſt, and the Juſtifier of them that believe in Jeſus.

Here it is, that we may, and ought if any where, to expect the intereſt of *our perſonal obedience* under ſome qualification or other, in our Juſtification to be declared. For if it ſhould be ſuppoſed (which yet it cannot with any pretence of Reaſon) that in the foregoing diſcourſe, the Apoſtle had excluded only the *Works of the Law*, as *abſolutely perfect*, or as *wrought in our own ſtrength* without the aid of Grace, or *as meritorious*; yet having generally excluded *all Works* from our Juſtification, *Ver.* 20. Without diſtinction or limitation, it might well be expected, and ought to have been ſo; that upon the full Declaration which he gives us of the nature and way of our Juſtification in all the cauſes of it, he ſhould have aſſigned the *place*, and conſideration which our *own perſonal Righteouſneſs* had in our Juſtification before God; the firſt or ſecond, or continuation of it, ſomewhat or other, or at leaſt, made ſome mention of it, under the qualification of *gracious*, *ſincere*, or *Evangelical*, that it might not ſeem to be abſolutely excluded. It is plain the Apoſtle thought of no ſuch thing, nor was at all ſolicitous about any reflection that might be made on his Doctrine, as though it overthrew the neceſſity of our *own obedience*. Take in the conſideration of the Apoſtles deſign, with the circumſtances of the context, and the Argument from his *utter ſilence*, about our *own perſonal Righteouſneſs* in our Juſtification before God, is unanſwerable. But this is not all; we ſhall find in our progreſs, that it is expreſly and directly excluded by him.

All unprejudiced perſons muſt needs think that no words could be uſed, more expreſs and *emphatical*, to ſecure the whole of our Juſtification unto the *Freegrace* of God, through

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through *the Blood*, or Mediation of *Chriſt*, wherein it is *Faith* alone that gives us an intereſt, than theſe uſed here by the Apoſtle. And for my part, I ſhall only ſay, that I know not how to expreſs my ſelf in this matter, in words and terms more expreſs or ſignificant of the conception of my mind. And if we could all but ſubſcribe the anſwer here given by the Apoſtle; how, by what means, on what grounds, or by what cauſes, are we juſtified before God; namely, that we are *juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through Faith in his Blood, &c.* There might be an end of this Controverſie.

But the principal paſſages of this Teſtimony muſt be diſtinctly conſidered, (1.) The *principal efficient cauſe* is firſt expreſſed with a peculiar emphaſis; or the *cauſa* προηγουμένη· δικαιούμενοι δωρεὰν τῇ ἐκείνου χάριτι, *being juſtified freely by his Grace. God* is the principal efficient cauſe of our Juſtification, and his *Grace* is the only moving cauſe thereof. I ſhall not ſtay upon the exception of thoſe of the *Roman* Church, namely, that by τῇ χάριτι ἐκείνου which their Tranſlation renders *per gratiam Dei*, the internal inherent Grace of God, which they make the formal cauſe of Juſtification, is intended. For they have nothing to prove it, but that which overthrows it; namely, that it is added unto δωρεὰν *freely*, which were needleſs, if it ſignifie the *Free-grace* or Favor of *God*. For both theſe expreſſions *gratis per gratiam*, *freely by Grace*, are put together to give the greater *emphaſis* unto this aſſertion, wherein the whole of our Juſtification is vendicated unto the Free-grace of God. So far as they are diſtinguiſhable, the one denotes the principle from whence our Juſtification proceeds, namely *Grace*; and the other, the manner of its operation, it works *freely*. Beſides, the *Grace of God* in this ſubject, doth every where conſtantly ſignifie his *goodneſs*, *love*, and *favor*, as hath been undeniably proved by many. See *Rom.* 5. 15. *Eph.* 2. 4, 8, 9. 2 *Tim.* 1. 9. *Tit* 3. 4, 5. Being

Being juſtified δωρεὰν, ſo the LXX. render the *Hebrew* particle חנם; *without price*, without merit, without cauſe; and ſometimes it is uſed for *without end*, that is, what is done in vain; as δωρεὰν is uſed by the Apoſtle, *Gal.* 2. 21. without price or reward, *Gen.* 29. 15. *Exod.* 21. 22. 2 *Kings* 24. 25. without *cauſe* or *merit* or any means of procurement, 1 *Sam.* 19. 5. 2 *Sam.* 24. 24. *Pſal.* 69. 4. *Pſal.* 102. In this ſenſe it is rendred by δωρεὰν, *Joh.* 15. 25. The deſign of the word is to exclude all conſideration of any thing in us that ſhould be the *cauſe* or *condition* of our juſtification. χάρις *favour*, abſolutely conſidered may have reſpect unto ſomewhat in him towards whom it is ſhewed; ſo it is ſaid that *Joſeph found grace* or favour χάριν in the eyes of *Potiphar*, Gen. 29. 4. but he found it not δωρεὰν, *without any conſideration* or cauſe; for he ſaw that the *Lord was with him* and made all that he did to proſper in his hand, *v.* 3. But no words can be found out to free our *juſtification* before God from all reſpect unto any thing in our ſelves, but only what is added expreſly as the means of its participation on our part, *through faith in his blood*, more emphatical than theſe here uſed by the Apoſtle; δωρεὰν τῇ ἐκείνου χάριτι; *freely by his grace.* And with whom this is not admitted as excluſive of all Works or Obedience of our own, of all conditions, preparations and merit, I ſhall deſpair of ever expreſſing my conceptions about it intelligibly unto them.

Having aſſerted this *Righteouſneſs of God* as the cauſe and means of our juſtification before him, in oppoſition unto all Righteouſneſs *of our own*; and declared the cauſe of the communication of it unto us on the part of God, to be *meer free Sovereign grace*, the means on our part, whereby according unto the ordination of God, we do *receive*, or are really made partakers of that Righteouſneſs of God whereon we are juſtified, is by *faith*; διὰ τῆς πίστεως ἐν αὐτοῦ αἵματι; that *is by faith alone.* Nothing elſe is propoſed, nothing elſe required

unto this end. It is replied, that there is no intimation that is by *faith alone*, or that Faith is aſſerted to be the means of our Juſtification excluſively unto other Graces or Works. But there is ſuch an excluſion directly included in the deſcription given of that *faith* whereby we are juſtified with reſpect unto its eſpecial object *by faith in his blood*. For Faith reſpecting the blood of Chriſt, as that whereby *propitiation* was made for Sin, in which reſpect alone, the Apoſtle affirms that we are *juſtified through faith*, admits of no aſſociation with any other Graces or Duties. Neither is it any part of their nature *to fix on the blood of Chriſt*, for Juſtification before God: wherefore they are all here *directly excluded*. And thoſe who think otherwiſe, may try how they can introduce them into this context without an evident corrupting of it, and perverting of its ſenſe. Neither will the other evaſion yield our Adverſaries the leaſt relief: namely, that by *faith* not the *ſingle grace* of Faith is intended, but the *whole obedience* required in the new Covenant, Faith and Works together. For as *all* works whatever, as *our works*, are excluded in the declaration of the cauſes of our Juſtification on the part of God δωρεὰν τῇ αὐτοῦ χάριτι *freely by his grace*, by vertue of that great Rule, *Rom.* 11. 6. *If it be of grace*, then no more of works, otherwiſe Grace is no more Grace; ſo the determination of the *object of faith* in its act or duty whereon we are juſtified, namely the *blood of Chriſt* is abſolutely excluſive of all Works from an intereſt in that duty. For whatever looks unto the *blood of Chriſt*, for Juſtification, is *faith* and nothing elſe. And as for the calling of it a *ſingle act* or duty, I refer the Reader unto our preceding diſcourſe about the nature of juſtifying Faith.

Three things the Apoſtle inferreth from the declaration he had made of the Nature and Cauſes of our Juſtification before God, all of them further illuſtrating the meaning and ſenſe of his words.

1. That

1. That *Boaſting is excluded*; πῦ ἂν ἡ καύχησις ; ἐξεκλείσθη, *ver.* 27. Apparent it is from hence, and from what he affirms concerning *Abraham*, Chap. 4. v. 2. that a great part, at leaſt, of the controverſie he had about Juſtification, was whether it did admit of any καύχησις or καύχημα in thoſe that were juſtified. And it is known that the *Jews* placed all their Hopes in thoſe things whereof they thought they could *boaſt*, namely their Priviledges and their Righteouſneſs. But from the declaration made of the Nature and Cauſes of Juſtification, the Apoſtle infers that *all Boaſting* whatever is utterly ſhut out of doors; ἐξεκλείσθη. *Boaſting*, in our language is the name of a *vice*; and is never uſed in a good ſenſe. But καύχησις and καύχημα, the words uſed by the Apoſtle, are ἐν τῶν μέσων of an indifferent ſignification, and as they are applied may denote a Vertue as well as a Vice. So they do, *Heb.* 3. 6.

But alwayes, and in all places, they reſpect ſomething that is *peculiar* in or unto them, unto whom they are aſcribed. Wherever any thing is aſcribed unto one and not unto another, with reſpect unto any good end, there is *fundamentum* καυχήσεως, a *foundation for boaſting*. All this ſaith the Apoſtle in the matter of our Juſtification is *utterly* excluded. But wherever reſpect is had unto any *condition* or *qualification* in one more than another, eſpecially if it be of *works*, it giveth a ground of *boaſting*, as he affirms, *Chap.* 4. 2. And it appears from comparing that verſe with this, that wherever there is any influence of our own works into our Juſtification, there is a *ground of boaſting*; but in *Evangelical Juſtification*, no ſuch *boaſting* in any kind can be admitted: Wherefore there is no place for Works in our Juſtification before God; for if there were, it is impoſſible but that a καύχημα in one kind or other before God, or man muſt be admitted.

2. He infers a general concluſion, *that a man is juſtified by Faith without the Works of the Law*, v. 28. What is meant by the *Law*, and what by the *Works of the Law* in this diſcourſe

of the Apoſtle about our Juſtification, hath been before declared. And if we are juſtified freely through Faith in the Blood of Chriſt, that Faith, which hath the Propitiation of Chriſt for its eſpecial Object, or as it hath ſo, can take no other Grace nor Duty into Partnerſhip with it ſelf therein: and being ſo juſtified as that all ſuch *boaſting* is excluded as neceſſarily exults from any differencing Graces or Works in our ſelves, wherein all the Works of the Law are excluded, it is certain that it is by Faith alone in Chriſt that we are juſtified. All Works are not only excluded, but the *way* unto their return is ſo ſhut up by the Method of the Apoſtles Diſcourſe, that all the reinforcements which the wit of man can give unto them, will never introduce them into our Juſtification before God.

3. He aſſerts from hence, that we *do not make void the Law through grace*, but eſtabliſh it, *v.* 31. which how it is done, and how alone it can be done, hath been before declared.

This is the Subſtance of the Reſolution the Apoſtle gives unto that great Enquiry, how a guilty convinced Sinner may come to be juſtified in the ſight of God. The ſovereign Grace of God, the Mediation of Chriſt, and Faith in the Blood of Chriſt, are all that he requireth thereunto. And whatever notions men may have about Juſtification in other reſpects, it will not be ſafe to venture on any *other Reſolution* of this caſe and enquiry; nor are we wiſer than the Holy Ghoſt.

Rom. Chap. 4.

In the beginning of the *fourth Chapter* he confirms what he had before doctrinally declared, by a ſignal inſtance; and this was of the *Juſtification of* Abraham, who being the Father of the Faithful, his Juſtification is propoſed as the pattern of ours, as he expreſly declares *verſ.* 22, 23, 24.

And

And ſome few things I ſhall obſerve on this inſtance in our paſſage unto the fifth Verſe; where I ſhall fix our Diſcourſe.

1. He denies that *Abraham* was juſtified by Works, *verſ.* 2. And (1.) Theſe Works were not thoſe of the *Jewiſh Law*, which alone ſome pretend to be excluded from our Juſtification in this place. For they were the Works he performed *ſome hundreds of years* before the giving of the Law at *Sinai*: wherefore they are the Works of his *Moral Obedience* unto God that are intended. (2.) Thoſe Works muſt be underſtood which *Abraham* had then, when he is ſaid to be juſtified in the Teſtimony produced unto that purpoſe; But the Works that *Abraham* then had, were Works of Righteouſneſs, performed in Faith and Love to God, Works of *New Obedience* under the Conduct and aids of the Spirit of God; Works required in the Covenant of Grace. Theſe are the Works excluded from the Juſtification of *Abraham*. And theſe things are plain, expreſs and evident, not to be eluded by any Diſtinctions or Evaſions. All *Abraham*'s *Evangelical Works* are expreſly excluded from his Juſtification before God.

2. He proves by the Teſtimony of Scripture, declaring the Nature and Grounds of the Juſtification of *Abraham*, that he was juſtified no other way, but that which he had before declared, namely by *Grace* through Faith in Chriſt Jeſus, *verſ.* 3. *Abraham believed God* (in the Promiſe of Chriſt and his Mediation) *and it was counted unto him for righteouſneſs*, verſ. 3. He was juſtified by Faith in the way before deſcribed (for other Juſtification by Faith there is none) in oppoſition unto all his *own Works*, and Perſonal Righteouſneſs thereby.

3. From the ſame Teſtimony he declares how he came to be *Partaker* of that Righteouſneſs whereon he was juſtified before God, which was by *imputation*; it was *counted* or imputed.

puted unto him for Righteouſneſs. The Nature of Imputation hath been before declared.

4. The eſpecial Nature of this Imputation, namely that it is of *Grace* without reſpect unto Works, he aſſerts and proves, *verſ.* 4. from what is contrary thereunto, *Now to him that worketh is the reward not reckon'd of Grace, but of Debt.* Where Works are of any conſideration, there is no room for that *kind of Imputation* whereby *Abraham* was juſtified, for it was a *gracious Imputation*, and that is not of what is our own antecedently thereunto, but what is made our own by that Imputation. For what is our own cannot be imputed unto us in a way *of Grace*, but only *reckon'd* ours in a way of Debt. That which is our own with all the effects of it, is due unto us. And therefore they who plead that *Faith it ſelf* is imputed unto us, to give ſome countenance unto an Imputation of Grace, do ſay it is imputed not *for what it is*, for then it would be reckoned of *Debt*, but for *what it is not.* So *Socinus*, *Cum fides imputatur nobis pro juſtitia, ideo imputatur quia nec ipſa fides juſtitia eſt, nec vere in ſe eam continet*, *De Servat.* Part. 4. cap. 2. which kind of Imputation being indeed only a *falſe Imagination*, we have before diſproved. But all works are inconſiſtent with that Imputation whereby *Abraham* was juſtified. It is otherwiſe with him that worketh, ſo as thereon to be juſtified, then it was with him. Yea, ſay ſome, *all Works* that are *meritorious*, that are performed with an *opinion of Merit*, that make the Reward to be of debt, are excluded, but other Works are not. This diſtinction is not learned from the Apoſtle. For according unto him, if this be merit and meritorious, that the Reward be *reckon'd of Debt*, then all Works in Juſtification are ſo. For without diſtinction or limitation he affirms, that *unto him that worketh, the reward is not reckon'd of Grace, but of Debt.* He doth not exclude *ſome ſort* of Works, or Works in ſome ſenſe, becauſe they would make the reward of Debt, but affirms that *all*

would

would do ſo unto the excluſion of gracious Imputation. For if the foundation of Imputation *be in our ſelves*, Imputation by Grace is excluded. In the *fifth* Verſe the Sum of the Apoſtles Doctrine, which he had contended for, and what he had proved, is expreſſed. *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.* It is granted on all hands, that the cloſe of the Verſe *his Faith is counted for Righteouſneſs*, doth expreſs the Juſtification of the perſon intended. He is *juſtified*, and the way of it is, his *Faith is counted or imputed.* Wherefore the foregoing words declare the Subject of Juſtification, and its qualification, or the deſcription of the *Perſon* to be juſtified with all that is required on his part thereunto.

And firſt, it is ſaid of him, that he is, ὁ μὴ ἐργαζόμενος; *who worketh not.* It is not required unto his Juſtification that he *ſhould not work*, that he ſhould not perform any Duties of Obedience unto God in any kind, which is *working.* For every perſon in the world is always obliged unto all Duties of Obedience, according to the light and knowledg of the Will of God, the means whereof is afforded unto him. But the expreſſion is to be limited by the *Subject matter* treated of. He *who worketh not*, with reſpect unto *Juſtification*; though not the deſign of the Perſon, but the Nature of the thing is intended. To ſay, *he who worketh not is juſtified* through believing, is to ſay that his Works whatever they be, have no influence into his Juſtification, nor hath God in juſtifying of him any reſpect unto them. Wherefore he alone who *worketh not*, is the ſubject of Juſtification, the perſon to be juſtified; that is, God conſidereth *no mans Works*, no mans Duties of Obedience in his Juſtification; ſeeing we are juſtified δωρεὰν τῇ αὐτοῦ χάριτι, *freely by his Grace.* And when God affirmeth expreſly, that he juſtifieth him *who worketh not*, and that *freely by his Grace*, I cannot underſtand what

what place our Works or Duties of Obedience, can have in our Juſtification. For why ſhould we trouble our ſelves to invent of what conſideration they may be in our Juſtification before God, when he himſelf affirms, that they are of *none at all.* Neither are the words capable of any evading interpretation. *He that worketh not,* is *he that worketh not,* let men ſay what they pleaſe, and diſtinguiſh as long as they will. And it is a boldneſs not to be juſtified, for any to riſe up in oppoſition unto ſuch expreſs Divine Teſtimonies, however they may be harneſſed with *Philoſophical Notions* and arguings, which are but as Thorns and Briars, which the Word of God will paſs through and conſume.

But the Apoſtle further adds in the deſcription of the *Subject of Juſtification* that God juſtifieth the *ungodly.* This is that expreſſion which hath ſtirred up ſo much *wrath* amongſt many, and on the account whereof, ſome ſeem to be much diſpleaſed with the *Apoſtle* himſelf. If any other perſon dare but ſay that *God juſtifieth the ungodly,* he is preſently reflected on, as one that by his Doctrine would overthrow the neceſſity of Godlineſs, Holineſs, Obedience, or Good Works. For what need can there be of any of them, if God juſtifieth the *ungodly?* Howbeit this is a *Periphraſis* of God that he is ὁ δικαιῶν τὸν ἀσεβῆ *he that juſtifieth the ungodly*; this is his Prerogative and Property, as ſuch will he be believed in and worſhipped, which adds weight and *Emphaſis* unto the Expreſſion. And we muſt not foregoe this Teſtimony of the Holy Ghoſt, let men be as angry as they pleaſe.

But the difference is about the *meaning* of the words. If ſo, it may be allowed without mutual offence, though we ſhould miſtake their proper ſenſe. Only it muſt be granted, that *God juſtifieth the ungodly.* That is, ſay ſome, thoſe who formerly *were ungodly,* not thoſe who *continue ungodly* when they are juſtified. And this is moſt true. All that are juſtified

were

were *before ungodly*; and all that are juſtified are at the *ſame inſtant* made *Godly*. But the queſtion is, whether they are *Godly* or *Ungodly* antecedently in any moment of time unto their Juſtification; if they are conſidered as Godly, and are ſo indeed, then the Apoſtles words are not true, *that God juſtifieth the ungodly*; for the contradictory Propoſition is true, God juſtifieth none but the Godly. For theſe Propoſitions, God juſtifieth the ungodly, and God juſtifieth none but the Godly, are contradictory. For here are expreſly κατάφασις & ἀπόφασις ἀντικείμεναι, which is ἀντίφασις.

Wherefore, although in and with the Juſtification of a Sinner, he is made *Godly*, for he is endowed with that Faith which *purifieth the heart*, and is a vital Principle of all Obedience, and the Conſcience is purged from Dead Works by the Blood of Chriſt; yet *antecedently* unto his Juſtification he *is ungodly* and conſidered as ungodly, as one that *worketh not*, as one whoſe Duties and Obedience contribute nothing unto his Juſtification. As he *worketh not*, all works are excluded from being the *cauſa per quam*; and as he is *ungodly*, from being the *cauſa ſine qua non* of his Juſtification.

The *Qualification of the Subject*, or the means on the part of the perſon to be juſtified, and whereby he becomes actually ſo to be, is *Faith* or believing. *But believeth on him who juſtifieth the ungodly.* That is, it is *Faith alone.* For it is the Faith of him *who worketh not*; and not only ſo, but its eſpecial object, *God as juſtifying the ungodly*, is excluſive of the concomitancy of any works whatever.

This is *Faith alone*, or it is impoſſible to expreſs *Faith alone*, without the literal uſe of that word *alone.* But Faith being aſſerted, in oppoſition unto all *works of ours*, *unto him that worketh not*, and its eſpecial nature declared in its eſpecial object, *God as juſtifying the ungodly*, that is, *freely by his Grace*, through the Redemption that is in Chriſt Jeſus, no place is left for any Works to make the leaſt approach to-

wards our Juſtification before God, under the covert of any *diſtinction* whatever. And the nature of Juſtifying Faith is here alſo determined. It is not a *meer aſſent* unto Divine Revelations; it is not ſuch a *firm aſſent* unto them, as ſhould cauſe us to yield Obedience unto all the Precepts of the Scripture, though theſe things are included in it; but it is a *believing on*, and truſting *unto him that juſtifieth the ungodly*, through the Mediation of Chriſt.

Concerning this Perſon, the Apoſtle affirmeth that his *Faith is counted for Righteouſneſs.* That is, he is juſtified in the way and manner before declared. But there is a difference about the Sence of theſe words. Some ſay, the meaning of them is, that *Faith* as an Act, a Grace, a Duty or Work of ours, is ſo imputed. Others ſay, that it is *Faith* as it *apprehends Chriſt* and his Righteouſneſs, which is properly imputed unto us, that is intended. So Faith they ſay juſtifieth, or is counted for Righteouſneſs *relatively*, not *properly*, with reſpect unto its object; and ſo acknowledg a *Trope* in the words. And this is fiercely oppoſed, as though they denied the expreſs words of the Scripture, when yet they do but *interpret* this expreſſion once only uſed, by many others, wherein the ſame thing is declared. But thoſe who are for the firſt ſenſe, do all affirm that *Faith* here is to be taken as *including Obedience or Works*, either as the *form* and eſſence of it, or as ſuch *neceſſary* concomitants as have the ſame influence with it into our Juſtification, or are in the ſame manner the condition of it. But as herein they admit alſo of a *Trope* in the words which they ſo fiercely blame in others, ſo they give this ſenſe of the whole, *unto him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith and Works are counted to him for Righteouſneſs*; which is not only to deny what the Apoſtle affirms, but to aſſign unto him a *plain contradiction.*

And

And, I do a little marvel that any unprejudiced perſon, ſhould expound this Solitary Expreſſion in ſuch a ſenſe, as is contradictory unto the *deſign* of the Apoſtle, the *words* of the ſame Period, and the whole enſuing Context. For that which the Apoſtle propoſeth unto confirmation, which contains his whole deſign, is, *that we are juſtified by the Righteouſneſs which is of God by Faith in the blood of Chriſt.* That this cannot be Faith it ſelf, ſhall immediately be made evident; And in the words of the Text, *all Works* are excluded, if any words be ſufficient to exclude them. But Faith abſolutely as a *ſingle Grace*, Act and Duty of ours, much more as it includeth Obedience in it, is a Work, and in the later ſenſe it is *all Works.* And in the enſuing Context, he proves that *Abraham* was not juſtified by *Works.* But not to be juſtified by Works, and to be juſtified by ſome Works, as Faith it ſelf is a Work; and if as ſuch it be imputed unto us for Righteouſneſs, we are juſtified by it as ſuch; are contradictory. Wherefore I ſhall oppoſe ſome few Arguments unto this *feigned ſenſe* of the Apoſtles words.

1. To believe abſolutely, as Faith is an Act and Duty of of ours, and Works, are not oppoſed; for Faith is a Work an eſpecial kind of Working. But *Faith* as we are juſtified by it, and *Works*, or *to Work*, are oppoſed. To him *that worketh not, but believeth.* So *Gal.* 2. 16. *Eph.* 2. 8.

2. It is the *Righteouſneſs* of *God* that is imputed unto us. For *we are made the Righteouſneſs of God in Chriſt*, 2 Cor. 5. 21. *The Righteouſneſs of God upon them that believe*, Rom. 3. 21, 22. But Faith abſolutely conſidered, is not *the Righteouſneſs of God*, God imputeth unto us Righteouſneſs without Works, *Rom.* 4. 16. But there is no intimation of a double Imputation of two ſorts of Righteouſneſſes, of the Righteouſneſs of God, and that which is not ſo. Now Faith abſolutely conſidered, is not the Righteouſneſs of God. For,

1. That whereunto the *Righteouſneſs of God is revealed*, whereby we believe and receive it, is not its ſelf the Righteouſneſs of God. For nothing can be the cauſe or means of of it ſelf: But the Righteouſneſs of God is *revealed unto Faith*, Rom. 1. 16. And by it is *it received*, Rom. 3. 22. *Chap.* 5. 11.

2. Faith is not the Righteouſneſs of God which is by Faith: But the Righteouſneſs of God which is imputed unto us is, *the Righteouſneſs of God which is by Faith*, Rom. 3. 22. *Phil.* 3. 9.

3. That whereby the Righteouſneſs of God is to be *ſought*, *obtained*, and ſubmitted unto, is not that Righteouſneſs it ſelf. But ſuch is Faith, *Rom.* 9. 30, 31. Chap. 10. 30.

4. The Righteouſneſs which is imputed unto us, is not our *own antecedently* unto that Imputation. That I may be found in *him*, *not having my own Righteouſneſs*, Phil. 3. 9. But Faith is a mans own. Shew me *thy Faith*, I will *ſhew thee my Faith*, Jam. 2. 18.

5. God *imputeth Righteouſneſs unto us*, Rom. 4. 6. And that Righteouſneſs which God imputeth unto us, is the Righteouſneſs whereby we are juſtified, for it is imputed unto us that we may be juſtified. But we are juſtified by the Obedience and Blood of Chriſt. *By the Obedience of one we are made Righteous*, Rom. 5. 19. *Much more now being juſtified by his Blood*, v. 9. He hath put *away Sin by the Sacrifice of himſelf*, Heb. 9. 26. Iſai. 53. 11. By his *knowledg ſhall my righteous Servant juſtifie many*, *for he ſhall bear their Iniquities*. But Faith is neither the Obedience, nor the Blood of Chriſt.

6. Faith, as we ſaid before, is *our own*. And that which is *our own* may be imputed unto us. But the diſcourſe of the Apoſtle is about that which is *not our own* antecedently unto Imputation, but is made ours thereby, as we have proved; for it is of *Grace*. And the Imputation of what is really our own

own unto us antecedently unto that Imputation, is not of Grace in the ſenſe of the Apoſtle. For what is ſo imputed, is imputed for what it is, and nothing elſe. For that Imputation is but the Judgment of God concerning the thing imputed, with reſpect unto them whoſe it is. So the Fact of *Phineas* was imputed unto him for Righteouſneſs. God judged it, and declared it to be a Righteous rewardable act. Wherefore if our *Faith* and *Obedience* be imputed unto us, that Imputation is only the *Judgment* of God that we are Believers and Obedient. *The Righteouſneſs of the Righteous*, ſaith the Prophet, *ſhall be upon him and the wickedneſs of the wicked ſhall be upon him*, Ezek. 18. 20. As the wickedneſs of the wicked is upon him, or is *imputed* unto him, ſo the Righteouſneſs of the Righteous is *upon him*, or is imputed unto him. And the wickedneſs of the wicked is on him, when God *judgeth him* wicked as his Works are. So is the Righteouſneſs of a man upon him, or *imputed* unto him, when God judgeth of his Righteouſneſs as it is. Wherefore if *Faith abſolutely* conſidered, be imputed unto us as it contains in it ſelf, or as it is accompanied with Works of Obedience: then it is imputed unto us, either for a *perfect Righteouſneſs* which it is not, or for an imperfect Righteouſneſs which it is; or the Imputation of it, is the accounting of that to be a perfect Righteouſneſs, which is but imperfect; but none of theſe can be affirmed.

1. It is not imputed unto us for *a perfect Righteouſneſs*, the Righteouſneſs required by the Law, for ſo it is not. *Epiſcopius* confeſſeth in his diſputation, *Diſput.* 45. §. 7, 8. that *the Righteouſneſs which is imputed unto us* muſt be *abſolutiſſima & perfectiſſima*, moſt abſolute and moſt perfect. And thence he thus defineth the Imputation of Righteouſneſs unto us, namely that it is, *gratioſa Divinæ mentis æſtimatio, qua credentem in filium ſuum, eo loco reputat ac ſi perfecte juſtus eſſet ac legi & voluntati ejus per omnia ſemper paruiſſet.*

And

And no man will pretend, that Faith is ſuch a moſt *abſolute* and *moſt perfect righteouſneſs*, as that by it the Righteouſneſs of the Law ſhould be fulfilled in us, as it is by that Righteouſneſs which is imputed unto us.

2. It is not imputed unto us for *what it is*, *an imperfect Righteouſneſs*. For, (1.) This would be of no advantage unto us. For we cannot be juſtified before God by an *imperfect Righteouſneſs*, as is evident in the Prayer of the Pſalmiſt, *Pſal.* 143. 2. *Enter not into judgment with thy ſervant, for in thy ſight no man living*, (no Servant of thine who hath the moſt perfect, or higheſt meaſure of imperfect Righteouſneſs) *ſhall be juſtified.* (2.) The Imputation of any thing unto us, that was ours *antecedently* unto that Imputation, for what it is, and no more, is contrary unto the *Imputation* deſcribed by the Apoſtle, as hath been proved.

3. This Imputation pleaded for, cannot be a judging of that to be *a perfect Righteouſneſs* which is imperfect. For the Judgment of God is according to Truth. But without judging it to be ſuch, it cannot be accepted as ſuch. To accept of any thing, but only for what *we judg* it to be, is to be deceived.

Laſtly, if Faith, as *a Work be imputed unto us*, then it muſt be as a Work wrought in Faith. For no *other Work* is accepted with God. Then muſt that Faith alſo wherein it is *wrought* be imputed unto us; for that alſo is *Faith* and a good Work. That therefore muſt have *another Faith* from whence it muſt proceed. And ſo *in infinitum*.

Many other things there are in the enſuing Explication of the Juſtification of *Abraham*, the nature of his Faith and his Righteouſneſs before God, with the application of them unto all that do believe, which may be juſtly pleaded unto the ſame purpoſe with thoſe paſſages of the Context which we have inſiſted on. But if every Teſtimony ſhould be pleaded which the Holy Ghoſt hath given unto this Truth, there would

would be no end of writing. One thing more I ſhall obſerve and put an end unto our diſcourſe on this Chapter.

Verſ. 6, 7, 8. The Apoſtle purſues his Argument to prove the *freedom of our Juſtification by Faith*, without reſpect unto Works, through the Imputation of Righteouſneſs in the inſtance of pardon of Sin, which eſſentially belongeth thereunto. And this he doth by the Teſtimony of the *Pſalmiſt*, who placeth the bleſſedneſs of a man in the Remiſſion of Sins. His deſign is not thereby to declare the *full nature of Juſtification*, which he had done before, but only to prove the *freedom* of it from any reſpect unto Works in the inſtance of that eſſential part of it. Even as David *alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth Righteouſneſs without Works* (which was the only thing he deſigned to prove by this Teſtimony) *ſaying*, *Bleſſed are they whoſe Iniquities are forgiven.* He deſcribes their *bleſſedneſs* by it, not that their *whole bleſſedneſs* doth conſiſt therein; but this concurs unto it wherein no reſpect can poſſibly be had unto any Works whatever. And he may juſtly from hence deſcribe the bleſſedneſs of a man, in that the *Imputation of Righteouſneſs*, and the *Non-Imputation* of Sin (both which the Apoſtle mentioneth diſtinctly) wherein his *whole bleſſedneſs* as unto Juſtification doth conſiſt, are inſeparable. And becauſe *Remiſſion of Sin* is the firſt part of Juſtification, and the principal part of it, and hath the Imputation of *Righteouſneſs* always accompanying it, the *bleſſedneſs* of a man may be well deſcribed thereby. Yea, whereas all Spiritual Bleſſings go together in Chriſt, *Eph.* 1. 3. A mans bleſſedneſs may be deſcribed by any of them. But yet the *Imputation* of Righteouſneſs, and *the Remiſſion of Sin* are not the ſame, no more than Righteouſneſs imputed, and Sin remitted are the ſame. Nor doth the Apoſtle propoſe them as the ſame, but mentioneth them diſtinctly, both being equally neceſſa-

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ceſſary unto our compleat Juſtification, as hath been proved.

Chap. 5. Verſ. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21.

Wherefore as by one man Sin entred into the world and death by Sin; and ſo death paſſed upon all men, for that all have ſinned. For until the Law Sin was in the world: But Sin is not imputed when there is no Law. Nevertheleſs death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion, who is the figure of him that was to come: But not as the offence, ſo alſo is the free gift. For if through the offence of one, many be dead, much more the grace of God, and the gift by Grace, which is by one man, Jeſus Chriſt, hath abounded unto many. And not as it was by one that ſinned, ſo is the gift: For the Judgment was by one to condemnation; but the free gift is of many offences unto Juſtification. For if by one mans offence death reigned by one; much more they which receive abundance of Grace, and of the gift of Righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Therefore as by the offence of one, Judgment came upon all men to condemnation: Even ſo by the Righteouſneſs of one, the free gift came upon all men unto Juſtification of life. For as by one mans diſobedience many were made Sinners: So by the obedience of one, ſhall many be made Righteous. Moreover the Law entred that the offence might abound: But where Sin abounded, Grace did much more abound: That as Sin hath reigned unto death, even ſo might Grace reign through Righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

The Apoſtle *Chap.* 3. 27. affirms, That in this matter of Juſtification, all καύχησις or *boaſting*, is excluded. But here in the Verſe foregoing, he grants a *boaſting* or a καύχημα. οὐ μόνον

οὐ, ἀλλὰ καυχώμενοι ἐν τῷ Θεῷ. And not only ſo, but we *alſo glory in God*; he excludes *boaſting* in our ſelves, becauſe there is nothing in us to procure or promote our own Juſtification. He allows it us, *in God*, becauſe of the eminency and excellency of the way and means of our Juſtification, which in his Grace he hath provided. And the καύχημα or *boaſting* in God here allowed us, hath a peculiar reſpect unto what the Apoſtle had in proſpect further to diſcourſe of. ὁ μόνον οὐ, and *not only* ſo, includes what he had principally treated of before, concerning our Juſtification ſo far, as it conſiſts in the *pardon of ſin.* For although he doth ſuppoſe, yea, and mention the *imputation of Righteouſneſs* alſo unto us; yet principally he declares our Juſtification by the *pardon of ſin*, and our freedom from condemnation, whereby all boaſting in our ſelves, is excluded. But here he deſigns a further progreſs, as unto that whereon our *glorying in God*, on a right and title freely given us unto eternal life, doth depend. And this is the Imputation of the Righteouſneſs and Obedience of Chriſt unto the Juſtification of life, or the reign of Grace, through Righteouſneſs, unto eternal Life.

Great complaints have been made by ſome concerning the obſcurity of the diſcourſe of the Apoſtle in this place, by reaſon of ſundry *Ellipſes*, *Antapodota*, *Hyperbata*, and other Figures of Speech, which either are, or are feigned to be therein. Howbeit I cannot but think, that if Men acquainted with the common principles of *Chriſtian Religion*, and ſenſible in themſelves of the nature and guilt of our original apoſtaſie from God, would without prejudice read τὰυτην τὴν περικοπὴν τῆς γραφῆς, *this place of the Scripture*, they will grant that the deſign of the Apoſtle is to prove; that as the ſin of *Adam* was imputed unto all Men unto condemnation, ſo the *Righteouſneſs* and Obedience of Chriſt is imputed unto all that believe unto the Juſtification of life. The ſum of it is given by *Theodoret*, *Dial.* 3. *Vide, quomodo quæ Chriſti ſunt*

cum iis quæ ſunt Adami *conferantur, cum morbo medicina, cum vulnere emplaſtrum, cum Peccato juſtitia, cum execratione benedictio, cum condemnatione remiſſio, cum tranſgreſſione obedientia, cum morte vita, cum inferis regnum, Chriſtus cum* Adam, *homo cum homine.*

The differences that are among Interpreters about the Expoſition of theſe words, relate unto the uſe of ſome Particles, Prepoſitions, and the dependance of one paſſage upon another; on none of which the confirmation of the truth pleaded for doth depend. But the plain deſign of the Apoſtle, and his expreſs Propoſitions are ſuch, as if Men could but acquieſce in them, might put an end unto this controverſie.

Socinus acknowledgeth that this place of Scripture doth give, as he ſpeaks *the greateſt occaſion* unto our opinion in this matter: For he cannot deny, but, at leaſt, a great appearance of what we believe, is repreſented in the words of the Apoſtle. He doth therefore uſe his utmoſt endeavor to wreſt and deprave them: And yet, although moſt of his Artifices are ſince traduced into the Annotations of others upon the place, he himſelf produceth nothing material, but what is taken out of *Origen*, and the Comment of *Pelagius* on this Epiſtle, which is extant in the Works of *Jerome*, and was urged before him by *Eraſmus*. The ſubſtance of what he pleads for is, That the *actual tranſgreſſion of Adam* is not imputed unto his poſterity, nor a depraved nature from thence communicated unto them. Only whereas he had incurred the *penalty of death*, all that derive their nature from him in that condition, are rendred *ſubject unto death* alſo. And as for that corruption of nature which is in us, or a proneneſs unto ſin, it is not derived from *Adam*, but is an habit contracted by many *continued acts* of our own. So alſo on the other hand, that the *Obedience or Righteouſneſs of Chriſt*, is not imputed unto us. Only when we make our ſelves

ſelves to become his Children by our obedience unto him; he having *obtained eternal life* for himſelf by his obedience unto God, we are made partakers of the *benefits thereof.* This is the ſubſtance of his long Diſputation on this ſubject, *De Servator. lib. 4. cap. 6.* But this is not to expound the words of the Apoſtle, but expreſly to contradict them, as we ſhall ſee in the inſuing conſideration of them.

I intend not an Expoſition of the whole diſcourſe of the Apoſtle, but only of thoſe *paſſages* in it, which evidently declare the way and manner of our Juſtification before God.

A *compariſon* is here propoſed and purſued between the Firſt *Adam*, by whom ſin was brought into the World; and the Second *Adam*, by whom it is taken away. And a compariſon it is ἐκ τῶ ἐναντίω, of *things contrary*, wherein there is a ſimilitude in ſome things, and a diſſimilitude in others, both ſorts illuſtrating the truth declared in it. The general Propoſition of it is contained in *Ver.* 12. *As by one Man ſin entred into the World, and death by ſin; and ſo death paſſed on all Men, for that all have ſinned.* The entrance of ſin and puniſhment into the World, was by *one Man*; and that by *one ſin* as he afterward declares. Yet were they not confined unto the perſon of that one Man, but belonged equally unto all. This the Apoſtle expreſſeth inverting the order of the Effect and Cauſe. In the entrance of it, he firſt mentions the cauſe or ſin, and then the effect or puniſhment. *By one Man ſin entred into the World, and Death by ſin:* But in the Application of it unto all Men, he expreſſeth firſt the *effect*, and then the *cauſe*; *Death paſſed on all Men, for that all had ſinned.* Death on the firſt entrance of ſin, paſſed on all; that is, all Men became liable and obnoxious unto it, as the puniſhment due to ſin. All Men that ever were, are, or ſhall be, were not then exiſtent in their own perſons. But yet were they all of them, *then*, upon the firſt entrance of

ſin, made ſubject to death, or liable unto puniſhment. They were ſo by vertue of *Divine Conſtitution* upon their *fœderal exiſtence* in the one Man that ſinned. And *actually* they became obnoxious in their own perſons unto the ſentence of it, upon their firſt *natural exiſtence*, being born children of wrath.

It is hence manifeſt what *ſin* it is that the Apoſtle intends, namely, *The actual ſin of Adam*; the *one ſin* of that *one* common perſon whileſt he was ſo. For although the corruption and depravation of our nature, doth neceſſarily inſue thereon, in every one that is brought forth actually in the World by Natural Generation; yet is it the guilt of *Adams* actual ſin alone, that rendred them all obnoxious unto death upon the *Firſt entrance of ſin into the World.* So death entred by ſin, the guilt of it, obnoxiouſneſs unto it, and that with reſpect unto all Men univerſally.

Death here compriſeth the whole puniſhment due unto ſin, be it what it will, concerning which we need not here to diſpute. *The wages of ſin is death*, *Rom.* 6.23. and nothing elſe. Whatever ſin deſerves in the Juſtice of God, whatever puniſhment God at any time appointed or threatned unto it, it is compriſed in *death: In the day thou eateſt thereof, thou ſhalt die the death.* This therefore the Apoſtle lays down as the foundation of his diſcourſe, and of the compariſon which he intends; namely, that in and by the *actual ſin of Adam*, all Men are made liable unto death, or unto the whole puniſhment due unto ſin. That is, *the guilt of that ſin* is *imputed* unto them. For nothing is intended by the *imputation of ſin* unto any, but the rendring them *juſtly obnoxious* unto the puniſhment due unto that ſin. As the *not imputing* of ſin, is the freeing of Men from being ſubject or liable unto puniſhment. And this ſufficiently evidenceth the vanity of the *Pelagian Gloſs* that Death paſſed upon all, meerly by vertue of *natural propagation* from him who had deſerved

it,

it, without any imputation of the guilt of ſin unto them; which is a contradiction unto the plain words of the Apoſtle. For it is the *guilt of ſin*, and not natural propagation that he affirms to be the cauſe of Death.

Having mentioned ſin and death, the one as the only cauſe of the other, the guilt of ſin of the puniſhment of death, ſin deſerving nothing but death, and death being due unto nothing but ſin, he declares how all Men univerſally became liable unto this puniſhment, or guilty of death. ἐφ' ᾧ πάντες ἥμαρτον, *in quo omnes peccaverunt*; *in whom all have ſinned.* For it relates unto the *one Man* that ſinned, in whom all ſinned; which is evident from the effect thereof, in as much *as in him all died*, 1 *Cor.* 15. 22. Or as it is here, on his ſin *Death paſſed on all Men.* And this is the evident ſenſe of the words, ἐπὶ being put for ἐν, which is not unuſual in the Scripture. See *Matth.* 15. 5. *Rom.* 4. 18. *Chap.* 5. 2. *Phil.* 1. 3. *Heb.* 9. 17. And it is ſo often uſed by the beſt Writers in the *Greek* Tongue: So *Heſiod* μέτρον δ' ἐπὶ πᾶσιν ἄριστον, *modus in omnibus rebus optimus.* So ἐφ' ὑμῖν ἔστιν, *in vobis ſitum eſt.* τοῦτο ἐπ' ἐμοὶ κεῖται, *hoc in me ſitum eſt.* And this reading of the words is contended for by *Auſtine* againſt the *Pelagians* rejecting their *eo quod* or *propterea.* But I ſhall not contend about the reading of the words. It is the artifice of our adverſaries to perſwade Men, that the force of our Argument to prove from hence the *imputation of the ſin of Adam* unto his poſterity, doth depend *ſolely* upon this interpretation of theſe words, ἐφ' ᾧ, by, *in whom.* We ſhall therefore grant them their deſire, that they are better rendred by *eo quod*, *propterea*, or *quatenus*; in as much, *becauſe.* Only we muſt ſay, that here is a reaſon given, *Why Death paſſed on all Men, in as much as all have ſinned*, that is, in that ſin whereby death entred into the World.

It is true! Death by vertue of the original conſtitution of the Law, is due unto every ſin, when ever it is committed.

But

But the present inquiry is, how *Death passed at once on all Men*, how they came liable and obnoxious unto it upon its first entrance by the *actual sin of Adam*; which cannot be by their own actual sin. Yea the Apostle in the next Verses affirms, *That death passed on them also*, who never sinned *actually*, or as *Adam* did, whose sin was *actual*. And if the *actual sins* of Men in imitation of *Adams* sin were intended, then should Men be made liable to Death, before they had sinned. For Death upon its *first entrance* into the World, *passed on all Men*, before any one Man had *actually sinned*, but *Adam* only. But that Men should be liable unto Death, which is nothing but the punishment of sin, when they have not sinned, is an open contradiction. For although God by his sovereign Power might inflict *Death* on an innocent Creature, yet that an innocent Creature should be *guilty of death* is impossible. For to be guilty of death, is to have sinned. Wherefore this expression, *In as much as all have sinned*, expressing the desert and guilt of death, *then* when sin and death first entred into the World, no sin can be intended in it, but the sin of *Adam*, and our interest therein; *Eramus enim omnes ille unus homo.* And this can be no otherwise, but by the *imputation* of the guilt of that sin unto us. For the act of *Adam* not being ours inherently and subjectively, we cannot be concerned in its *Effect*, but by the imputation of its guilt. For the communication of that unto us which is not inherent in us, is, that which we intend by imputation.

This is the πεῖρας of the intended collation, which I have insisted the longer on, because the Apostle lays in it the foundation of all that he afterwards infers, and asserts in in the whole comparison. And here some say there is an ἀνταποδοτον in his discourse, that is, he layeth down the Proposition on the part of *Adam*, but doth not shew what answereth to it on the contrary in Christ. And *Origen* gives the reason

reaſon of the ſilence of the Apoſtle herein, namely, *Leſt what is to be ſaid therein, ſhould be abuſed by any unto ſloth and negligence.* For whereas he ſays ὥσπερ, (as, which is a note of ſimilitude) By one Man ſin entred into the World, and Death by ſin; ſo the ἀποδοσις or reddition ſhould be, So by one, Righteouſneſs entred into the World, and Life by Righteouſneſs.

This he acknowledgeth to be the genuine filling up of the compariſon, but was not expreſſed by the Apoſtle, *Leſt Men ſhould abuſe it unto negligence or ſecurity*, ſuppoſing that to be done already, which ſhould be done afterwards. But as this plainly contradicts and everts moſt of what he further aſſerts in the Expoſition of the place; ſo the Apoſtle concealed not any Truth upon ſuch conſiderations. And as he plainly expreſſeth that which is here intimated, *Ver.* 19. So he ſhews how fooliſh and wicked any ſuch imaginations are, as ſuppoſe that any countenance is given hereby unto any, to indulge themſelves in their ſins.

Some grant, therefore, that the Apoſtle doth conceal the Expreſſion of what is aſcribed unto Chriſt, in oppoſition unto what he had affirmed of *Adam* and his ſin, unto *Ver.* 19. But the truth is, it is ſufficiently included in the cloſe of *Ver.* 14. where he affirms of *Adam*, that in thoſe things whereof he treats, *He was the Figure of him that was to come.* For the way and manner whereby he introduced Righteouſneſs and Life, and communicated them unto Men, anſwered the way and manner whereby *Adam* introduced ſin and death which paſſed on all the World. *Adam* being the *Figure* of Chriſt, look how it was with him, with reſpect unto his *Natural Poſterity* as unto ſin and death; ſo it is with the Lord Chriſt, the Second *Adam*, and his *Spiritual Poſterity*, with reſpect unto Righteouſneſs and Life. Hence we argue,

If

If the actual sin of Adam *was so imputed unto all his posterity, as to be accounted their own sin unto condemnation, then is the actual obedience of Christ, the Second* Adam *imputed unto all his Spiritual Seed, that is, unto all Believers unto Justification.* I shall not here further press this Argument, because the ground of it will occur unto us afterwards.

The two next Verses containing an Objection and an Answer returned unto them, wherein we have no immediate concernment, I shall pass by.

Vers. 15, 16. The Apostle proceeds to explain his Comparison in those things, wherein there is a *dissimilitude* between the *comparates.*

> *But not as the offence, so is the free gift; for if through the offence of one many be dead, much more the Grace of God, and the gift by Grace, by one Man Jesus Christ, hath abounded unto many.*

The opposition is between παράπτωμα on the one hand, and χάρισμα on the other; between which, a dissimilitude is asserted, not as unto their opposite effects of Death and Life, but only as unto the degrees of their efficacy, with respect unto those effects. Παράπτωμα, the *offence*, the *fall*, the *sin*, the *transgression*; that is, τῆς ἑνὸς παρακοὴ, *the disobedience of one*, *Ver.* 19. Hence the first sin of *Adam*, is generally called the *fall*, τὸ παράπτωμα. That which is opposed hereunto, is τὸ χάρισμα; *Donum*, *Donum gratuitum*; *Beneficium*, *id quod Deus gratificatur*; that is, χάρις τοῦ Θεοῦ, καὶ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ, as it is immediately explained. *The grace of God, and the free gift by grace, through Jesus Christ.* Wherefore, although this word, in the next verse, doth precisely signifie the Righteousness of Christ, yet here it comprehends all the causes of our Justification, in opposition unto the fall of *Adam*, and the entrance of sin thereby.

The consequent and effect τοῦ παραπτώματος of the *offence*, the *fall*, is, that *many be dead.* No more is here intended by *many*,

many, but only that the effects of that one offence were not confined unto *one*: And if we inquire who, or *how many* thoſe many are, the Apoſtle tells us, that they are *all Men* univerſally, that is, all the poſterity of *Adam*. By this one offence, becauſe they all ſinned, therein they are all dead; that is, rendered obnoxious and liable unto death, as the puniſhment due unto that one offence. And hence alſo it appears, how vain it is to wreſt thoſe words of *Ver.* 12. *In as much as all have ſinned*, unto any other ſin, but the firſt ſin in *Adam*; ſeeing it is given as the reaſon why death paſſed on them, it being here plainly affirmed, *That they are dead*, or that death paſſed on them by that one offence.

The efficacy τῆ χαείσματ☉ of the *free gift* oppoſed hereunto, is expreſſed, as that *which abounded much more*. Beſides the thing it ſelf aſſerted, which is plain and evident, the Apoſtle ſeems to me to argue the *equity of our Juſtification* by Grace, through the obedience of Chriſt, by comparing it with the *condemnation* that befel us by the ſin and diſobedience of *Adam*. For if it were *juſt*, *meet*, and *equal* that *all Men* ſhould be made ſubject unto *condemnation* for the ſin of *Adam*; it is much more ſo, that thoſe who *believe*, ſhould be juſtified by the obedience of Chriſt, through the grace and free donation of God. But wherein, in particular the gift by Grace, *abounded unto many*, above the efficacy of the fall to condemn, he declares afterwards. And, *that whereby we are freed from condemnation, more eminently then we are made obnoxious unto it by the fall and ſin of* Adam, *by that alone we are juſtified before God. But this is by the grace of God, and the gift by Grace, through Jeſus Chriſt alone*; which we plead for *Ver.* 16. Another difference between the *comparates* is expreſſed, or rather the inſtance is given in particular of the *diſſimilitude* aſſerted in general before.

And not as it was by one that ſinned, ſo is the gift; for the judgment was by one to condemnation; but the free gift is of many offences unto Juſtification.

Δί ἑνὸς ἁμαρτήσαν|Θ, *By one that ſinned*, is the ſame with δι ἑνὸς παραπτώματ|Θ, *by one ſin, one offence*, the one ſin of that *one Man*. κρῖμα, we render *judgment*. Moſt Interpreters do it by *reatus, guilt*, or *crimen*, which is derived from it. So משפט *Judicium*, is uſed in the *Hebrew* for guilt, משפט מות לאיש הזה *Jere.*26. 11. *The judgment of death is to this Man*, this Man is guilty of death, hath deſerved to die. Firſt therefore there was παράπτωμα the *ſin*, the *fall* τῦ ἑνὸς ἁμαρτήσαν|Θ *of one Man that ſinned*; it was his actual ſin alone. Thence followed κρῖμα, *reatus, guilt*; this was common unto all. In and by that one ſin, *guilt* came upon all. And the end hereof, that which it rendered Men obnoxious unto, is κατάκριμα, *condemnation*; guilt unto condemnation; and this guilt unto condemnation which came upon all, was ἐξ ἑνὸς *of one perſon*, or ſin. This is the order of things on the part of *Adam*, (1.) Παράπτωμα the *one* ſin. (2.) Κρῖμα the guilt that thereon inſued unto *all*. (3.) Κατάκριμα the condemnation which that guilt deſerved. And their *Antitheta* or Oppoſites in the Second *Adam*, are (1.) χάρισμα the free *donation* of God. (2.) Δώρημα the *gift of Grace* it ſelf, or the Righteouſneſs of Chriſt. (3.) Δικαίωμα or δικαίωσις ζωῆς, *Juſtification of Life*. But yet though the Apoſtle doth thus diſtinguiſh theſe things to illuſtrate his compariſon and oppoſition, yet that which he intends by them all, is the Righteouſneſs and Obedience of Chriſt, as he declares *Ver.*18, 19. This in the matter of our Juſtification, he (1.) calleth χάρισμα with reſpect unto the *free gratuitous grant* of it by Grace of God, Δωρεὰ τῆς χάρι|Θ; and (2.) Δώρημα with reſpect unto us who receive it. A *free gift* it is unto us; and (3.) Δικαίωμα, with reſpect unto its effect of making us righteous.

Whereas

Whereas therefore, by the ſin of *Adam* imputed unto them, *guilt came on all men unto condemnation*, we muſt inquire wherein the *free gift* was otherwiſe. *Not as by one that ſinned, ſo was the gift.* And it was ſo in two things: For (1.) *Condemnation* came upon all by *one offence.* But being under the guilt of that one offence, we contract the guilt of many more innumerable. Wherefore if the *free gift* had reſpect only unto that *one offence*, and intended it ſelf no further, we could not be delivered; wherefore it is ſaid to be of *many offences*, that is, of all our ſins and treſpaſſes whatever. (2.) *Adam* and all his poſterity in him, were in a ſtate of acceptation with God, and placed in a way of obtaining eternal life and bleſſedneſs, wherein God himſelf would have been their reward. In this eſtate by the entrance of ſin, they loſt the favor of God, and incurred the guilt of death or condemnation, for they are the ſame. But they loſt not *an immediate right and title unto life and bleſſedneſs.* For this they had not, nor could have before the courſe of obedience preſcribed unto them was accompliſhed. That therefore, which came upon all by the one offence, was the loſs of Gods favor in the approbation of their preſent ſtate, and the judgment or guilt of death and condemnation. But an *immediate right* unto eternal life, by that one ſin was not loſt. The free gift is *not ſo:* For as by it we are freed, not only from *one ſin*, but from *all our ſins*, ſo alſo by it we have a right and title unto eternal life. For therein *Grace reigns through Righteouſneſs unto eternal life*, *Ver.* 22.

The ſame truth is further explained and confirmed, *Ver.* 17. *For if by one Mans offence death reigned by one, much more they which receive abundance of Grace, and of the gift of Righteouſneſs, ſhall reign in life by one Jeſus Chriſt.* The deſign of the Apoſtle having been ſufficiently manifeſted in our obſervations on the former *Verſes*, I ſhall from this only obſerve thoſe things which more immediately concern our preſent

subject. And (1.) it is worth observation, with what *variety* of expressions the Apostle sets forth the *Grace of God* in the Justification of Believers. Δικαίωμα, δώρημα, χάρις, χάρισμα, περισσεία χάριτος, δωρεὰ τῆς δικαιοσύνης. Nothing is omitted that may any way express the *freedom*, *sufficiency*, and *efficacy* of Grace unto that end. And although these terms seem some of them to be coincident in their signification, and to be used by him promiscuously, yet do they every one include something that is peculiar, and all of them set forth the whole work of Grace. Δικαίωμα seems to me, to be used in this Argument for δικαιολόγημα, which is the foundation of a cause in tryal, the matter pleaded, whereon the person tried is to be acquitted and justified. And this is the Righteousness of Christ; of one. Δώρημα, or a *free donation* is exclusive of all desert and conditions on our part, who do receive it. And it is that whereby we are freed from condemnation, and have a right unto the Justification of life. χάρις is the *free grace and favor of God*, which is the original or efficient cause of our Justification, as was declared *Chap.* 3. 24. χάρισμα hath been explained before. Περισσεία χάριτος, *the abundance of grace*, is added to secure Believers of the certainty of the effect. It is that whereunto nothing is wanting unto our Justification. Δωρεὰ τῆς δικαιοσύνης expresseth the *free grant* of that Righteousness which is imputed unto us unto the Justification of life, afterwards called the obedience of Christ. Be Men as wise and learned as they please, it becomes us all to learn to think, and speak of those Divine Mysteries from this *Blessed Apostle*, who knew them better then we all, and besides, wrote by divine inspiration.

And it is marvellous unto me, how Men can break through the *fence* that he hath made about the *grace of God*, and obedience of Christ in the work of our Justification before God, to introduce their our own Works of Obedience, and to find a place for them therein. But the design of *Paul*

and

and ſome Men in declaring this point of our Juſtification before God, ſeems to be very oppoſite and contrary. His whole diſcourſe is concerning the *Grace of God*, the *Death*, *Blood*, and *Obedience of Chriſt*, as if he could never ſufficiently ſatisfie himſelf in the ſetting out, and declaration of them, without the leaſt mention of any works or duties of our own, or the leaſt intimation of any *uſe* that they are of herein. But all their pleas are for their *own works* and *duties*; and they have *invented* as many terms to ſet them out by, as the Holy Ghoſt hath *uſed* for the expreſſion and declaration of the Grace of God. Inſtead of the words of Wiſdom before mentioned, which the Holy Ghoſt hath taught, wherewith he fills up his diſcourſe, theirs are filled with *conditions*, *preparatory diſpoſitions*, *merits*, *cauſes*, and I know not what trappings for our own works. For my part I ſhall chuſe rather to learn of him, and accommodate my conceptions and expreſſions of Goſpel Myſteries, and of this, in eſpecial, concerning our Juſtification, unto his who cannot deceive me; than truſt to any other conduct, how ſpecious ſoever its pretences may be.

2. It is plain in this Verſe, that no more is required of any one unto Juſtification, but that *he receive the abundance of Grace, and the gift of Righteouſneſs.* For this is the deſcription that the Apoſtle gives of thoſe that are juſtified, as unto any thing that on their part is required. And as this excludes all Works of Righteouſneſs which we do; for by none of them do we *receive the abundance of Grace, and the gift of Righteouſneſs*; ſo it doth alſo the imputation of *Faith* it ſelf unto our Juſtification, as it is an *act* and *duty* of our own: For *Faith is that whereby we receive the gift of Righteouſneſs*, by which we are juſtified. For it will not be denied, but that we are juſtified by *the gift of Righteouſneſs*, or the Righteouſneſs which is given unto us; for by it have we right and title unto life. But our Faith is not this gift,

for

for that which receiveth, and that which is received, are not the same.

3. Where there is περισσεία χάριτος, and χάρις ὑπερπερισσεύουσα, *abounding grace*, *superabounding grace*, exerted in our Justification, no more is required thereunto. For how can it be said to *abound*, yea, to *superabound*, not only to the freeing of us from condemnation; but the giving of us a title unto life, if in any thing it is to be *supplied*, and eeked out by works and duties of our own. The things intended do fill up these expressions, although to some they are but an empty noise.

4. There is a *gift of Righteousness* required unto our Justification, which all must receive, who are to be justified. And all are justified who do receive it; for they that receive it shall *reign in life by Jesus Christ*. And hence it follows, (1.) That the Righteousness whereby we are justified before God, can be nothing of our own, nothing inherent in us, nothing performed by us. For it is that which is *freely given us*, and this donation is by imputation: *Blessed is the Man unto whom the Lord imputeth Righteousness*, *Chap.* 4. 6. And by *Faith we receive* what is so given and imputed, and otherwise we contribute nothing unto our participation of it. This it is to be justified in the sense of the Apostle, (2.) It is such a *Righteousness* as gives *right and title unto eternal life*. For they that receive it, *shall reign in life*. Wherefore it cannot consist in the pardon of sin alone. For (1.) the *pardon of sin* can in no tolerable sense be called the *gift of Righteousness*. Pardon of sin is one thing, and Righteousness another. (2.) *Pardon of sin* doth not give right and title unto eternal life. It is true, he whose sins are pardoned shall inherit eternal life; but not meerly by vertue of that pardon, but through the imputation of Righteousness which doth inseparably accompany it, and is the ground of it.

The

The deſcription which is here given of our *Juſtification by Grace*, in oppoſition unto the *condemnation*, that we were made liable unto by the ſin of *Adam*, and in exaltation above it, as to the efficacy of Grace above that of the firſt ſin, in that thereby not *one* but *all ſins* are forgiven, and not only ſo, but a right unto life eternal is communicated unto us, is this, *That we receive the Grace of God, and the gift of Righteouſneſs*, which gives us a right unto life by Jeſus Chriſt. But this is to be juſtified by the Imputation of the Righteouſneſs of Chriſt received by Faith alone.

The concluſion of what hath been evinced in the management of the compariſon inſiſted on is fully expreſſed and further confirmed *Ver.* 18, 19.

Ver. 18. *Therefore as by the offence of one judgment came upon all Men unto condemnation, even ſo by the Righteouſneſs of one, the free gift came upon all Men unto the Juſtification of life.* So we read the words. By the *offence of one*; the Greek Copies vary here. Some read τῷ ἑνὶ παραπτώματι, whom *Beza* followeth, and our Tranſlation in the Margin; by *one offence*; moſt by τῷ τοῦ ἑνὸς παραπτώματι, by the *offence of one*; and ſo afterwards as unto Righteouſneſs; but both are unto the ſame purpoſe. For the *one offence* intended, is the *offence of one*, that is, of *Adam*: And the *one Righteouſneſs* is the Righteouſneſs of *one*, *Jeſus Chriſt*.

The Introduction of this Aſſertion by ἄρα οὖν, the note of a *Syllogiſtical inference*, declares what is here aſſerted to be the ſubſtance of the truth pleaded for. And the compariſon is continued, ὡς, theſe things have themſelves after the ſame manner.

That which is affirmed on the one ſide, is, δι ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα; *by the ſin or fall of one, on all Men unto condemnation*, that is, Judgment, ſay we; repeating κρῖμα from the foregoing Verſe. But κρῖμα εἰς κατάκριμα is *guilt*, and that only. By the ſin of one, all Men became guilty,

guilty, and were made obnoxious unto condemnation. The guilt of it is imputed unto all Men. For no otherwise can it *come upon them unto condemnation*, no otherwise can they be rendered obnoxious unto death and judgment on the account thereof. For we have evinced that by death and condemnation in this disputation of the Apostle, the whole punishment due unto sin, is intended. This therefore is plain and evident on that hand.

In answer hereunto, the δικαίωμα of one as to the *causality of Justification*, is opposed unto the παράπτωμα of the other, as unto its causality unto, or of condemnation. δι' ἑνὸς δικαιώματος, *By the Righteousness of one.* That is, the Righteousness that is pleadable εἰς δικαίωσιν unto Justification. For that is δικαίωμα a Righteousness pleaded for Justification. By this, say our Translators, *the free gift came upon all*; repeating χάεισμα from the foregoing Verse, as they had done κεῖμα before on the other hand. The *Syriack* Translation renders the words without the aid of any supplement: *Therefore as by the sin of one, condemnation was unto all men, so by the Righteousness of one, Justification unto life shall be unto all Men.* And the sense of the words is so made plain without the supply of any other word into the Text. But whereas in the original the words are not κατάκειμα εἰς πάντας ἀνθρώπους, but εἰς πάντας ἀνθρώπους εἰς κατάκειμα, and so in the later clause, somewhat from his own foregoing words, is to be supplied to answer the intention of the Apostle. And this is χάεισμα *gratiosa donatio*, the free grant of Righteousness; or δώρημα *the free gift* of Righteousness unto Justification. The Righteousness of one Christ Jesus, is *freely granted* unto all Believers, to the Justification of life. For the *all Men* here mentioned are described by, and limited unto them that *receive the abundance of Grace, and the gift of Righteousness by Christ*, *Ver.* 17.

Some

Some vainly pretend from hence *a general grant of righteouſneſs* and life unto all men, whereof the greateſt part are never made partakers; then which nothing can be more oppoſite nor contradictory unto the Apoſtles deſign. Men are not made guilty of condemnation from the Sin of *Adam*, by ſuch a Divine conſtitution, as that they *may*, or on ſome conditions *may not be* obnoxious thereunto. Every one ſo ſoon as he actually exiſts, and by vertue thereof is a deſcendant from the firſt *Adam*, is actually in his own perſon liable thereunto, and the wrath of God abideth on him. And no more are intended on the other ſide, but thoſe only who by their relation through Faith unto the Lord Chriſt the ſecond *Adam*, are actually intereſſed in the Juſtification of life. Neither is the controverſie about the *univerſality of Redemption* by the Death of Chriſt herein concerned. For thoſe by whom it is aſſerted, do not affirm that it is thence neceſſary that the *free gift unto the Juſtification of life*, ſhould come on all, for that they know it doth not do. And of a proviſion of Righteouſneſs and life for men in caſe they do believe, although it be true, yet nothing is ſpoken in this place. Only the *certain Juſtificatin* of them that believe, and the way of it is declared. Nor will the *Analogy* of the Compariſon here inſiſted on, admit of any ſuch interpretation. For the *all* on the one hand, are *all and only* thoſe who derive their being from *Adam* by natural propagation. If any man might be ſuppoſed not to do ſo, he would not be concerned in his Sin or Fall. And ſo really it was with the *man Chriſt Jeſus*. And thoſe on the other hand, are only thoſe who *derive a ſpiritual life* from Chriſt. Suppoſe a man not to do ſo, and he is no way intereſſed in the Righteouſneſs of the *one* unto the Juſtification of life. Our Argument from the words is this; *As the Sin of one that came on all unto condemnation, was the Sin of the firſt Adam imputed unto them, ſo the Righteouſneſs of the one unto the Juſtification of life that*

comes on all Believers, is the Righteousness of Christ imputed unto them. And what can be more clearly affirmed or more evidently confirmed than this is by the Apostle, I know not. Yet is it more plainly *expressed*, v. 19.

For as by one mans Disobedience many were made Sinners; so by the Obedience of one shall many be made Righteous.

This is well explained by *Cyrillus Alexandrinus* in *Joan. Lib.* 11. *Cap.* 25. *Quemadmodum prævaricatione primi hominis ut in primitiis generis nostri, morti addicti fuimus; eodem modo per obedientiam & justitiam Christi, in quantum seipsum legi subjecit, quamvis legis author esset, benedictio & vivificatio quæ per spiritum est, ad totam nostram penetravit naturam.* And by *Leo. Epist.* 12. *ad Juvenalem. Ut autem reparet omnium vitam, recepit omnium causam; ut sicut per unius reatum omnes facti fuerunt peccatores, ita per unius innocentiam omnes fierent innocentes; inde in homines manaret justitia, ubi est humana suscepta natura.*

That which he before called παράπτωμα & ἀκοή he now expresseth by παρακοὴ and ὑπακοὴ, *Disobedience* and *Obedience*. The παρακοὴ of *Adam* or his Disobedience was his actual transgression of the Law of God. Hereby, saith the Apostle, *many were made Sinners*. Sinners in such a sense as to be obnoxious unto Death and Condemnation. For liable unto Death they could not be made, unless they were first made Sinners or guilty. And this they could not be, but that they are esteemed to have sinned in him, whereon the guilt of his Sin was imputed unto them. This therefore he affirms, namely that the *actual sin of Adam* was so the sin of all men, as that they were made sinners thereby, obnoxious unto Death and Condemnation.

That which he opposeth hereunto, is ἡ ὑπακοὴ *the Obedience of one*, that is, of Jesus Christ. And this was the *Actual Obedience* that he yielded unto the whole Law of God. For as the *Disobedience* of *Adam* was his actual Transgression of the whole Law; so the *Obedience* of Christ was his actual accom-

accompliſhment or fulfilling of the whole Law. This the *Antitheſis* doth require.

Hereby many are made Righteous. How? By the Imputation of that Obedience unto them. For ſo and no otherwiſe, are men made Sinners by the Imputation of the Disobedience of *Adam*. And this is that which gives us a right and title unto eternal life; as the Apoſtle declares, *verſ.* 21. *That as Sin reigned unto death; ſo might Grace reign through Righteouſneſs unto eternal life.* This Righteouſneſs is no other but the *Obedience of one*, that is, of Chriſt, as it is called, *verſ.* 18. And it is ſaid to *come upon* us, that is, to be *imputed* unto us; For bleſſed is the man unto *whom God imputeth Righteouſneſs.* And hereby we have not only deliverance from that Death and Condemnation whereunto we were liable by the Sin of *Adam*, but the Pardon of many Offences, that is, of *all our Perſonal Sins*, and a right unto life eternal through the Grace of God; for we are juſtified freely by his Grace through the Redemption that is in Chriſt Jeſus.

And theſe things are thus plainly and fully delivered by the Apoſtle, unto whoſe ſenſe and expreſſions alſo (ſo far as may be) it is our Duty to accommodate ours. What is offered in oppoſition hereunto, is ſo made up of *Exceptions* and *Evaſions*, perplexed Diſputes, and leadeth us ſo far off from the plain words of the Scripture, that the Conſcience of a convinced Sinner knows not what to fix upon to give it reſt and ſaisfaction, nor what it is that is to be believed unto Juſtification.

Piſcator in his *Scholia* on this Chapter and elſewhere, inſiſteth much on a ſpecious Argument againſt the Imputation of the Obedience of Chriſt unto our Juſtification. But it proceedeth evidently on an open miſtake and falſe ſuppoſition, as well as it is contradictory unto the plain words of the Text. It is true which he obſerves and proves, that our Redemption, Reconciliation, Pardon of Sin, and Juſtifiation are

often aſcribed unto the Death and Blood of Chriſt in a ſignal manner. The reaſons of it have partly been intimated before, and a further account of them, ſhall be given immediately. But it doth not thence follow, that *the Obedience of his life* wherein he fulfilled the whole Law, being made under it for us, is excluded from any cauſality therein, or is not imputed unto us. But in oppoſition thereunto he thus argueth.

Si obedientia vitæ Chriſti nobis ad juſtitiam imputaretur, non fuit opus Chriſtum pro nobis mori; mori enim neceſſe fuit pro nobis injuſtis, 1 Pet. 3. 18. *Quod ſi ergo juſti effecti ſumus per vitam illius, cauſa nulla relicta fuit cur pro nobis moreretur; quia juſtitia Dei non patitur ut puniat juſtos. At punivit nos in Chriſto, ſeu quod idem valet punivit Chriſtum pro nobis, & loco noſtri, poſteaquam ille ſancte vixiſſet, ut certum eſt è Scriptura. Ergo non ſumus juſti effecti per ſanctam vitam Chriſti. Item, Chriſtus mortuus eſt ut juſtitiam illam Dei nobis acquireret.* 2 Cor. 5. 21. *Non igitur illam acquiſiverat ante mortem.*

But this whole Argument, I ſay, proceeds upon an evident miſtake. For it ſuppoſeth ſuch an order of things, as that the *Obedience of Chriſt* or his Righteouſneſs in fulfilling the Law, is *firſt imputed* unto us, and then the *Righteouſneſs of his death* is afterwards to take place, or to be imputed unto us, which on that ſuppoſition he ſays would be of no uſe. But no ſuch order or Divine conſtitution is pleaded or pretended in our Juſtification. It is true, the *life of Chriſt*, and his *Obedience unto the Law* did precede his Sufferings, and undergoing the curſe thereof; neither could it otherwiſe be. For this order of theſe things between themſelves was made neceſſary from the Law of Nature; But it doth not thence follow that it muſt be obſerved in the Imputation or Application of them unto us. For this is an effect of Soveraign Wiſdom and Grace, not reſpecting the *natural order* of Chriſts Obedience and Suffering, but the *moral order* of the things where-

whereunto they are appointed. And although we need not aſſert, nor do I ſo do, *different acts of* the Imputation of the Obedience of Chriſt unto the Juſtification of life, or a right and title unto life eternal, and of the ſuffering of Chriſt unto the pardon of our Sins and freedom from condemnation; but by both we have both according unto the Ordinance of God, that Chriſt may be all in all; Yet as unto the effects themſelves, in the Method of Gods bringing Sinners unto the Juſtification of life, the application of the Death of Chriſt unto them unto the pardon of Sin and freedom from Condemnation, is in *order of* Nature, and in the exerciſe of Faith, antecedent unto the application of his Obedience unto us, for a right and title unto life eternal.

The ſtate of the perſon to be juſtified, is a *ſtate of Sin* and wrath, wherein he is liable unto Death and Condemnation. This is that which a *convinced Sinner* is ſenſible of, and which alone in the firſt place he ſeeks for deliverance from. *What ſhall we do to be ſaved?* This in the firſt place is preſented unto him in the Doctrine and Promiſe of the Goſpel, which is the Rule and Inſtrument of its application. And this is the *death of Chriſt.* Without this no actual Righteouſneſs imputed unto him, not the *Obedience of Chriſt himſelf*, will give him relief. For he is ſenſible that he hath ſinned, and thereby come ſhort of the glory of God, and under the Sentence condemnatory of the Law. Until he receives a deliverance from hence, it to no purpoſe to propoſe that unto him which ſhould give him right unto life eternal. But upon a ſuppoſition hereof, he is no leſs concern'd in what ſhall yet further give him *title* thereunto, that he *may reign in life through Righteouſneſs.* Herein I ſay in its order, Conſcience is no leſs concern'd than in deliverance from Condemnation. And this order is expreſſed in the declaration of the Fruit and Effects of the Mediation of Chriſt *Dan.* 9. 24. *To make reconciliation for iniquity, and to bring in everlaſting*

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ing Righteousnes. Neither is there any force in the Objection against it, that *actually the Obedience of Christ did precede his Suffering.* For the Method of their application is not prescribed thereby; And the state of Sinners to be justified, with the nature of their Justification requires it should be otherwise, as God also hath ordained. But because the Obedience and Sufferings of Christ, were concomitant from first to last, both equally belonging unto his state of *Exinanition*, and cannot in any act or instance be separated, but only in notion or imagination, seeing he suffered in all his Obedience, and obeyed in all his Suffering, *Heb.* 5. 8. And neither part of our Justification, in freedom from Condemnation, and right unto life eternal, can be supposed to be or exist without the other according unto the Ordinance and constitution of God, the whole effect is jointly to be ascribed unto the whole Mediation of Christ, so far as he acted towards God in our behalf, wherein he fulfilled the whole Law both as to the penalty exacted of Sinners, and the Righteousnes it requires unto life as an eternl reward. And there are many reasons why our Justification is in the Scripture by the way of Eminency ascribed unto the *death and blood-shedding of Christ.*

For, (1.) The Grace and Love of God, the principal efficient cause of our Justification, are therein made most eminent and conspicuous. For this is most frequently in the Scripture proposed unto us as the *highest instance*, and undeniable demonstration of Divine Love and Grace. And this is that which principally we are to consider in our Justification, the glory of them being the end of God therein. He *made us accepted in the Beloved to the praise of the glory of his Grace*, Ephes. 1. 6. Wherefore this being the fountain, spring and sole cause, both of the Obedience of Christ, and of the Imputation thereof unto us, with the pardon of Sin and Righteousnes thereby, it is every where in the Scripture proposed

propoſed as the *prime object* of our Faith in our Juſtification, and oppoſed directly unto all our own Works whatever. The whole of Gods deſign herein, is, that *Grace may reign through Righteouſneſs unto eternal life.* Whereas therefore this is made moſt evident and conſpicuous in the Death of Chriſt, our Juſtification is in a peculiar manner aſſigned thereunto.

2. The *love of Chriſt himſelf* and his Grace are peculiarly exalted in our Juſtification; that all men may *honour the Son, even as they honour the Father.* Frequently are they expreſſed unto this purpoſe, 2 *Cor.* 8. 9. *Gal.* 2. 20. *Phil.* 3. 6, 7. *Rev.* 1. 5, 6. And thoſe alſo are moſt eminently exalted in his *death*, ſo as that all the effects and fruits of them are aſcribed thereunto in a peculiar manner. As nothing is more ordinary than, among many things that concur to the ſame effect, to aſcribe it unto that which is moſt *eminent* among them, eſpecially if it cannot be conceived as ſeparated from the reſt.

3. This is the cleareſt Teſtimony, that what the Lord Chriſt did and ſuffered was for us, and not for himſelf. For without the conſideration hereof, all the Obedience which he yielded unto the Law, might be looked on as due only on his own account, and himſelf to have been ſuch a Saviour as the *Socinians imagine*, who ſhould *do all with us from God*, and nothing *with God for us.* But the ſuffering of the curſe of the Law by him who was not only an innocent man, but alſo the Son of God, openly teſtifies that what he did and ſuffered was for us, and not for himſelf. It is no wonder therefore if our Faith as unto Juſtification be in the firſt place, and principally directed unto his Death and Blood-ſhedding.

4. All *the Obedience* of Chriſt had ſtill reſpect unto the Sacrifice of himſelf, which was to enſue, wherein it received its accompliſhment, and whereon its efficacy unto our Juſtification did depend. For as no Imputation of *actual Obedience* would juſtifie *Sinners* from the condemnation that

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was passed on them for the Sin of *Adam*; so although the Obedience of Christ was not a meer preparation or qualification of his person for his Suffering; yet its efficacy unto our Justification did depend on his Suffering that was to ensue, when his Soul was made an offering for Sin.

5. As was before observed, *Reconciliation and the Pardon of Sin* through the Blood of Christ, do directly in the first place respect our relief from the state and condition whereinto we were cast by the Sin of *Adam*, in the loss of the favour of God, and liableness unto Death; this therefore is that which principally and in the first place a lost convinced Sinner, such as Christ calls unto himself, doth look after. And therefore Justification is eminently and frequently proposed as the effect of the *Bloodshedding and Death* of Christ; which are the direct cause of our Reconciliation and Pardon of Sin. But yet from none of these considerations, doth it follow that the *Obedience of the one* man Christ Jesus is not imputed unto us, whereby Grace might reign through Righteousness unto eternal life.

The same Truth is fully asserted and confirmed *Chap.* 8. *v.* 1, 2, 3, 4. But this place hath been of late so *explained* and so *vindicated* by another in his learned and Judicious Exposition of it, (namely Dr. *Jacombe*) as that nothing remains of weight to be added unto what hath been pleaded and argued by him, *Part.* 1. *vers.* 4. *pag.* 587. and onwards. And indeed the answers which he subjoyns (to the Arguments whereby he confirms the Truth) to the most usual and important objections against the Imputation of the Righteousness of Christ, are sufficient to give just Satisfaction unto the minds of unprejudiced, unengaged persons. I shall therefore pass over this Testimony, as that which hath been so lately pleaded and vindicated; and not press the same things, it may be (as is not unusual) unto their disadvantage.

Chap.

Chap. 10. Verſ. 3, 4.

For they (the Jews who had a zeal for God, but not according to knowledg) *being ignorant of Gods Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God. For Chriſt is the end of the Law for Righteouſneſs unto every one that believeth.*

What is here determined, the Apoſtle enters upon the *Propoſition* and declaration of, *Chap. 9. verſ.* 30. And becauſe what he had to propoſe was ſomewhat ſtrange, and unſuited unto the common apprehenſions of men, he introduceth it with that prefatory Interrogation, τί οὖν ἐροῦμεν; which he uſeth on the like occaſions, *Chap.* 3. 5. *Chap.* 6. 1. *Chap.* 7. 7. *Chap.* 9. 14. *What ſhall we then ſay?* that is, is there in this matter unrighteouſneſs with God? as *verſ.* 14. or what ſhall we ſay unto theſe things, or this is that which is to be ſaid herein? That which hereon he aſſerts is, that the *Gentiles* which followed not after Righteouſneſs have attained unto Righteouſneſs, even the Righteouſneſs which is of Faith; But *Iſrael* which followed after the *Law of Righteouſneſs* hath not attained unto the Law of Righteouſneſs, that is, unto Righteouſneſs it ſelf before God.

Nothing ſeems to be more contrary unto reaſon, than what is here made manifeſt by the event. The *Gentiles* who lived in Sin and Pleaſures, not once endeavouring to attain unto any Righteouſneſs before God, yet attained unto it upon the *Preaching of the* Goſpel. *Iſrael* on the other hand, which *followed after Righteouſneſs*, diligently in all the Works of the Law and Duties of Obedience unto God thereby, came ſhort of it, attained not unto it. All *Preparations*, all *Diſpoſitions*, all *merit* as unto Righteouſneſs and Juſtification are

excluded from the *Gentiles*. For in all of them there is more or less a *following after Righteousness* which is denied of them all. Only by Faith in him who justifieth the ungodly, they attain Righteousness, or they attained the Righteousness of Faith. For to attain Righteousness *by Faith*, and to attain the Righteousness *which is of Faith*, are the same. Wherefore all things that are comprized any way in *following after Righteousness*, such as are all our Duties and Works, are excluded from any influence into our Justification. And this is expressed to declare the Sovereignty and freedom of the Grace of God herein; Namely that we are justified freely by his Grace, and that on our part *all boasting is excluded*. Let men pretend what they will, and dispute what they please, those who attain unto *Righteousness* and *Justification* before God, when they *follow not after Righteousness*, they do it by the *gratuitous Imputation* of the Righteousness of another unto them.

It may be it will be said; it is true in the time of their *Heathenism* they did not at *all follow after Righteousness*, but when the Truth of the Gospel was revealed unto them, then they *followed after Roghteousness* and did attain it. But (1.) This is directly to contradict the Apostle in that it says, that they *attain'd not Righteousness*, but only as they *followed after Righteousness*, whereas he affirms the direct contrary. (2.) It takes away the distinction which he puts between *them* and *Israel*; namely, that the one followed after Righteousness, and the other did not. (3.) To *follow after Righteousness* in this place, is to follow after a Righteousness of our own; To establish their own Righteousness, *Chap.* 10. 3. But this is so far from being a means of attaining Righteousness, as that it is the most effectual obstruction thereof.

If therefore those who have *no Righteousness* of their own, who are so far from it, that they never endeavoured to attain it, do yet *by Faith* receive that Righteousness wherewith they

are

juſtified before God, they do ſo by the Imputation of the Righteouſneſs of Chriſt unto them, or let ſome other way be aſſigned.

In the other ſide of the inſtance concerning *Iſrael* ſome muſt hear whether they will or not, that wherewith they are not pleaſed.

Three things are expreſſed of them; 1. Their Attempt. 2. Their Succeſs. 3. The Reaſon of it.

Their *Attempt* or Endeavour was in this, that they *followed after the Law of Righteouſneſs.* διώκω, the word whereby their endeavour is expreſſed, ſignifies that which is earneſt, diligent and ſincere. By it doth the Apoſtle declare what his was, and what ours ought to be in the Duties and Exerciſe of Goſpel Obedience, *Phil.* 3. 12. They were not *indiligent* in this matter, but *inſtantly ſerved God day and night.* Nor were they *Hypocritical*; for the Apoſtle bears them record in this matter, that *they had a zeal of God*, Chap. 10. 2. And that which they thus endeavoured after was νόμῳ δικαιοσύνης *the Law of Righteouſneſs.* That Law which preſcribed a *perfect perſonal Righteouſneſs* before God; *the things which if a man do them, he ſhall live in them*, Chap. 10. 5. Wherefore the Apoſtle hath no other reſpect unto the *Ceremonial Law* in this place, but only as it was branched out from the Moral Law by the Will of God, and as the Obedience unto it belonged thereunto. When he ſpeaks of it *ſeparately* he calls it the *Law of Commandments contained in Ordinances*, but it is no where called *the Law of Righteouſneſs*, the Law whoſe Righteouſneſs is fulfilled in us, *Chap.* 8. 4. wherefore their following after this Law of Righteouſneſs, was their diligence in the performance of all Duties of Obedience, according unto the Directions and Precepts of the Moral Law.

2. The *iſſue* of this attempt is, that they attained not unto the *Law of Righteouſneſs*; εἰς νόμον δικαιοσύνης οὐκ ἔφθασε that is, they attained not unto a Righteouſneſs before God hereby.

Though this was *the end of the Law* namely a Righteouſneſs before God, wherein a man might live, yet could they never attain it.

3. An account is given of the *Reaſon of their failing*, in attaining that which they ſo earneſtly endeavoured after. And this was in a *double miſtake* that they were under; firſt, in the *means of attaining it*; ſecondly, in the *righteouſneſs it ſelf*, that was to be ſought after. The firſt is declared *Ver.* 32. *Becauſe not by Faith, but as it were by the works of the Law.* Faith and Works are the two only ways whereby Righteouſneſs may be attained, and they are oppoſite and inconſiſtent; ſo that none doth or can ſeek after Righteouſneſs by them both. They will not be *mixed* and made one intire means of attaining Righteouſneſs. They are oppoſed as *Grace* and *Works*; what is of the one, is not of the other, *Rom.* 11. 6. Every compoſition of them in this matter, is, *Male ſarta gratia nequicquam coit & reſcinditur.* And the reaſon is, becauſe the *Righteouſneſs* which Faith ſeeks after, or which is attainable by Faith, is that which is given to us, *imputed* unto us, which Faith doth only receive. *It receives the abundance of Grace, and the gift of Righteouſneſs.* But that which is attainable by Works, is *our own, inherent in us*, wrought out by us, and not imputed unto us: For it is nothing but thoſe works themſelves, with reſpect unto the Law of God.

And if Righteouſneſs before God, be to be obtained alone by Faith, and that in contradiſtinction unto all Works, which if a Man do them according unto the Law, he ſhall even live in them, then is it by Faith alone that we are juſtified before God, or nothing elſe, on our part, is required thereunto. And of what nature this Righteouſneſs muſt be, is evident.

Again, if Faith and Works are oppoſed as *contrary* and *inconſiſtent*, when conſidered as the means of attaining Righteouſneſs

teouſneſs or Juſtification before God, as plainly they are, then is it impoſſible we ſhould be juſtified before God by them in the *ſame ſenſe* way and manner. Wherefore when the Apoſtle *James* affirms, That a Man is juſtified by Works, and not by Faith only, he cannot intend our Juſtification before God, where it is impoſſible they ſhould both concur. For not only are they declared inconſiſtent by the Apoſtle in this place, but it would introduce ſeveral ſorts of Righteouſneſs unto Juſtification, that are inconſiſtent and deſtructive of each other. This was the *firſt miſtake* of the *Jews*, whence this miſcarriage inſued; they ſought not after *Righteouſneſs by Faith*, but as it *were by the Works of the Law.*

Their *ſecond miſtake* was as unto the *Righteouſneſs* it ſelf, whereon a Man might be juſtified before God. For this they judged was to be *their own Righteouſneſs. Chap.* 10. 3. Their own *Perſonal Righteouſneſs* conſiſting in their own Duties of Obedience, they looked on as the only Righteouſneſs, whereon they might be juſtified before God. This therefore they went about to *eſtabliſh* as the Phariſees did. *Luke* 18. 11, 12. And this miſtake, with their deſign thereon, *to eſtabliſh their own Righteouſneſs*, was the principal cauſe that made them reject the Righteouſneſs of God, as it is with many at this day.

What ever is done in us, or performed by us, as obedience unto God, *is our own Righteouſneſs.* Though it be done in Faith, and by the aids of Gods Grace; yet is it *ſubjectively* ours, and ſo far as it is a Righteouſneſs, it is our own. But all Righteouſneſs which is our own whatever, is ſo far divers from the Righteouſneſs, by which we are to be juſtified before God, as that the moſt earneſt endeavor *to eſtabliſh it*, that is, to render it ſuch, as by which we may *be juſtified*, is an effectual means to cauſe us to refuſe *a ſubmiſſion* unto, and an acceptance of that, whereby alone we may be ſo.

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This ruined the *Jews*, and will be the ruine of all that ſhall follow their example in ſeeking after Juſtification; yet is it not eaſie for Men to take any other way, or to be taken off from this. So the Apoſtle intimates in that expreſſion, *They ſubmitted not themſelves unto the Righteouſneſs of God.* This Righteouſneſs of God is of that nature, that the proud mind of Man is altogether unwilling to bow and *ſubmit* it ſelf unto; yet can it no otherwiſe be attained, but by ſuch *a ſubmiſſion* or *ſubjection* of mind, as contains in it a total Renuntiation of any Righteouſneſs of our Men. And thoſe who reproach others for affirming, That Men indeavoring after *Morality* or *Moral Righteouſneſs*, and reſting therein, are in no good way for the participation of the Grace of God by Jeſus Chriſt, do expreſly deride the Doctrine of the Apoſtle, that is, of the Holy Ghoſt himſelf.

Wherefore, the plain deſign of the Apoſtle is to declare, that not only *Faith*, and the Righteouſneſs of it, and a Righteouſneſs of our own by Works are inconſiſtent, that is, as unto our Juſtification before God; but alſo that the *intermixture* of our own Works, in ſeeking after Righteouſneſs, as the *means* thereof doth wholly divert us from the acceptance of, or *ſubmiſſion* unto the Righteouſneſs of God. For the Righteouſneſs which is of Faith, is not our own, it is the Righteouſneſs of God, that which he *imputes* unto us. But the Righteouſneſs of Works is our own, that which is wrought in us, and by us. And as Works have no aptitude nor meetneſs in themſelves to *attain or receive a Righteouſneſs*, which becauſe it is not our own is imputed unto us, but are repugnant unto it, as that which will caſt them down from their legal dignity of being our Righteouſneſs: So Faith hath no *aptitude* nor meetneſs in it ſelf, to be an *Inherent Righteouſneſs*, or ſo to be eſteemed, or as ſuch to be *imputed* unto us, ſeeing its principal faculty and efficacy conſiſts in fixing all the truſt, confidence, and expectation of the

the Soul, for Righteouſneſs and acceptation with God, upon another.

Here was the ruine of thoſe *Jews*; they judged it a better, a more probable, yea, a more *righteous* and holy way for them, conſtantly to indeavor after a Righteouſneſs of their own by duties of obedience unto the Law of God, then to imagine that they could come to acceptance with God by Faith in another. For tell them, and ſuch as they, what you pleaſe, if they have not a Righteouſneſs of their own, that they can ſet upon its legs, and *make to ſtand* before God, the Law will not have its accompliſhment, and ſo will condemn them.

To demoliſh this laſt ſort of *unbelief*, the Apoſtle grants that the Law muſt have *its end*, and be compleatly fulfilled, or there is no appearing for us as righteous before God; and withal ſhews them how this is done, and where alone it is to be ſought after. For *Chriſt* (ſaith he) *is the end of the Law for Righteouſneſs to every one that believeth*, *Ver.* 4. We need not trouble our ſelves to inquire in what vatious ſenſe Chriſt may be ſaid to be τέλος νόμου, *the end*, *the complement*, *the perfection of the Law*. The Apoſtle ſufficiently determineth his intention, in affirming not abſolutely that he is the *end of the Law*, but he is ſo εἰς δικαιοσύνην *for Righteouſneſs* unto every one that believeth. The matter in queſtion, *Is a Righteouſneſs unto Juſtification before God*. And this is acknowledged to be the Righteouſneſs which the Law requires. God looks for no Righteouſneſs from us, but what is preſcribed in the Law. The Law is nothing but the Rule of Righteouſneſs; Gods preſcription of a Righteouſneſs, and all the Duties of it unto us. That we ſhould be righteous herewith before God, was the firſt original end of the Law. Its other ends at preſent of the *conviction of ſin*, and *judging* or *condemning* for it, were accidental unto its primitive conſtitution. This Righteouſneſs, which the Law

requires

requires, which is all and only that Righteousness which God requires of us, the accomplishment of this end of the Law, the *Jews* sought after by their own *personal performance* of the Works and Duties of it. But hereby in the utmost of their endeavors they could never fulfil this Righteousness, nor attain this end of the Law, which yet if Men do not, they must perish for ever.

Wherefore the Apostle declares, That all this is done another way; that the *Righteousness of the Law* is fulfilled, and its end, as unto a Righteousness before God, attained, and that is in and by Christ. For what the Law required, that he accomplished which is accounted unto every one that believes.

Herein the Apostle issueth the whole disquisition about a *Righteousness* wherewith we may be justified before God, and in particular, how *satisfaction* is given unto the demands of the Law. That which we could not do, that which the Law could not effect in us, in that it was weak through the flesh, that which we could not attain by the Works and Duties of it, that Christ hath done for us, and so is the *end of the Law* for Righteousness unto every one that believeth.

The *Law* demandeth a Righteousness of us; the accomplishment of this Righteousness is the *end* which it aims at, and which is necessary unto our Justification before God. This is not to be *attained by any works of our own*, by any Righteousness of our own. But the Lord Christ is this for us, and unto us; which, how he is or can be but by the Imputation of his Obedience and Righteousness in the accomplishment of the Law, I cannot understand; I am sure the Apostle doth not declare.

The *Way* whereby we attain unto this *End* of the Law, which we cannot do by our utmost endeavors to establish our own Righteousness, is by *Faith* alone, for Christ is the

end

end of the Law for Righteouſneſs *unto every one that believeth.* To mix any thing with Faith herein, as it is repugnant unto the nature of Faith and Works, with reſpect unto their aptitude and meetneſs, for the attaining of a Righteouſneſs, ſo it is as directly contradictory unto the expreſs deſign and words of the Apoſtle, as any thing that can be invented.

Let Men pleaſe themſelves with their diſtinctions which I underſtand not (and yet perhaps ſhould be aſhamed to ſay ſo, but that I am perſwaded they underſtand them not themſelves, by whom they are uſed) or with cavils, objections, feigned conſequences, which I value not: Here I ſhall for ever deſire to fix my Soul, and herein to acquieſce; namely, *That Chriſt is the end of the Law for Righteouſneſs, to every one that doth believe.* And I do ſuppoſe, that all they who underſtand aright what it is that the Law of God doth require of them, how needful it is that it be complied withal, and that the *end* of it be accompliſhed, with the utter inſufficiency of their own endeavors unto thoſe ends, will, at leaſt, when the time of diſputing is over, betake themſelves unto the ſame refuge and reſt.

The next place I ſhall conſider in the Epiſtle of this Apoſtle is

1 Cor. 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.*

The deſign of the Apoſtle in theſe words is to manifeſt, that whatever *is wanting* unto us on any account that we may pleaſe God, live unto him, and come to the injoyment of him, that we have in and by Jeſus Chriſt: And this on the part of God from meer, free, and ſovereign Grace, as *Ver.* 26, 27, 28, 29. do declare. And we have all theſe things

by vertue of our *inſition* or *implantation* in him; ἐξ αὐτοῦ, *from of*, or *by him*. He by his Grace is the principal efficient cauſe hereof. And the effect is, that we in *Chriſt Jeſus*; that is ingraſted in him, or united unto him, as Members of his Myſtical Body, which is the conſtant ſenſe of that expreſſion in the Scripture. And the benefits which we receive hereby are enumerated in the following words. But firſt the *way* whereby we are made partakers of them, or they are communicated unto us, is declared; *who of God is made unto us*. It is ſo ordained of God, that he himſelf ſhall be made or become all this unto us. Ὃς ἐγενήθη ἡμῖν ἀπὸ Θεοῦ, where ἀπὸ, denotes the *efficient cauſe*, as ἐξ did before. But how is Chriſt thus *made unto us of God*, or what act of God is it that is intended thereby. *Socinus* ſays it is a *General act of the providence of God, whence it is come to paſs, or is ſo faln out, that one way or other the Lord Chriſt ſhould be ſaid to be all this unto us*. But it is an eſpecial Ordinance and Inſtitution of Gods ſovereign Grace and Wiſdom, deſigning Chriſt to be all this unto us, and for us, with actual Imputation thereon, and nothing elſe, that is intended. Whatever intereſt therefore we have in Chriſt, and what ever benefit we have by him, it all depends on the *ſovereign Grace* and *conſtitution of God*, and not on any thing in our ſelves. Whereas then we have no *Righteouſneſs* of our own, he is appointed of God to be our Righteouſneſs, and is *made* ſo unto us; which can be no otherwiſe, but that *his Righteouſneſs is made ours*. For he is *made it unto us* (as he is likewiſe the other things mentioned) ſo as that all *boaſting*, that is in our ſelves, ſhould be utterly excluded, and that he that *glorieth, ſhould glory in the Lord*, *Ver.* 29, 31. Now there is ſuch a Righteouſneſs, or ſuch a way of being righteous whereon we may have ſomewhat to *Glory*, *Rom.* 4. 2. And which doth not exclude *boaſting*, *Chap.* 3. 27. And this cannot poſſibly be but when our Righteouſneſs is inherent in us. For that how-

however it may be procured, or purchaſed, or wrought in us, is yet *our own*, ſo far as any thing can be our own, whileſt we are Creatures. This kind of Righteouſneſs therefore is here excluded. And the Lord Chriſt being *ſo made Righteouſneſs* unto us of God, as that all *boaſting and glorying* on our part, or in our ſelves, may be excluded, yea, being made ſo, *for this very end*, that ſo it ſhould be, it can be no otherwiſe, but by the *Imputation of his Righteouſneſs unto us.* For thereby is the Grace of God, the honor of his Perſon and Mediation exalted, and all occaſion of *glorying* in our ſelves utterly preſcinded. We deſire no more from this teſtimony, but that whereas we are in our ſelves *deſtitute of all Righteouſneſs in the ſight of God*, Chriſt is by a gracious act of Divine Imputation made of God Righteouſneſs unto us, in ſuch a way, as that all *our glorying* ought to be in the Grace of God, and the Righteouſneſs of Chriſt himſelf. *Bellarmine* attempts three Anſwers unto this Teſtimony, the two firſt whereof are *coincident*; and in the third, being on the rack of *Light and Truth*, he confeſſeth and grants all that we plead for. (1.) He ſays, *That Chriſt is ſaid to be our Righteouſneſs, becauſe he is the efficient cauſe of it, as God is ſaid to be our ſtrength; and ſo there is in the words a Metonymy of the effect for the cauſe.* And I ſay it is true, That the Lord Chriſt, by his Spirit, is the *efficient cauſe* of our Perſonal, Inherent Righteouſneſs. By his Grace it is effected and wrought in us; he renews our natures into the Image of God, and without him we can do nothing: So that our habitual and actual Rightouſneſs is from him. But this *Perſonal Righteouſneſs* is our Sanctification and nothing elſe. And although the ſame *internal habit* of Inherent Grace, with operations ſuitable thereunto, be ſometimes called *our Sanctification*, and ſometimes *our Righteouſneſs*, with reſpect unto thoſe operations; yet is it never diſtinguiſhed into our *Sanctification*, and our *Righteouſneſs*. But his being made *Righteouſneſs* unto us in

this place, is abſolutely diſtinct from his being made *Sanctification* unto us, which is that Inherent Righteouſneſs which is wrought in us by the Spirit and Grace of Chriſt. And his working Perſonal Righteouſneſs in us, which is our Sanctification, and the Imputation of his Righteouſneſs unto us, whereby we are made righteous before God, are not only conſiſtent, but the one of them cannot be without the other.

2. He pleads, *That Chriſt is ſaid to be made Righteouſneſs unto us, as he is made Redemption. Now he is our Redemption, becauſe he hath redeemed us. So is he ſaid to be made Righteouſneſs unto us, becauſe by him we become righteous*; or as another ſpeaks, *Becauſe by him alone we are juſtified.* This is the ſame plea with the former, namely, that there is a *metonymy of the effect* for the cauſe in all theſe expreſſions; yet what cauſe they intend it to be, who expound the words *By him alone we are juſtified*, I do not underſtand. But *Bellarmine* is approaching yet nearer the Truth, for as Chriſt is ſaid to be made of *God*, *Redemption* unto us, becauſe by his *Blood* we are *redeemed*, or freed from Sin, Death, and Hell, by the ranſome he paid for us, or have redemption through his Blood, even the forgiveneſs of ſins: So he is ſaid to be made Righteouſneſs unto us, becauſe through his *Righteouſneſs* granted unto us of God (as Gods making him to be Righteouſneſs unto us, and our becoming the Righteouſneſs of God in him; and the Imputation of his Righteouſneſs unto us, that we may be righteous before God, are the ſame) we are juſtified.

His third anſwer, as was before obſerved, grants the whole of what we plead. For it is the ſame which he gives unto *Jere.* 23. 6. which place he conjoyns with this, as of the ſame ſenſe and importance, giving up his whole cauſe in ſatisfaction unto them, in the words before tranſcribed. *Lib.* 2. *cap.* 10.

Socinus

Socinus Prefaceth his Anſwer unto this Teſtimony with an *Admiration*, That any ſhould make uſe of it, or plead it in this cauſe, it is ſo impertinent unto the purpoſe. And indeed, a pretended contempt of the Arguments of his Adverſaries is, the *Principle Artifice* he makes uſe of in all his Replies and Evaſions; wherein I am ſorry to ſee that he is followed by moſt of them, who together with him, do oppoſe the Imputation of the Righteouſneſs of Chriſt. And ſo of late the uſe of this Teſtimony which reduced *Bellarmine* to ſo great a ſtrait, is *admired* at, on the only ground and reaſon wherewith it is oppoſed by *Socinus*. Yet are his exceptions unto it ſuch, as that I cannot alſo but a little on the other hand *wonder*, that any learned Man ſhould be troubled with them, or ſeduced by them. For he only pleads, *That if Chriſt be ſaid to be made Righteouſneſs unto us, becauſe his Righteouſneſs is imputed unto us; then is he ſaid to be made Wiſdom unto us, becauſe his Wiſdom is ſo imputed, and ſo of his Sanctification which none will allow; yea, he muſt be redeemed for us, and his Redemption be imputed unto us.* But there is nothing of force, nor truth in this pretence. For it is built only on this Suppoſition, That Chriſt muſt be made unto us of God, all theſe things, in the *ſame way and manner*; whereas they are of ſuch different natures, that it is utterly *impoſſible* he ſhould ſo be. For inſtance, he is made *Sanctification* unto us, in that by his Spirit and Grace we are *freely ſanctified*. But he cannot be ſaid to be made *Redemption* unto us, in that by his Spirit and Grace we are *freely redeemed*. And, if he is ſaid to be made *Righteouſneſs* unto us, becauſe by his Spirit and Grace he works inherent Righteouſneſs in us, then is it plainly the ſame with his being made *Sanctification* unto us. Neither doth he himſelf believe that Chriſt is made all theſe things unto us in the *ſame way and manner*. And therefore doth he not aſſign any *ſpecial way* whereby he is ſo made them all; but clouds it in an ambiguous

ous expression, that he becomes all these things unto us in *the Providence of God.* But ask him in particular, how Christ is *made Sanctification unto us*, and he will tell you that it was by *his Doctrine* and *Example* alone, with some such general assistance of the Spirit of God as he will allow. But now, this is no way at all whereby Christ was made *Redemption* unto us; which being a thing external, and not wrought in us, Christ can be no otherwise made Redemption unto us, then by the Imputation unto us of what he did, that we might be redeemed, or reckoning it on our account. Not that he was *redeemed* for us, as he *childishly* cavils, but that he did that whereby we are redeemed. Wherefore Christ is made of God Righteousness unto us in *such a way and manner*, as the nature of the thing doth require. Say some, it is *because by him we are justified.* Howbeit the Text says not, *That by him we are justified*, but he is of God *made Righteousness unto us*, which is not our *Justification*, but the ground cause and reason whereon we are justified. Righteousness is one thing, and Justification is another. Wherefore we must inquire how we come to have that *Righteousness* whereby we are justified. And this the same Apostle tells us plainly is by *Imputation. Blessed is the Man unto whom the Lord imputeth Righteousness. Rom.* 4. 6. It follows then, that Christ being made unto us of God Righteousness, can have no other sense, but that *his Righteousness is imputed unto us*, which is what this Text doth undeniably confirm.

2 *Cor.* 5. 21.

The Truth pleaded for, is yet more emphatically expressed. *For he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.* The Paraphrase of *Austine* on these words gives the sense of them. *Ipse peccatum ut nos justitia, non nostra sed Dei, non in nobis*

sed

ſed in ipſo; ſicut ipſe peccatum non ſuum ſed noſtrum, non in ſe, ſed in nobis conſtitutum. Enchirid. ad Laurent. cap. 4. And the words of *Chryſoſtome* upon this place, unto the ſame purpoſe, have been cited before at large.

To ſet out the greatneſs of the Grace of God in our Reconciliation by Chriſt, he deſcribes him by that Paraphraſis τὸν μὴ γνόντα ἁμαρτίαν, *who knew no ſin*, or who knew not ſin. *He knew ſin* in the notion or underſtanding of its nature; and he knew it experimentally in the *effects* which he underwent and ſuffered; but he *knew it not*, that is, was moſt remote from it, as to its *commiſſion* or guilt. So that he *knew no ſin*, is abſolutely no more; *but he did no ſin, neither was guile found in his mouth*, as it is expreſſed 1 *Pet.* 2. 22. Or, *that he was holy harmleſs undefiled ſeparate from ſinners. Heb.*7. 26. Howbeit, there is an *Emphaſis* in the expreſſion which is not to be neglected. For as it is obſerved by *Chryſoſtome*, as containing an auxeſis (οὐχὶ τὸν μὴ ἁμαρτάνοντα μόνον (λέγει) ἀλλὰ τὸν μήδε γνόντα ἁμαρτίαν,) and by ſundry learned perſons after him. So thoſe who deſire to learn the excellency of the Grace of God herein, will have an impreſſion of a ſenſe of it on their minds, from this *emphatical* expreſſion, which the Holy Ghoſt choſe to make uſe of unto that end, and the obſervation of it is not to be deſpiſed.

He hath made him to be ſin; that is, ſay many Expoſitors, *A Sacrifice for ſin. Quemadmodum oblatus eſt pro peccatis, non immerito peccatum factus dicitur, quia & beſtia in lege quæ pro peccatis offerebatur, peccatum nuncupatur. Ambroſ. in locum.* So the Sin and Treſpaſs offering are often expreſſed by חטאת and אשם, the *ſin* and *treſpaſs* or *guilt*. And I ſhall not contend about this Expoſition, becauſe that ſignified in it, is according unto the truth. But there is another more proper ſignification of the word; ἁμαρτία being put for ἁμαρτωλὸς, ſin for a ſinner; that is, *Paſſively* not *Actively*, not by *Inheſion* but *Imputation*. For this this the phraſe of ſpeech,

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and force of the *Antitheſis* ſeem to require. Speaking of another ſenſe, *Eſtius* himſelf on the place adds, as that which he approves. *Hic intellectus explicandus eſt per Commentarium Græcorum Chryſoſtomi & cæterorum; quia peccatum emphaticõs interpretantur magnum peccatorem; ac ſi dicat Apoſtolus, noſtri cauſa tractavit eum tanquam ipſum peccatum, ipſum ſcelus, id eſt, tanquam hominem inſigniter ſceleratum, ut in quo poſuerit iniquitates omnium noſtrum.* And if this be the interpretation of the *Greek Scholiaſts*, as indeed it is, *Luther* was not the firſt, who affirmed, That Chriſt was *made the greateſt ſinner*, namely, by Imputation. But we ſhall allow the former Expoſition, provided, that the true notion of a *ſin offering*, or *expiatory ſacrifice* be admitted. For although this neither was, nor could conſiſt in the *tranſfuſion* of the inherent ſin of the perſon unto the Sacrifice; yet did it ſo in the *tranſlation* of the *guilt* of the ſinner unto it, as is fully declared *Levit.* 16. 20, 21. Only I muſt ſay, that I grant this *ſignification* of the word to avoid contention. For whereas ſome ſay, that ἁμαρτία ſignifies *ſin*, and a *ſacrifice* for ſin, it cannot be allowed. חטא in *Kal*, ſignifies to *err*, to *ſin*, to *tranſgreſs* the Law of God: In *Piel* it hath a contrary ſignification, namely, to *cleanſe* from ſin, or to make expiation of ſin. Hence חטאת is moſt frequently uſed with reſpect unto its derivation from the *firſt conjugation*, and ſignifies *ſin*, *tranſgreſſion*, and *guilt*. But ſometimes with reſpect unto the *ſecond*, and then it ſignifies a *ſacrifice for ſin*, to make expiation of it. And ſo it is rendered by the LXX, ſometimes by ἱλασμὸς, *Ezek.* 44. 27. ſometimes ἐξιλασμὸς, *Exod.* 30. 10. *Ezek.* 43. 23. A *Propitiation*, a *Propitiatory Sacrifice*. Sometimes by ἅγνισμα, *Num.* 19. 19. and ἁγνισμὸς, *Purification* or *Cleaſing*. But ἁμαρτία abſolutely doth no where in any good Author, nor in the Scripture ſignifie a *Sacrifice for ſin* unleſs it may be allowed to do ſo in this one place alone. For whereas the LXX do render חטאת conſtantly by ἁμαρτία,

where

where it ſignifies ſin; where it denotes an Offering for ſin, and they retain that word, they do it by περὶ ἁμαρτίας, an *Elliptical expreſſion* which they invented for that which they knew ἁμαρτία of its ſelf neither did, nor could ſignifie, *Lev.* 4. 3, 14, 32, 35. *Chap.* 5. 6, 7, 8, 9, 10, 11. *Chap.* 6. 30. *Chap.* 8. 2. And they never omit the prepoſition, unleſs they name the Sacrifice, as μόχος τῆς ἁμαρτίας. This is obſerved alſo by the Apoſtle the new Teſtament. For *twice* expreſſing the Sin-offering by this word, he uſeth that phraſe περὶ ἁμαρτίας *Rom.* 8. 3. *Heb.* 10. 6. But no where uſeth ἁμαρτία to that purpoſe. If it be therefore of that ſignification in this place, it is ſo here alone. And whereas ſome think, that it anſwers *Piaculum* in the Latine, it is alſo a miſtake, for the firſt ſignification of ἁμαρτία is confeſſed to be ſin, and they would have it ſuppoſed that thence it is abuſed to ſignifie a *Sacrifice for ſin.* But *Piaculum* is properly a Sacrifice, or any thing whereby ſin is expiated or ſatisfaction is made for it. And very rarely it is abuſed to denote ſuch a ſin or crime as deſerves publick expiation, and is not otherwiſe to be pardoned, ſo *Virgil*

Diſtulit in ſeram commiſſa Piacula mortem.

But we ſhall not contend about words, whileſt we can agree about what is intended.

The only enquiry is, *how God did make him to be ſin.* He hath made him to be ſin; ſo that an act of God is intended. And this is elſewhere expreſſed, by his *laying all our Iniquities upon him*, or cauſing them to meet on him, *Iſa.* 53. 6. And this was by the Imputation of our ſins unto him, as the ſins of the people were put on *the Head of the Goat* that they ſhould be no more theirs but his, ſo as that he was to carry them away from them. Take ſin in either ſenſe before mentioned, either of a Sacrifice for ſin, or a Sinner, and the Im-

putation of the guilt of ſin, antecedently unto the puniſhment of it, and in order thereunto, muſt be underſtood. For in every Sacrifice for ſin there was an *impoſition of ſin* on the Beaſt to be offered antecedent unto the Sacrificing of it, and therein its ſuffering by death. Therefore in every offering for ſin, he that brought it was to put his *hand on the head of it*, Lev. 1. 4. And that the transferring of the guilt of ſin unto the offering, was thereby ſignified, is expreſly declared, *Lev.* 16. 21. Wherefore if God made the Lord Chriſt *a Sin Offering* for us, it was by the Imputation of the *guilt of ſin* unto him antecedently unto his ſuffering. Nor could any Offering be made for ſin, without a *Typical tranſlation* of the guilt of ſin unto it. And therefore when an Offering was made for the expiation of the *guilt of an uncertain Murther*, thoſe who were to make it by the Law, namely, the Elders of the City that were next unto the place where the man was ſlain, were not to offer a Sacrifice, becauſe there was none to *confeſs guilt over it*, or to lay guilt upon it; But whereas the *neck of an Heifer* was to be ſtricken off, to declare the puniſhment due unto Blood, they were to *waſh their hands* over it to teſtifie their own Innocency, *Deut.* 21. 1, 2, 3, 4, 5, 6, 7, 8. But a Sacrifice for ſin without the *Imputation of guilt* there could not be. And if the word be taken in the *ſecond ſenſe*, namely, for a *ſinner*, that is, by imputation, and in Gods eſteem, it muſt be by the imputation of guilt. For none can in any ſenſe be *denominated* a ſinner from mere ſuffering. None indeed do ſay, that Chriſt was made ſin, by the imputation of puniſhment unto him, which hath no proper ſenſe; But they ſay, *ſin was imputed unto him as unto puniſhment*, which is indeed to ſay, that the *guilt of ſin* was imputed unto him. For the guilt of ſin, is its reſpect unto puniſhment, or the obligation unto puniſhment which attends it. And that any one ſhould be *puniſhed for ſin* without the *imputation of the guilt of it* unto him, is impoſſible; and were it poſſible would be unjuſt.

unjuſt. For it is not poſſible that any one ſhould be puniſhed for ſin properly, and yet that ſin be none of his. And if it be not his by *inhæſion*, it can be his no other way but by imputation. One may ſuffer on the occaſion of the ſin of another, that is no way made his, but he cannot be puniſhed for it; for puniſhment is the recompence of ſin on the account of its guilt. And were it poſſible, where is the Righteouſneſs of puniſhing any one for that which no way belongs unto him? Beſides, imputation of ſin and puniſhing are diſtinct acts, the one preceding the other, and therefore the former is only of the *guilt of ſin*; Wherefore the Lord Chriſt was made ſin for us by the imputation of the guilt of our ſins unto him.

But it is ſaid, that if the *guilt of ſin were imputed unto Chriſt, he is excluded from all poſſibility of merit, for he ſuffered but what was his due*; *And ſo the whole work of Chriſts ſatisfaction is ſubverted. This muſt be ſo, if God in judgment did reckon him guilty and a ſinner.* But there is an ambiguity in theſe expreſſions. If it be meant that God in judgment did reckon him guilty and a ſinner *inherently* in his own perſon, no ſuch thing is intended. But God laid *all our ſins on him*, and in judgment ſpared him not, as unto what was due unto them. And ſo he ſuffered not what was *his due* upon his own account, but what was due unto our ſin, which is impiety to deny; For if it were not ſo, he *dyed in vain*, and we are ſtill in our ſins. And as his *ſatisfaction* conſiſts herein, nor could be without it, ſo doth it not in the leaſt derogate from his *merit*. For ſuppoſing the infinite dignity of his perſon, and his voluntary ſuſception of our ſin to anſwer for it, which altered not his ſtate and condition, his Obedience therein was highly meritorious.

In anſwer hereunto, and by vertue hereof, we are *made the Righteouſneſs of God in him*. This was the end of his being made ſin for us. And by whom are we ſo made: It is by

God himſelf, for it is *God that juſtifieth*, Rom. 8. 33. It is God who imputeth Righteouſneſs; *Chap.* 4. 6. Wherefore it is the *Act of God* in our Juſtification that is intended. And to be made the *Righteouſneſs of God*, is to be made *Righteous before God*, though emphatically expreſſed by the *abſtract* for the *concrete*, to anſwer what was ſaid before of Chriſt being made ſin for us. To be made the Righteouſneſs of God, is to be juſtified; and to be made it ſo *in him*, as he was made *ſin for us*, is to be juſtified by the imputation of his Righteouſneſs unto us, as our ſin was imputed unto him.

No man can aſſign any other way whereby he was *made ſin*, eſpecially his being made ſo by God, but by Gods *laying all our Iniquities upon him*, that is, imputing our ſin unto him. How then are *we made the Righteouſneſs of God in him?* By the *infuſion of an habit of Grace* ſay the Papiſts generally; Then by the Rule of the *Antitheſis*, he muſt be *made ſin for us*, by the infuſion of an habit of ſin, which would be a blaſphemous imagination. By his *meriting*, *procuring*, and *purchaſing Righteouſneſs* for us ſay others: ſo poſſibly we might be made Righteous by him; but ſo we cannot be *made Righteous in him*. This can only be by his Righteouſneſs, as we are in him, or united unto him. To be Righteous in him is to be Righteous with his Righteouſneſs, as we are one myſtical perſon with him. Wherefore

To *be made the Righteouſneſs of God in Chriſt* as he was made ſin for us, and becauſe he was ſo, can be no other but to *be made Righteous by the imputation of his Righteouſneſs unto us*, as we are in him or united unto him. All other expoſitions of theſe words are both *jejune* and forced, leading the mind from the *firſt*, *plain*, *obvious* ſenſe of them.

Bellarmine excepts unto this interpretation, and it is his firſt argument againſt the *imputation* of the Righteouſneſs of Chriſt. *lib.* 2. *cap.* 7. *de juſtificatione.* *Quinto refellitur, quoniam ſi vere nobis imputetur juſtitia Chriſti ut per eam juſti habeamur*

beamur ac cenſeremur, ac ſi proprie noſtra eſſet intrinſeca formaliſq; juſtitia, profecto non minus juſti haberi & cenſeri deberemus quam ipſe Chriſtus : proinde deberemus dici atq; haberi Redemptores, & ſalvatores mundi quod eſt abſurdiſſimum. So full an anſwer hath been returned hereunto, and that ſo frequently, by *Proteſtant* Divines, as that I would not have mentioned it, but that diverſe among our ſelves are pleaſed to borrow it from him, and make uſe of it. For, ſay they, if the Righteouſneſs of Chriſt *be imputed unto us ſo as thereby to be made ours, then are we as Righteous as Chriſt himſelf, becauſe we are Righteous with his Righteouſneſs. Anſw.* 1. Theſe things are plainly affirmed in the Scripture, that as unto our ſelves, and in our ſelves, *we are all as an unclean thing, and all our Righteouſneſs is as filthy Rags,* Iſa. 64. 6. on the one hand; And that *in the Lord we have Righteouſneſs and ſtrength, in the Lord we are juſtified and do glory,* Iſa. 45. 24, 25. on the other: That *if we ſay we have no ſin, we deceive our ſelves*; and yet that *we are the Righteouſneſs of God in Chriſt.* Wherefore theſe things are conſiſtent what ever cavils the wit of men can raiſe againſt them; And ſo they muſt be eſteemed, unleſs we will comply with *Socinus* his rule of *interpretation*; namely, *that where any thing ſeems repugnant unto our Reaſon, though it be never ſo expreſly affirmed in the Scripture, we are not to admit of it, but find out ſome interpretation though never ſo forced, to bring the ſenſe of the words unto our Reaſon.* Wherefore (2) notwithſtanding the *Imputation of the Righteouſneſs of Chriſt unto us*, and our being made Righteous therewith, we are ſinners in our ſelves, (the Lord knows greatly ſo, the beſt of us) and ſo cannot be ſaid to be as *Righteous as Chriſt*, but only to be *made Righteous in him who are ſinners in our ſelves.* (3) To ſay, *that we are as Righteous as Chriſt*, is to make a compariſon between the perſonal Righteouſneſs of Chriſt, and our perſonal Righteouſneſs, if the compariſon be of things of the ſame kind. But this is

fooliſh

fooliſh and impious; For notwithſtanding all our *perſonal Righteouſneſs*, we are *ſinful, he knew no ſin.* And if the compariſon be between Chriſts perſonal inherent Righteouſneſs, and Righteouſneſs imputed unto us, *inhæſion* and *imputation* being things of diverſe kinds, it is fond and of no conſequence. Chriſt was actively Righteous, we are paſſively ſo. When our ſin was imputed unto him, he did not thereby become a *ſinner* as we are, *actively* and inherently a ſinner, but *paſſively* only, and in Gods eſtimation. As he *was made ſin*, yet *knew no ſin*, ſo we are *made Righteous*, yet are *ſinful* in our ſelves. (4) The Righteouſneſs of Chriſt as it was his *perſonally* was the Righteouſneſs of the Son of God; in which reſpect it had in it ſelf an *infinite perfection* and value; But it is *imputed unto us* only with reſpect unto our perſonal want, not as it was *ſatisfactory* for all; but as our Souls ſtand in need of it, and are made partakers of it. There is therefore no ground for any ſuch compariſon. (5) As unto what is added by *Bellarmine* that we may hereon be ſaid to *be Redeemers and Saviours* of the World, the abſurdity of the aſſertion falls upon himſelf, we are not concerned in it. For he affirms directly, *lib.* 1. *de purgator. cap.* 14. That a *man may be rightly called his own Redeemer and Saviour*, which he endeavours to prove from *Dan.* 4. And ſome of his Church affirms that the Saints may be called the *Redeemers* of others, though improperly. But we are not concerned in theſe things; ſeeing from the Imputation of the Righteouſneſs of Chriſt, it follows only that thoſe unto whom it is imputed are *Redeemed and Saved*, not at all that they are *Redeemers and Saviours.* It belongs alſo unto the vindication of this Teſtimony to ſhew the vanity of his *Seventh Argument* in the ſame caſe, becauſe that alſo is made uſe of by ſome among our ſelves, and it is this. *If by the Righteouſneſs of Chriſt imputed unto us, we may be truly ſaid to be Righteous and the Sons of God, then may Chriſt by the imputation of our unrighte-*

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ouſneſs be ſaid to be a ſinner and a child of the Devil. *Anſ.* (1) That which the Scripture affirms concerning the imputation of our ſins unto Chriſt is, that *he was made ſin for us.* This the Greek Expoſitors, *Chryſoſtome*, *Theophylact* and *Oecumenius* with many others take for a *ſinner.* But all affirm, that denomination to be taken from *imputation* only; he had *ſin imputed unto him*, and underwent the puniſhment due unto it, as we have Righteouſneſs imputed unto us, and enjoy the benefit of it. (2) The imputation of ſin unto Chriſt, did not carry along with it any thing of the *pollution* or filth of ſin to be communicated unto him by *tranſfuſion*, a thing impoſſible; ſo that no denomination can thence ariſe which ſhould include in it, any reſpect unto them; A thought hereof is *impious* and diſhonourable unto the Son of God. But his being *made ſin* through the imputation of the guilt of ſin, is his honour and glory. (3) The imputation of the ſin of Fornicators, Idolaters, Adulterers, *&c.* ſuch as the *Corinthians* were before their Converſion unto Chriſt, doth not on any ground bring him under a denomination from thoſe ſins. For they were ſo in themſelves *actively*, *inherently*, *ſubjectively*, and thence were ſo called. But that he who *knew no ſin*, voluntarily taking on him to anſwer for the *guilt of thoſe ſins*, which in him was an act of Righteouſneſs and the higheſt Obedience unto God, ſhould be ſaid to be an *Idolater*, &c. is a *fond imagination.* The denomination of a ſinner from ſin inherent, actually committed, defiling the Soul, is a reproach, and ſignificative of the utmoſt unworthineſs; But even the *denomination of a ſinner*, by the imputation of ſin, without the leaſt perſonal guilt or defilement, being undergone by him unto whom it is imputed, in an act of the higheſt Obedience, and tending unto the greateſt glory of God, is highly honourable and glorious. But (4) The imputation of ſin unto Chriſt, was *antecedent* unto any real union between him and ſinners, whereon he took their ſin

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on him, as he would, and for what ends he would. But the *imputation* of his Righteouſneſs unto Believers, is conſequential in order of nature unto their union with him, whereby it becomes theirs in a *peculiar manner*; ſo as that there is not a parity of reaſon that he ſhould be eſteemed a ſinner, as that they ſhould be accounted Righteous. And (5) we acquieſce in this, that on *the imputation of ſin* unto Chriſt, it is ſaid that *God made him to be ſin for us*, which he could not be, but thereby; and he was ſo by an act tranſient in its effects for a time only, that time wherein he underwent the puniſhment due unto it. But on the imputation of his Righteouſneſs unto us, we are made the *Righteouſneſs of God with an everlaſting Righteouſneſs* that abides ours always. (6) To be *a child of the Devil* by ſin, is to do the *works of the Devil*, Joh. 8. 44. But the Lord Chriſt in taking our ſins upon him, when imputed unto him, did the *work of God* in the higheſt act of holy Obedience, evidencing himſelf to be the *Son of God* thereby, and deſtroying the work of the Devil. So fooliſh and impious is it, to conceive that any abſolute change of ſtate or relation in him did enſue thereon.

That by the *Righteouſneſs of God* in this place, our own Faith and Obedience according to the Goſpel, as ſome would have it, are intended, is ſo *alien* from the ſcope of the place, and ſenſe of the words, as that I ſhall not particularly examine it. The Righteouſneſs of God is *revealed to Faith*, and received *by Faith*, and is not therefore Faith it ſelf. And the force of the *Antitheſis* is quite perverted by this conceit. For where is it in this, that he was made ſin by the imputation of our ſin unto him, and we are made Righteouſneſs, by the imputation of our own Faith and Obedience unto our ſelves. But as Chriſt had no concern in ſin, but as *God made him ſin*, it was never in him inherently; ſo have we *no intereſt in this Righteouſneſs*, it is not in us inherently, but only

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is imputed unto us. Beſides the act of God, in making us righteous, is his juſtifying of us. But this is not by the infuſion of the habit of Faith and Obedience, as we have proved. And what act of God is intended by them, who affirm, That the Righteouſneſs of God which we are made, is our own Righteouſneſs, I know not. The *conſtitution of the Goſpel Law* it cannot be; for that makes no Man righteous. And the *Perſons of Believers* are the object of this act of God, and that as they are conſidered in Chriſt.

Gal. 2. 16.

The *Epiſtle* of the ſame Apoſtle unto the *Galatians*, is wholly deſigned unto the vindication of the Doctrine of Juſtification by Chriſt, without the Works of the Law, with the uſe and means of its improvement. The ſum of his whole deſign is laid down in the repetition of his words unto the Apoſtle *Peter*, on the occaſion of his failure, there related *Chap.* 2. 86. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed on Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law; for by the Works of the Law, ſhall no fleſh be juſtified.*

That which he doth here aſſert, was ſuch a known, ſuch a fundamental principle of Truth among all Believers, that their conviction and knowledge of it, was the ground and occaſion of their *tranſition*, and *paſſing over* from *Judaiſm* unto the *Goſpel* and *Faith* in *Jeſus Chriſt* thereby.

And in the words the Apoſtle determines that great inquiry, how, or by what means a Man is, or may be *juſtified* before God. The ſubject ſpoken of is expreſſed indefinitely; *A Man*, that is, *any Man*, a *Jew*, or a *Gentile*, a *Believer*, or an *Unbeliever*. The Apoſtle that ſpake, and they to whom he ſpake; the *Galatians* to whom he wrote, who alſo for

ſome time had believed and made Profeſſion of the Goſpel.

The anſwer given unto the queſtion, is both *Negative* and *Poſitive*, both aſſerted with the higheſt aſſurance, and as the common faith of all Chriſtians, but only thoſe who had been carried aſide from it by Seducers. He aſſerts, that *this is not*, this *cannot be* by the Works of the Law. What is intended by the *Law* in theſe diſputations of the Apoſtle, hath been before declared and evinced. The Law of *Moſes* is ſometimes ſignally intended; not abſolutely, but as it was the preſent inſtance of Mens cleaving unto the Law of Righteouſneſs, and not ſubmitting themſelves thereon unto the Righteouſneſs of God. But that the conſideration of the *Moral Law*, and the duties of it, is in this Argument any where excepted by him, is a weak imagination; yea, it would except the *Ceremonial Law* it ſelf; for the obſervation of it, whileſt it was in force, was a duty of the Moral Law.

And the Works of the Law, are the Works and Duties of Obedience which this Law of God requires, performed in the manner that it preſcribes, namely, in *Faith*, and out of love unto God above all, as hath been proved. To ſay, that the Apoſtle excludeth *only Works abſolutely perfect*, which none ever did, or could perform ſince the entrance of ſin, is to ſuppoſe him to diſpute with great earneſtneſs, and many Arguments againſt that which no Man aſſerted, and which he doth not once mention in all his diſcourſe. Nor can he be ſaid to exclude only *Works* that are looked on as *meritorious*, ſeeing he excludeth all Works that there may be no place for merit in our Juſtification, as hath alſo been proved. Nor did theſe *Galatians*, whom he writes unto, and convinceth them of their error, look for Juſtification from any Works, but ſuch as they performed *then*, when they were Believers. So that all ſorts of Works are excluded from

from any intereſt in our Juſtification. And ſo much weight doth the Apoſtle lay on this *excluſion of Works* from our Juſtification, as that he affirms, That the admittance of it overthrows the whole Goſpel, *Ver.* 21. *For*, ſaith he, *if Righteouſneſs be by the Law, then is Chriſt dead in vain*; and it is dangerous venturing on ſo ſharp a fence.

Not this, or that ſort of Works; not this, or that manner of the performance of them; not this, or that kind of intereſt in our Juſtification, but *all Works* of what ſort ſoever, and however performed, are excluded from any *kind* of conſideration in our Juſtification, as our Works or Duties of Obedience. For theſe *Galatians* whom the Apoſtle reproves, deſired no more, but that in the Juſtification of a Believer, *Works of the Law*, or *Duties of Obedience*, might be admitted into a conjunction or copartnerſhip with Faith in *Chriſt Jeſus*. For that they would exclude *Faith in him*, and aſſign Juſtification unto Works without it, nothing is intimated, and it is a fooliſh imagination. In oppoſition hereunto he *poſitively* aſcribes our Juſtification *unto Faith in Chriſt alone:* Not by Works but by Faith, is by Faith alone. That the Particles ἐὰν μὴ are not *exceptive*, but *adverſative*, hath not only been undeniably proved by *Proteſtant Divines*, but is acknowledged by thoſe of the *Roman* Church, who pretend unto any modeſty in this Controverſie. The words of *Eſtius* on this place deſerve to be tranſcribed, *Niſi per fidem Jeſu Chriſti ſententiam reddit obſcuram particula Niſi* (ſo the vulgar *Latin* renders ἐὰν μὴ, inſtead of *ſed* or *ſed tantum*) *quæ ſi proprie ut Latinis auribus ſonat accipiatur, exceptionem facit ab eo quod præcedit, ut ſenſus ſit hominem non juſtificari ex operibus Legis, niſi fides in Chriſtum ad ea opera accedat, quæ ſi acceſſerit juſtificari eum per legis opera. Sed cum hic ſenſus Juſtificationem dividat, partim eam tribuens operibus legis, partim fidei Chriſti, quod eſt contra definitam & abſolutam Apoſtoli ſententiam, manifeſtum eſt,*

interpretationem illam tanquam Apoſtolico ſenſui & ſcopo contrariam omnino repudiandam eſſe. Verum conſtat voculam (niſi) frequenter in Scripturis adverſative ſumi, ut idem valeat quod Sed tantum. So he according to his uſual candor and ingenuity.

It is not probable that we ſhall have an end of contending in this World, when Men will not acquieſce in ſuch plain Determinations of Controverſies given by the Holy Ghoſt himſelf.

The Interpretation of this place given, as the meaning of the Apoſtle, That Men *cannot be juſtified* by thoſe Works which they *cannot perform*, that is, Works abſolutely perfect; but may be ſo, and are ſo, by thoſe which they can, and do perform, if not in their own ſtrength, yet by the aid of Grace: And that Faith in *Chriſt Jeſus* which the Apoſtle oppoſeth *abſolutely unto all Works whatever*, doth include in it *all thoſe Works* which he excludes, and that with reſpect unto that *end or effect* with reſpect whereunto they are excluded, cannot well be ſuppoſed to be ſuitable unto the mind of the Holy Ghoſt.

Epheſ. 2. 8, 9, 10.

For by Grace ye are ſaved through Faith, and that not of yourſelves, it is the gift of God; not of Works, leſt any Man ſhould boaſt. For we are his Workmanſhip created in Chriſt Jeſus unto good Works, which God hath fore-ordained that we ſhould walk in them.

Unleſs it had ſeemed good unto the Holy Ghoſt to have expreſſed before hand all the *evaſions* and *ſubterfuges*, which the wit of Man in after ages could invent, to pervert the Doctrine of our Juſtification before God, and to have rejected them, it is impoſſible they could have been more plainly

plainly prevented then they are in this context. If we may take a little unprejudiced conſideration of it, I ſuppoſe what is affirmed will be evident.

It cannot be denied, but that the *deſign* of the Apoſtle from the beginning of this Chapter, unto the end of *Ver.* 11. is to declare the way whereby loſt and condemned ſinners come to be delivered, and tranſlated out of that condition into an eſtate of *acceptance with God*, and eternal Salvation thereon: And therefore in the firſt place, he fully deſcribeth their *natural ſtate*, with their being obnoxious unto the wrath of God thereby. For ſuch was the method of this Apoſtle, unto the Declaration of the Grace of God in any kind, he did uſually, yea, conſtantly premiſe the conſideration of our ſin, miſery, and ruine. Others now like not this method ſo well. Howbeit this hinders not, but that it was his. Unto this purpoſe he declares unto the *Epheſians*, *That they were dead in treſpaſſes and ſins*, expreſſing the power that ſin had on their Souls, as unto *Spiritual life*, and all the actions of it; but withal that they *lived and walked in ſin*, and on all accounts were the *children of wrath*, or ſubject and liable unto eternal condemnation, *Ver.* 1, 2, 3. What ſuch perſons can do towards their own deliverance, there are many terms found out to expreſs, all paſſing my underſtanding, ſeeing the intire deſign of the Apoſtle is to prove, that they can do *nothing at all*. But another cauſe, or other cauſes of it, he finds out, and that in direct expreſs oppoſition unto any thing that may be done by our ſelves unto that end. Ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει *Ver.* 4. It is not a work for us to undertake; it is not what we can contribute any thing unto: *But God, who is rich in mercy.* The *adverſative* includes an oppoſition, unto every thing on our part, and incloſeth the whole work to God. Would Men have reſted on this Divine Revelation, the Church of God had been free from many of thoſe perverſe opinions and wrangling diſputes, which it hath been

been peſtered withal. But they will not ſo eaſily part with thoughts of ſome kind of intereſt in being the Authors of their own happineſs. Wherefore two things we may obſerve in the Apoſtles aſſignation of the cauſes of our deliverance from a ſtate of ſin, and acceptance with God.

1. That he aſſigns the whole of this work abſolutely unto *Grace*, *Love*, and *Mercy*, and that with an excluſion of the conſideration of any thing on our part, as we ſhall ſee immediately, *Ver.*5, 8.

2. He *magnifies this Grace* in a marvellous manner. For (1.) He expreſſeth it by all names and titles whereby it is ſignified as ἔλεος, ἀγάπη, χάρις, χρηστότης, *Mercy*, *Love*, *Grace*, and *Kindneſs*. For he would have us to look only unto Grace herein. (2.) He aſcribes ſuch Adjuncts, and gives ſuch *Epithets*, unto that Divine Mercy and Grace which is the ſole cauſe of our deliverance in and by Jeſus Chriſt, as render it ſingular, and herein ſolely to be adored. Πλούσιος ἐν ἐλέει; διὰ τὴν πολλὴν ἀγάπην--- ὑπερβάλλων πλοῦτος τῆς χάριτος. *Rich in Mercy. Great Love* wherewith he loved us. The *exceeding riches of his grace*, in his kindneſs, *Ver.* 4, 5, 6, 7. It cannot reaſonably be denied, but that the Apoſtle doth deſign deeply to affect the Mind and Heart of Believers with a ſenſe of the *Grace* and *Love* of God in Chriſt, as the only cauſe of their Juſtification before God. I think no words can expreſs thoſe conceptions of the Mind, which this Repreſentation of Grace doth ſuggeſt. Whether they think it any part of their duty to be like minded, and comply with the Apoſtle in this deſign, who ſcarce ever mention the Grace of God, unleſs it be in a way of diminution from its efficacy, and unto whom ſuch Aſcriptions unto it as are here made by him, are a matter of contempt, is not hard to judge.

But it will be ſaid theſe are good words indeed, but they are only general; there is nothing of *Argument* in all this adoring of the Grace of God in the work of our Salvation.

It

It may be ſo it ſeems to many. But yet to ſpeak plainly, there is to me more Argument in this *one conſideration*, namely, of the Aſcription made in this cauſe unto the Grace of God in this place, then in an hundred *Sophiſms*, ſuited neither unto the expreſſions of the Scripture, nor the experience of them that do believe. He that is poſſeſſed with a due apprehenſion of the Grace of God, as here repreſented, and under a ſenſe that it was therein, the deſign of the Holy Ghoſt, to render it glorious, and alone to be truſted unto, will not eaſily be induced to concern himſelf in thoſe *additional ſupplies* unto it from our own works and obedience, which ſome would ſuggeſt unto him. But we may yet look further into the words.

The *caſe* which the Apoſtle ſtates, the inquiry which he hath in hand, whereon he determineth as to the Truth, wherein he inſtructs the *Epheſians*, and in them the whole Church of God, is, *How a loſt condemned ſinner may come to be accepted with God*, and thereon ſaved. And this is the ſole inquiry wherein we are, or intend in this controverſie to be concerned. Further we will not proceed, either upon the invitation or provocation of any. Concerning this, his poſition and determination is, *That we are ſaved by Grace.*

This firſt he occaſionally interpoſeth in his enumeration of the benefits we receive by Chriſt, *Ver.* 5. But not content therewith, he again directly aſſerts it, *Ver.* 8. in the ſame words; for he ſeems to have conſidered how ſlow Men would be in the admittance of this Truth, which at once deprives them of all boaſtings in themſelves.

What it is that he intends by our *being ſaved*, muſt be inquired into. It would not be prejudicial unto, but rather advance the truth we plead for, if by our being *ſaved*, eternal Salvation were intended. But that cannot be the ſenſe of it in this place, otherwiſe than as that Salvation is included in the cauſes of it, which are effectual in this life.

Nor

Nor do I think that in that expreſſion, *By Grace ye are ſaved*, our Juſtification only is intended, although it be ſo principally. *Converſion* unto God and *Sanctification*, are alſo included therein, as is evident from *Ver.* 5, 6. And they are no leſs of ſovereign Grace, than is our Juſtification it ſelf. But the Apoſtle ſpeaks of what the *Epheſians* being now Believers, and by vertue of their being ſo, were made partakers of in this life. This is manifeſt in the whole context. For having in the beginning of the Chapter deſcribed their condition, what it was in common with all the Poſterity of *Adam* by nature, *Ver.* 1, 2, 3. He moreover declares their condition in particular, in oppoſition to that of the *Jews*, as they were *Gentiles*, *Idolaters*, *Atheiſts*, *Ver.*11, 12. Their preſent delivery by *Jeſus Chriſt* from this whole miſerable ſtate and condition, that which they were under in *common* with all mankind, and that which was a *peculiar* aggravation of its miſery in themſelves, is that which he intends by their being *ſaved*. That which was principally deſigned in the deſcription of this ſtate is, That therein and thereby they were liable unto the wrath of God, guilty before him, and obnoxious unto his judgment. This he expreſſeth in the declaration of it. *Ver.* 3. Anſwerable unto that method, and thoſe grounds, he every where proceeds on in declaring the Doctrine of Juſtification.

*Rom.*3. 19, 20, 21, 22, 23, 24. *Tit.*3. 3, 4, 5. From this ſtate they had deliverance *by Faith in Chriſt Jeſus. For unto as many as received him, power is given to be the ſons of God.* Joh. 1.12. *He that believeth on him, is not condemned*, that is, *he is ſaved*, in the ſenſe of the Apoſtle in this place. *Joh.*3. 15. *He that believeth on the Son of God hath everlaſting life*, (is ſaved) *but he that believeth not, the wrath of God abideth on him. Ver.*36. And in this ſenſe, *ſaved*, and *Salvation*, are frequently uſed in the Scripture. Beſides he gives us ſo full a deſcription of the Salvation, which he intends from *Ver.*13.

unto

unto the end of the Chapter, that there can be no doubt of it. It is our being *made nigh* by the Blood of Chriſt, *Ver.* 13. Our *Peace with God* by his death, *Ver.* 14, 15. Our *Reconciliation* by the Blood of the Croſs, *Ver.* 16. Our *acceſs unto God*, and all Spiritual priviledges thereon depending, *Ver.* 18, 19, 20, *&c.*

Wherefore the inquiry of the Apoſtle and his determination thereon, is concerning the *cauſes of our Juſtification* before God. This he declares and fixeth both *Poſitively* and *Negatively*. *Poſitively* (1.) In the ſupream moving Cauſe on the part of God. This is that free ſovereign *Grace* and *Love* of his, which he illuſtrates by its adjuncts and properties before mentioned. (2.) In the *meritorious procuring cauſe* of it, which is Jeſus Chriſt in the Work of his Mediation, as the Ordinance of God for the rendring this Grace effectual unto his Glory, *Ver.* 7, 13, 16. (3.) In the only means or *inſtrumental cauſe* on our part, which is *Faith*. *By Grace are ye ſaved through Faith*, *Ver.* 8. And leſt he ſhould ſeem to derogate any thing from the Grace of God, in aſſerting the neceſſity and uſe of Faith, he adds, That *Epanorthoſis*, and *that not of our ſelves, it is the gift of God*. The communication of this Faith unto us is no leſs of Grace then is the Juſtification which we obtain thereby. So hath he ſecured the whole Work unto the Grace of God through Chriſt, wherein we are intereſted by Faith alone.

But not content herewith, he deſcribes this work *Negatively*, or adds an excluſion of what might be pretended to have a concernment therein. And therein three things are ſtated diſtinctly. (1.) *What* it is he ſo excludes. (2.) The *Reaſon* whereon he doth ſo. (3.) The *confirmation* of that *Reaſon*, wherein he obviates an objection that might ariſe thereon.

1. That which he excludes is *Works*, *not of Works*, *Ver.* 9. And what works he intends at leaſt principally, himſelf

declares. *Works*, ſay ſome, *of the Law*, the Law of *Moſes*. But what concernment had theſe *Epheſians* therein, that the Apoſtle ſhould inform them, that they were not juſtified by thoſe works. They were never *under* that Law, never ſought for Righteouſneſs by it, nor had any reſpect unto it, but only, that they were delivered from it. But it may be he intends only *Works wrought in the ſtrength of our own natural abilities*, without the aids of Grace, and before believing. But what were the Works of theſe *Epheſians* antecedent unto believing, he before and afterwards declares. For *being dead in treſpaſſes and ſins, they walked according to the courſe of this World in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of the mind, Ver.* 1, 2, 3. It is certain enough that theſe works have no influence into our Juſtification; and no leſs certain, that the Apoſtle had no reaſon to exclude them from it, as though any could pretend to be *advantaged by them*, in that which conſiſteth in a *deliverance from them*. Wherefore the Works here excluded by the Apoſtle, are thoſe works which the *Epheſians* now performed, when they were Believers, *quickned with Chriſt*; even the Works which God hath fore-ordained, that we ſhould walk in them, as he expreſly declared, *Ver.* 10. And theſe Works he *excludeth* not only in oppoſition unto *Grace*, but in oppoſition unto *Faith* alſo. *Through Faith not of Works*. Wherefore he doth not only reject their *merit*, as inconſiſtent with Grace, but their *cointereſt* on our part with, or ſubſequent intereſt unto Faith, in the Work of Juſtification before God.

If we are ſaved by Grace through Faith in Chriſt excluſively unto all works of Obedience whatever, then cannot ſuch works be the whole or any part of our Righteouſneſs unto the Juſtification of life. Wherefore another Righteouſneſs we muſt have or periſh for ever. Many things I know are here offered, and many diſtinctions coyned to retain ſome intereſt of Works in our Juſti-

Juſtification before God; But whether it be the ſafeſt way to truſt unto them, or unto this plain, expreſs, Divine Teſtimony, will not be hard for any to determine when they make the caſe their own.

2. The Apoſtle adds a Reaſon of this *excluſion of Works, not of Works leſt any one ſhould boaſt.* God hath ordained the order and method of our Juſtification by Chriſt in the way expreſſed, that no man might have ground, reaſon, or occaſion to glory or *boaſt* in or of himſelf. So it is expreſſed, 1 *Cor.* 1. 21, 30, 31. *Rom.* 3. 32. To exclude all *glorying* or *boaſting* on our part, is the deſign of God. And this conſiſts in an *aſcription* of ſomething unto our ſelves, that is not in others, in order unto Juſtification. And it is Works alone that can adminiſter any occaſion of this boaſting; *For if Abraham were juſtified by Works, he had whereof to glory,* Rom. 4. 2. And it is excluded alone by the *Law of Faith,* Rom. 3. 27. For the nature and uſe of Faith, is to find Righteouſneſs in another. And this *boaſting*, all Works are apt to beget in the minds of men, if applied unto Juſtification. And where there is any boaſting of this nature, the deſign of God towards us in this Work of his Grace, is fruſtrated what lieth in us.

That which I principally inſiſt on from hence, is, that there are no *boundaries* fixed in Scripture unto the intereſt of Works in Juſtification, ſo as *no boaſting* ſhould be included in them. The *Papiſts* make them *meritorious* of it, at leaſt of our ſecond Juſtification as they call it. This, ſay ſome, ought not to be admitted; for it includeth *boaſting*. *Merit* and *boaſting* are inſeparable. Wherefore ſay others, they are only *cauſa ſine qua non*, they are the condition of it; or they are our *Evangelical Righteouſneſs* before God whereon we are *Evangelically* juſtified, or they are a *ſubordinate Righteouſneſs*, whereon we obtain an intereſt in the Righteouſneſs of Chriſt; or are comprized in the *condition* of the new Co-

venant whereby we are juſtified, or are *included in Faith*, being the form of it, or of the *eſſence* of it, one way or other: For herein men expreſs themſelves in great variety. But ſo long as our Works are hereby aſſerted in order unto our Juſtification, how ſhall a man be certain that they do not include *boaſting*; or, that they do expreſs the true ſenſe of theſe words, *not of works leſt any man ſhould boaſt.* There is *ſome kind of Aſcription* unto our ſelves in this matter, which is *boaſting.* If any ſhall ſay, that they know well enough what they do, and know that they do not *boaſt* in what they aſcribe unto Works, I muſt ſay that in general I cannot admit it. For the *Papiſts* affirm of themſelves, that they are moſt remote from *boaſting*; yet I am very well ſatisfied that *boaſting and merit* are inſeparable. The queſtion is not what men think they do, but what Judgment the Scripture paſſeth on what they do. And if it be ſaid, that what is in us, is alſo of the Grace and Gift of God, and is ſo acknowledged, which excludes all boaſting in our ſelves, I ſay it was ſo by the *Phariſee*, and yet was he an horrible boaſter. Let them therefore be ſuppoſed to be wrought *in us* in what way men pleaſe, if they be alſo wrought *by us*, and ſo *be the Works of Righteouſneſs, which we have done*, I fear their Introduction into our Juſtification, doth include *boaſting* in it, becauſe of this aſſertion of the Apoſtle, *not of Works leſt any man ſhould boaſt.* Wherefore becauſe this is a dangerous point, unleſs men can give us the direct, plain indiſputable bounds of the Introduction of our Works into our Juſtification, which cannot *include boaſting* in it, it is the ſafeſt courſe utterly to exclude them, wherein I ſee no danger of any miſtake in theſe words of the Holy Ghoſt, *not of Works leſt any man ſhould boaſt.* For if we ſhould be unadviſedly ſeduced into this *boaſting*, we ſhould loſe all the benefit which we might otherwiſe expect by the Grace of God.

3. The

3. The Apoſtle gives another reaſon why it cannot be of Works, and withal *obviates an Objection*, which might ariſe from what he had declared, *v.* 10. *For we are his workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them.* And the force of his Reaſon, which the *cauſal Conjunction* intimates the Introduction of, conſiſts in this: That all *good Works*, thoſe concerning which he treats, Evangelical Works, are the *Effects of the Grace of God* in them that are in Chriſt Jeſus, and ſo are truly juſtified antecedently in order of nature unto them. But that which he principally deſigned in theſe words, was that which he is ſtill mindful of, wherever he treats of this Doctrine, namely to *obviate an Objection* that he foreſaw ſome would make againſt it, and that is this; *If good Works be thus excluded from our Juſtification before God, then of what uſe are they? we may live as we liſt, utterly neglect them, and yet be juſtified.* And this very Objection do ſome men continue to manage, with great vehemency againſt the ſame Doctrine. We meet with nothing in this cauſe more frequently than that if our Juſtification before God be not of Works ſome way or other, if they be not *antecedaneouſly* required thereunto, if they are not a *previous condition* of it, then there is no need of them: Men may ſafely live in an utter neglect of all Obedience unto God. And on this *Theme* men are very apt to enlarge themſelves, who otherwiſe give no great evidences of their own Evangelical Obedience. To me it is marvellous, that they heed not unto what party they make an Acceſſion in the management of this Objection; namely unto that of them, who were the *Adverſaries of the Doctrine of Grace* taught by the Apoſtle. It muſt be elſewhere conſidered. For the preſent I ſhall ſay no more, but that if the anſwer here given by the Apoſtle be not ſatisfactory unto them, if the Grounds and Reaſons of the neceſſity and uſe of good Works here declared, be not judged by them ſufficient.

cient to eſtabliſh them in their proper place and order, I ſhall not eſteem my ſelf obliged to attempt their further ſatisfaction.

Phil. 3. 8, 9.

Yea doubtleſs, and I account all things but loſs for the excellency of the knowledg of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.

This is the laſt Teſtimony which I ſhall inſiſt upon, and although it be of great importance, I ſhall be the more brief in the conſideration of it, becauſe it hath been lately pleaded and vindicated by another, whereunto I do not expect any tolerable reply. For what hath ſince been attempted by one, it is of no weight. He is in this matter οὔτε τείλῳ οὔτε πέραϛῳ. And the things that I would obſerve from and concerning this Teſtimony, may be reduced into the enſuing heads.

1. That which the Apoſtle deſigns from the beginning of this Chapter, and in theſe Verſes, in an eſpecial manner to declare what it is on the account whereof we are accepted with God, and have thereon cauſe to rejoyce. This he fixeth in general in an intereſt in and participation of Chriſt by Faith in oppoſition unto all *Legal Priviledges* and advantages, wherein the Jews whom he reflected upon did boaſt and rejoyce, *Rejoyce in Chriſt Jeſus, and have no confidence in the fleſh*, Verſ. 3.

2. He ſuppoſeth that unto that *Acceptance* before God wherein we are to Rejoyce, there is a *Righteouſneſs* neceſſary; And to whatever it be is the ſole ground of that acceptance. And to give evidence hereunto,

3. He

3. He declares that there is a *twofold Righteouſneſs* that may be pleaded and truſted unto to this purpoſe. (1.) *Our own Righteouſneſs which is of the Law.* (2.) *That which is through the Faith of Chriſt*, the Righteouſneſs which is of God by Faith. Theſe he aſſerts to be *oppoſite* and inconſiſtent as unto the end of our Juſtification and acceptance with God; *Not having mine own Righteouſneſs, but that which is*, &c. And an intermediate Righteouſneſs between theſe he acknowledgeth not.

4. Placing the inſtance in himſelf, he declares emphatically (ſo as there is ſcarce a greater πάθος, or vehemency of Speech, in all his Writings,) which of thoſe it was that he adhered unto, and placed his confidence in. And in the handling of this Subject, there were ſome things which engaged his *holy mind* into an *earneſtneſs* of expreſſion in the exaltation of one of theſe, namely of the Righteouſneſs which is of God by Faith, and the depreſſion of the other, or his own Righteouſneſs. As,

1. This was the *turning point*, whereon he and others had forſaken their *Judaiſm* and betaken themſelves unto the Goſpel. This therefore was to be ſecured as the main inſtance, wherein the greateſt controverſie that ever was in the world was debated. So he expreſſeth it, *Gal.* 2. 15. 16. *We who are Jews by nature and not ſinners of the Gentiles, knowing that a man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law.* (2.) Hereon there was great *oppoſition* made unto this Doctrine by the *Jews* in all places and in many of them the minds of multitudes were *turned off from the Truth* (which the moſt are generally prone unto in this caſe) and perverted from the ſimplicity of the Goſpel. This greatly affected his *holy Soul*, and he takes notice of it in moſt of his Epiſtles. (3.) The *weight* of the Doctrine it ſelf, with that *unwil-*

lingneſs

lingness which is in the minds of men by nature to embrace it, as that which lays the axe to the root of all Spiritual Pride, elation of Mind, and Self-pleasing whatever, whence innumerable *Subterfuges* have been, and are sought out to avoid the efficacy of it, and to keep the Souls of men from that universal resignation of themselves unto sovereign Grace in Christ, which they have naturally such an aversation unto, did also affect him. (4.) He had himself been a *great Sinner* in the days of his ignorance by a *peculiar opposition unto Christ* and the Gospel; This he was deeply sensible of; and therewithal of the excellency of the Grace of God and the Righteousness of Christ, whereby he was delivered. And men must have some experience of what *he felt in himself* as unto Sin and Grace, before they can well understand his expressions about them.

5. Hence it was, that in many other places of his Writings, but in this especially, he treats of these things with a greater earnestness and vehemency of Spirit than ordinary. Thus (1.) On the part of *Christ* whom he would *exalt* he mentioneth not only the *knowledg of him*, but τὸ ὑπερέχον τῆς γνώσεως, *The excellency of the knowledg of Christ Jesus my Lord*, with an Emphasis in every word; And those other redoubled expressions, *all loss for him*, that *I may win him*, that *I may be found in him*, that *I may know him*, all argue the working of his affections under the Conduct of Faith and Truth unto an acquiescency in Christ alone, as all and in all. Somewhat of this frame of mind is necessary unto them that would believe his Doctrine. Those who are utter strangers unto the one, will never receive the other. (2.) In his expression of all other other things that are *our own*, that are not Christ, whether *Priviledges* or *Duties*, however good, useful, excellent, they may be in themselves, yet in Comparison of *Christ* and his Righteousness, and with respect unto the end of our standing before God, and acceptance with him, with the same

ſame vehemency of Spirit he caſts *contempt upon*, calling them σκύβαλα, *Dogs meat* to be left for them whom he calleth *Dogs*, that is, *evil Workers, of the Conciſion*; or the wicked Jews who adhered pertinaciouſly unto the Righteouſneſs of the *Law*, v. 2. This account of the earneſtneſs of the Apoſtle in this Argument, and the warmth of his Expreſſions, I thought meet to give as that which gives light into the whole of his deſign.

6. The queſtion being thus ſtated, the enquiry is what any perſon who *deſires acceptance with God*, or a Righteouſneſs whereon he may be juſtified before him, ought to betake himſelf unto. One of the ways propoſed he muſt cloſe with all. Either he muſt *comply with the Apoſtle* in his Reſolution to reject all his *own Righteouſneſs*, and to betake himſelf unto the *Righteouſneſs of God*, which is by Faith in Chriſt Jeſus alone, or find out for himſelf, or get ſome to find out for him, ſome *exceptions* unto the *Apoſtles concluſion*, or ſome diſtinctions that may prepare a reſerve for his own works, one way or other in his juſtification before God. Here every one muſt chuſe for himſelf. In the mean time, we thus argue. If *our own Righteouſneſs*, and the *Righteouſneſs which is of God by Faith*; or that which is through the Faith of Chriſt Jeſus (namely, the Righteouſneſs which God imputeth unto us, *Rom.* 4. 6. Or the abundance of Grace and the gift of Righteouſneſs thereby, which we receive, *Rom.* 5. 17.) *are oppoſite*, and *inconſiſtent* in the Work of Juſtification before God, then are we juſtified by Faith alone through the Imputation of the Righteouſneſs of Chriſt unto us. The conſequence is plain from the removal of all other ways, cauſes, means, and conditions of it, as inconſiſtent with it. But the antecedent is expreſly the Apoſtles; *Not my own, but that of God.* Again,

That whereby, and wherewith we are *found in Chriſt*, is that whereby alone we are juſtified before God; for to be

found in Chriſt, expreſſeth the ſtate of the perſon that is to be juſtified before God: Whereunto is oppoſed to be *found in our ſelves*. And according unto theſe different ſtates doth the judgment of God paſs concerning us. And as for thoſe who are found in themſelves, we know what will be their portion. But in Chriſt we are found by Faith alone.

All manner of evaſions are made uſe of by ſome, to eſcape the force of this Teſtimony. It is ſaid in general, That no ſober minded Man can imagine the Apoſtle did not deſire to be found in Goſpel Righteouſneſs, or, *That by his own Righteouſneſs he meant that*. For it is that alone can intitle us unto the Benefits of Chriſts Righteouſneſs. *Nullem Dictum.* (1.) The cenſure is too ſevere to be caſt on *all Proteſtant Writers* without exception, who have expounded this place of the Apoſtle; and all others, except ſome few of late, influenced by the heat of the Controverſie wherein they are ingaged. (2.) If the *Goſpel Righteouſneſs* intended be his own *Perſonal Righteouſneſs* and *Obedience*, there is ſome want of conſideration in affirming, That he did not deſire *to be found in it*. That wherein *we are found*, thereon are we to be judged; to be found *in our own Evangelical Righteouſneſs before God*, is to enter into judgment with God thereon, which thoſe who underſtand any thing aright of God and themſelves, will not be free unto. And to make this to be the meaning of his words, I deſire not to be found in my own Righteouſneſs which is after the Law, but I deſire to be found in mine own Righteouſneſs which is according to the Goſpel; whereas, as they are *his own inherent Righteouſneſs*, they are both the ſame, doth not ſeem a proper interpretation of his words, and it ſhall be immediately diſproved. (3.) That our *Perſonal Goſpel Righteouſneſs*, doth intitle us unto the Benefits of Chriſts Righteouſneſs, that is, as unto our Juſtification before God, is *gratis dictum*, not one Teſtimony of Scripture can be produced that gives the leaſt countenance unto ſuch an

an aſſertion. That it is contrary unto many expreſs Teſtimonies, and inconſiſtent with the *freedom of the Grace of God in our Juſtification*, as propoſed in the Scripture, hath been proved before. Nor do any of the places which aſſert the neceſſity of obedience and good Works in Believers, that is, Juſtified Perſons unto Salvation, any way belong unto the Proof of this Aſſertion; or, in the leaſt expreſs, or intimate any ſuch thing. And in particular, the Aſſertion of it is expreſly contradictory unto that of the Apoſtle, *Tit.* 3. 4, 5. But I forbear, and proceed to the conſideration of the *ſpecial anſwers*, that are given unto this teſtimony, eſpecially thoſe of *Bellarmine*, whereunto I have as yet, ſeen nothing added with any pretence of Reaſon in it.

1. Some ſay, that by his *own Righteouſneſs* which the Apoſtle rejects, he intends only his Righteouſneſs ἐκ νόμου, or *by the Works of the Law*. But this was only *an outward external Righteouſneſs*, conſiſting in the obſervation of Rites and Ceremonies, without reſpect unto the inward frame or obedience of the heart. But this is an *impious imagination*. The Righteouſneſs which is by the Law, is the Righteouſneſs which the Law requires, and thoſe works of it, which if a *Man do, he ſhall live in them*; for the doers of the Law ſhall be juſtified, *Rom.* 2. 16. Neither did God ever give any *Law of Obedience* unto Man, but what obliged him to *love the Lord his God with all his heart, and all his ſoul*. And it is ſo far from being true, That God by the Law required an *external Righteouſneſs* only, that he frequently condemns it as an abomination to him, where it is alone.

2. Others ſay, that it is the *Righteouſneſs* whatever it be, which he had during his *Phariſaiſm*. And although he ſhould be allowed in that ſtate, *to have lived in all good Conſcience, inſtantly to have ſerved God day and night*, and to have had reſpect as well unto the internal, as the external Works of the Law; yet all theſe Works being before *Faith*, before

Converſion to God, may be, and are to be rejected as unto any concurrence unto our Juſtification. But Works wrought in Faith, by the aid of Grace, *Evangelical Works* are of another conſideration, and together with Faith, are the condition of Juſtification.

Anſ. 1. That in the matter of our *Juſtification* the Apoſtle oppoſeth *Evangelical Works*, not only unto the Grace of God, but alſo unto the Faith of Believers, was proved in the conſideration of the foregoing Teſtimony.

2. He makes no ſuch diſtinction, as that pretended, namely, *That Works are of two ſorts*; whereof *one* is to be excluded from any intereſt in our Juſtification, but not the *other*; neither doth he any where elſe, treating of the ſame ſubject, intimate any ſuch diſtinction; but on the contrary, declares that uſe of all Works of Obedience in them that believe, which is excluſive of the ſuppoſition of any ſuch diſtinction. but he directly expreſſeth, in this rejection, *his own Righteouſneſs*, that is, his *Perſonal Inherent Righteouſneſs* whatever it be, and however it be wrought.

3. He makes a plain diſtinction of his own *twofold eſtate*, namely, that of his *Judaiſm* which he was in before his Converſion, and that which he had by Faith in Chriſt Jeſus. In the firſt ſtate, he conſiders the *priviledges* of it, and declares what judgment he made concerning them upon the Revelation of Jeſus Chriſt unto him, ἥγημαι, ſaith he, referring unto the time paſt, namely, at his firſt converſion. I conſidered them with all the advantages, gain, and reputation, which I had by them, but rejected them all for Chriſt, becauſe the eſteem of them and continuance in them as priviledges, was inconſiſtent with Faith in Chriſt Jeſus. Secondly, he proceeds to give an account of himſelf and his thoughts, as unto his preſent condition. For it might be ſuppoſed, that although he had parted with all *his legal priviledges* for Chriſt; yet now being united unto him by Faith, he had ſomething

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of his *own*, wherein he might rejoyce, and on the account whereof he might be accepted with God (the thing inquired after) or elſe he had parted with all for nothing. Wherefore he who had no deſign to make any reſerves of what he *might glory in*, plainly declares what his judgment is concerning all his *preſent Righteouſneſs*, and the ways of obedience which he was now ingaged in, with reſpect unto the ends inquired after, *Ver.* 8. Ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι. The bringing over of what was affirmed before concerning his *Judaical priviledges* into this Verſe, is an effect of a very ſuperficiary conſideration of the context. For (1.) there is a plain ἔυξησις in theſe words Ἀλλὰ μενοῦνγε καὶ. He could not more plainly expreſs the heightning of what he had affirmed by a Proceed unto other things, or the conſideration of himſelf *in another ſtate*. But moreover, beyond what I have already aſſerted. (2.) The change of the time expreſſed by ἥγημαι reſpects what was paſt, into ἡγοῦμαι wherein he hath reſpect only unto what was preſent, not what he had before rejected and forſaken, makes evident his progreſs unto the conſideration of things of another nature. Wherefore unto the rejection of all his former *Judaical priviledges*, he adds his judgment concerning *his own preſent Perſonal Righteouſneſs*. But whereas it might be objected, That rejecting all both before and after converſion, he had nothing left to *rejoyce in*, to *glory in*, to give him acceptance with God; he aſſures us of the contrary, namely, that he found all theſe things in Chriſt, and the Righteouſneſs of God which is by Faith. He is therefore in theſe words, *Not having mine own Righteouſneſs, which is by the Law*; ſo far from intending only the Righteouſneſs which he had before his Converſion, as that he intends it not at all.

The words of *Davenant* on this paſſage of the Apoſtle, being in my judgment not only *ſober*, but weighty alſo, I ſhall tranſcribe them. *Hic docet Apoſtolus quænam illa juſtitia*

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*sit qua nitendum coram Deo, nimirum quæ per fidem apprehenditur, at hæc imputata est : Causam etiam ostendit cur jure nostra fiat, nimirum quia nos Christi sumus & in Christo comperimur ; quia igitur insiti sumus in corpus ejus & coalescimus cum illo in unam personam, ideo ejus justitia nostra reputatur. De Justif. Habit. cap.*38. For whereas some begin to interpret our *being in Christ*, and *being found in him*, so as to intend no more but our profession of the Faith of the Gospel, *The Faith of the Catholick Church* in all ages concerning the Mystical Union of Christ and Believers, is not to be blown away with a few empty words and unproved Assertions.

The Answer therefore is full and clear unto the general Exception, namely, that the Apostle rejects our Legal, but not our Evangelical Righteousness. For (1.) the Apostle rejects, disclaims, disowns nothing at all, not the one, nor the other *absolutely*, but in comparison of Christ, and with respect unto the especial end of Justification before God, or a Righteousness in his sight: (2.) In that sense he *rejects all our own Righteousness*, but our *Evangelical Righteousness*, in the sense pleaded for, is *our own*, inherent in us, performed by us. (3.) Our Legal Righteousness, and our Evangelical, so far as an Inherent Righteousness is intended, are *the same*, and the different ends and use of the same Righteousness, is alone intended in that distinction, so far as it hath sense in it. That which in respect of Motives unto it, the ends of it, with the especial causes of its acceptance with God, is *Evangelical*, in respect of its original Prescription, Rule, and Measure, *is Legal*. When any can instance in any Act or Duty, in any habit or effect of it, which are not required by that *Law* which injoyns us *to love the Lord our God, with all our heart, soul, and mind, and our neighbor as our selves* ; they shall be attended unto. (4.) The Apostle in this case rejects all the Works of Righteousness which we have done, *Tit.* 3. 5. But our Evangelical Righteousness consisteth in the

the Works of Righteouſneſs which we do. (5.) He diſclaims all that is *our own*. And if the *Evangelical Righteouſneſs* intended be our own, he ſets up another in oppoſition unto it; and which therefore is not *our own*, but as it is imputed unto us. And I ſhall yet add ſome other reaſons which render this pretence uſeleſs, or ſhew the falſneſs of it.

1. Where the Apoſtle doth not diſtinguiſh or limit what he ſpeaks of, what ground have we to diſtinguiſh or limit his Aſſertions. *Not by Works*, ſaith he, ſometimes *abſolutely*, ſometimes *the Works of Righteouſneſs which we have done*; that is, not by *ſome ſort of Works* ſay thoſe who plead the contrary: But by what warrant? (2.) The Works which they pretend to be excluded, as wherein our *own Righteouſneſs* that is rejected doth conſiſt, are Works wrought without Faith, without the aid of Grace: But theſe are not *good Works*, nor can any be denominated *righteous* from them, nor is it any Righteouſneſs that conſiſts in them alone. For without Faith it is impoſſible to pleaſe God: And to what purpoſe ſhould the Apoſtle exclude *evil works* and *hypocritical*, from our Juſtification? Who ever imagined, that any could be juſtified with reſpect unto them. There might have been ſome pretence for this gloſs, had the Apoſtle ſaid his own Works; but whereas he rejects his own Righteouſneſs, to reſtrain it unto ſuch Works as are not righteous, as will denominate none righteous, as are no Righteouſneſs at all, is moſt abſurd. (3.) *Works wrought in Faith*, if applied unto our Juſtification, do give occaſion unto, or include *boaſting*, more then any others, as being better and more praiſe worthy then they. (4.) The Apoſtle elſwhere excludes from Juſtification the Works that *Abraham* had done when he had been a Believer many years; and the Works of *David* when he deſcribed the Bleſſedneſs of a Man by the forgiveneſs of ſins. (5.) The ſtate of the Queſtion which he handles

handles in his Epiſtle unto the *Galatians*, was expreſly about the Works of them that *did believe*. For he doth not diſſpute againſt the *Jews*, who would not be preſſed in the leaſt with his Arguments, namely, that if the inheritance were by the *Law*, then the promiſe was of none effect; and if Righteouſneſs were by the Law, then did Chriſt die in vain: For theſe things they would readily grant. But he ſpeaks unto them that were Believers, with reſpect unto thoſe Works which they would have *joyned* with Chriſt and the Goſpel, in order unto Juſtification. (6.) If this were the mind of the Apoſtle, that he would exclude *one ſort* of Works, and aſſert the neceſſity of *another* unto the ſame end, why did he not once ſay ſo, eſpecially conſidering how neceſſary it was that ſo he ſhould do, to anſwer thoſe objections againſt his doctrine which he himſelf takes notice of, and returns anſwer unto on other grounds, without the leaſt intimation of any ſuch diſtinction.

Bellarmine conſidereth this Teſtimony in three places, *Lib.* 1. *cap.*18. *Lib.*1. *cap.*19. *Lib.*5.*cap.*5. *De Juſtificat.* And he returns *three anſwers* unto it, which contain the ſubſtance of all that is pleaded by others unto the ſame purpoſe. 1. He ſaith, *That the Righteouſneſs which is by the Law, and which is oppoſed unto the Righteouſneſs which is by Faith, is not the Righteouſneſs written in the Law, or which the Law requires, but a Righteouſneſs wrought without the aid of Grace, by the knowledge of the Law alone.* 2. *That the Righteouſneſs which is by the Faith of Chriſt, are* opera noſtra juſta facta ex fide, *our own righteous Works wrought in Faith, which others call our Evangelical Works.* (3.) *That it is blaſphemous to call the Duties of Inherent Righteouſnes* ζημίαν καὶ σκύβαλα *loſs and dung.* But he labors in the fire with all his ſophiſtry. For as to the firſt, (1.) That by the Righteouſneſs which is by the Law, the Righteouſneſs which the Law requires, is not intended, is a bold aſſertion, and expreſly contradictory unto the Apoſtle,

Apoſtle, *Rom.* 9. 31. *Chap.* 10. 5. In both places he declares the Righteouſneſs of the Law to be the Righteouſnes that the Law requires. (2.) The Works which he excludes, he calls *the Works of Righteouſneſs that we have done*, *Tit.* 3. 5. which are the Works that the Law requires. Unto the ſecond, I ſay (1.) That the ſubſtance of it, is, That the Apoſtle ſhould profeſs that *I deſire to be found in Chriſt, not having my own Righteouſneſs, but having my own Righteouſneſs*; for Evangelical Inherent Righteouſneſs was properly his own. And I am ſorry that ſome ſhould apprehend that the Apoſtle in theſe words did deſire to be found in his own Righteouſneſs in the preſence of God, in order unto his Juſtification. For nothing can be more contrary, not only unto the perpetual tenor and deſign of all his diſcourſes, on this ſubject, but alſo unto the Teſtimony of all other holy Men in the Scripture, to the ſame purpoſe, as we have proved before. And I ſuppoſe there are very few true Believers at preſent, whom they will find to comply and joyn with them in this deſire of *being found in their own Perſonal Evangelical Righteouſneſs*, or the Works of Righteouſneſs which they have done, in their tryal before God, as unto their Juſtification. We ſhould do well to read our own hearts, as well as the Books of others in this matter. (2.) The Righteouſneſs which is of God by Faith, is not our own Obedience or Righteouſneſs, but that which is *oppoſed* unto it: That which God imputes unto us, *Rom.* 4. 6. That which we receive by way of *gift*, *Rom.* 5. 17. (3.) That by the Righteouſneſs which is by the Faith of Chriſt Jeſus our own *Inherent Righteouſneſs* is not intended, is evident from hence, That the Apoſtle excludes all his own Righteouſneſs, as, and when he was found in Chriſt, that is, what ever he had done as a Believer. And if there be not an oppoſition in theſe words, between a Righteouſneſs that is our own, and that which is not our own, I know not in

what words it can be expreſſed. Unto the third I ſay, (1.) The Apoſtle doth not, nor do we ſay, that he doth, call our Inherent Righteouſneſs *dung*, but only that he *accounts* it ſo. (2.) He doth not *account it ſo abſolutely*, which he is moſt remote from, but only in compariſon with Chriſt. (3.) He doth not eſteem it ſo in it ſelf, but only as unto his truſt in it, with reſpect unto one eſpecial end, namely, our Juſtification before God. (4.) The Prophet *Iſaiah* in the ſame reſpect, terms all our Righteouſneſs *filthy rags*, *Chap.* 64. 6. And בגד עדים is an expreſſion of as much contempt, as σκύβαλα.

5. Some ſay all Works are excluded as *meritorious* of *Grace*, *Life*, and *Salvation*, but not as the condition of our Juſtification before God. But (1.) what ever the Apoſtle excludes, he doth *it abſolutely*, and with all reſpects, becauſe he ſets up ſomething elſe in oppoſition unto it. (2.) There is no ground left for any ſuch diſtinction in this place: For all that the Apoſtle requires unto our Juſtification is, (1.) That we be *found in Chriſt*, not in our ſelves. (2.) That we *have the Righteouſneſs of God*, not our own. (3.) That we be made partakers of this Righteouſneſs by Faith, which is the ſubſtance of what we plead for.

CHAP.

CHAP. XIX.

Objections againſt the Doctrine of Juſtification, by the imputation of the Righteouſneſs of Chriſt. Perſonal Holineſs and Obedience not obſtructed, but furthered by it.

THat which remaineth to put an iſſue to this Diſcourſe, is the conſideration of ſome things, that in *general* are laid in objection againſt the truth pleaded for. Many things of that nature we have occaſionally met withal, and already removed. Yea, the principal of thoſe which at preſent are moſt inſiſted on. The Teſtimonies of Scripture urged by thoſe of the *Roman Church* for Juſtification by works, have all of them ſo fully and frequently been anſwered by *Proteſtant Divines*, that it is altogether needleſs to inſiſt again upon them, unleſs they had received ſome new inforcement, which of late they have not done. That which for the moſt part we have now to do withal, are rather *Sophiſtiacal* cavils from ſuppoſed abſurd conſequences, then real *Theological* arguments. And ſome of thoſe who would walk with moſt warineſs between the imputation of the Righteouſneſs of Chriſt and Juſtification by our own works, either are in ſuch a ſlippery place, that they ſeem ſometimes to be on the one ſide, ſometimes on the other, or elſe to expreſs themſelves with ſo much *caution* as it is very difficult to apprehend their minds. I ſhall not therefore for the future dare to ſay, that this or that is any mans opinion, though it appear unto me ſo to be as clear and evident as words can expreſs it, but

that this or that *opinion*, let it be maintained by whom it will, I approve or diſapprove, this I ſhall dare to ſay. And I will ſay alſo, that the declination that hath been from the common Doctrine of Juſtification before God, on the imputation of the Righteouſneſs of Chriſt, doth daily proceed towards a direct aſſertion of *juſtification by works*. Nor indeed hath it where to reſt, until it comes unto that bottome. And this is more clearly ſeen in the objections which they make againſt the truth, then in what they plead in defence of their own opinions. For herein they ſpeak as yet *warily*, and with a pretence of accuracy in avoiding extremes: But in the other, or their objections they make uſe of none but what are eaſily reſolved into a ſuppoſition of *Juſtification by Works* in the groſſeſt ſenſe of it. To inſiſt on all particulars were endleſs, and as was ſaid, moſt of thoſe of any importance have already occaſionally been ſpoken unto. There are therefore only two things which are generally pleaded by all ſorts of perſons, *Papiſts*, *Socinians*, and others, with whom here we have to do, that I ſhall take notice of. The firſt and fountain of all other is, that the Doctrine of Juſtification by the imputation of the Righteouſneſs of Chriſt doth render *our perſonal Righteouſneſs needleſs*, and overthrows all neceſſity of an Holy life. The other is, that the Apoſtle *James* in his Epiſtle, doth plainly aſcribe our Juſtification unto Works, and what he affirms there, is inconſiſtent with that ſenſe of thoſe many other Teſtimonies of Scripture which we plead for.

For, the firſt of theſe, although thoſe who oppoſe the truth we contend for, do proceed on various different and contradictory principles among themſelves as to what they exalt in oppoſition unto it, yet do they all agree in a vehement urging of it. For thoſe of the *Church of* Rome who renewed this charge, invented of old by others, it muſt be acknowledged by all ſober men, that as managed by them, it

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is an open calumny. For the wiſeſt of them and thoſe of whom it is hard to conceive, but that they knew the contrary, as *Bellarmine*, *Vaſquez*, *Suarez*, do openly aver that Proteſtant Writers deny all inherent Righteouſneſs; (*Bellarmine* excepts *Bucer* and *Chemnitius*) that they maintain that men may be ſaved, although they live in all manner of ſin, that there is no more required of them, but that they believe that their ſins are forgiven, and that whileſt they do ſo, although they give themſelves up unto the moſt ſenſual Vices and Abominations, they may be aſſured of their Salvation.

Tantum Relligio potuit ſuadere malorum.

So will men out of a perverſe zeal to promote their own intereſt in the Religion they profeſs, wilfully give up themſelves unto the worſt of evils, ſuch as falſe accuſation and open calumny, and of no other nature are theſe aſſertions, which none of the Writings or Preachings of thoſe who are ſo charged, did ever give the leaſt countenance unto. Whether the forging and promulgation of ſuch impudent falſhoods, be an expedient to obtain Juſtification by Works in the ſight of God, they who continue in them had beſt to conſider. For my part I ſay again, as I ſuppoſe I have ſaid already, that it is all one to me what Religion men are of, who can juſtifie themſelves in ſuch courſes and proceedings. And for thoſe among our ſelves who are pleaſed to make uſe of this Objection, they either know what the Doctrine is which they would oppoſe, or they do not. If they do not, the wiſe man tells them, *that he who anſwereth a matter before he hear it, it is folly and ſhame unto him.* If they do underſtand it, it is evident that they uſe not ſincerity, but artifices, and falſe pretenſes for advantage, in their handling of Sacred things, which is ſcandalous to Religion. *Socinus* fiercely ma-

manageth this charge against the Doctrine of the Reformed Churches; *De servat. par.* 4. *cap.* 1. And he made it the foundation whereon, and the reason why he oppoſeth the Doctrine of the imputation of *the ſatisfaction of Chriſt*, if any ſuch ſatisfaction ſhould be allowed, which yet he peremptorily denies. And he hath written a Treatiſe unto the ſame purpoſe defended by *Schlichtingius* againſt *Meiſnerus*. And he takes the ſame honeſt courſe herein, that others did before him. For he chargeth it on the Divines of the *Proteſtant Churches*, that they taught that God *juſtifieth the ungodly*, not only thoſe *that are ſo*, and whileſt they are ſo, but although they *continue ſo*; that they required no *inherent Righteouſneſs* or Holineſs in any, nor could do ſo on their principles, ſeeing the *imputed Righteouſneſs* of Chriſt is ſufficient for them, although they *live in ſin*, are not waſhed nor cleanſed, nor do give up themſelves unto the wayes of Duty and Obedience unto God whereby he may be pleaſed, and ſo bring in *Libertiniſme* and *Antinomianiſme* into the Church. And he thinks it a ſufficient confutation of this Doctrine to alledge againſt it that *neither Fornicators, nor Idolaters, nor Adulterers*, &c. *ſhall inherit the Kingdom of God*. And theſe are ſome of thoſe ways which have rendred the management of controverſies in Religion *ſcandalous* and abominable, ſuch as no *wiſe* or good man will meddle withal, unleſs compelled for the neceſſary ſervice of the Church. For theſe things are openly falſe, and made uſe of with a ſhameful diſhoneſty to promote a corrupt deſign and end. When I find men at this *kind of work* I have very little concernment in what they ſay afterwards, be it true or falſe. Their rule and meaſure is what ſerves their own end, or what may promote the deſign and intereſt wherein they are ingaged, be it right or wrong. And as for this man there is not any Article in Religion (the principal whereof are rejected by him) on whoſe account he doth with more confidence adjudge us

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unto *eternal ruine*, than he doth on this of the satisfaction of Christ and the imputation of it unto them that do believe. So much *darkness* is their remaining on the minds of the most of men: so many *inveterate prejudices* on various occasions are they pester'd withal, especially if not under the conduct of the same inlightning spirit, that some will *confidently condemn* others unto eternal flames, for those things whereon they place on infallible grounds, their hopes of eternal blessedness, and know that they love God and live unto him on their account. But this wretched advantage of *condemning all them to Hell* who dissent from them, is greedily laid hold of by all sorts of persons. For they thereby secretly secure their own whole party in perswasion of eternal Salvation be they otherwise what they will. For if the want of that Faith which they profess, will certainly damn men whatever else they be, and how good soever their lives be, many will easily suffer themselves to be deceived with a foolish *Sophisme*, that then that Faith which they profess will assuredly save them, be their lives what they please, considering how it falls in with their inclinations. And hereby they may happen also to *frighten* poor simple people into a compliance with them, whilest they peremptorily denounce *Damnation* against them unless they do so. And none for the most part are more fierce in the denunciation of the condemnatory sentence against others for not believing as they do, then those who so live as that if there be any truth in the Scripture, it is not possible they should be saved themselves. For my part I believe that as to Christians in outward profession, all *unregenerate unbelievers*, who obey not the Gospel shall be damned, be they of what Religion they will, and none else; for all that are *born again*, do *truly believe* and obey the Gospel, shall be saved, be they of what Religion they will, as unto the differences that are at this day among Christians. That way wherein these things are

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moſt effectually promoted, is in the firſt place to be embraced by every one that takes care of his own Salvation. If they are in any way or Church obſtructed, that Church or way is ſo far as it doth obſtruct them to be *forſaken.* And if there be any way of profeſſion or any viſible Church ſtate wherein any thing or things abſolutely deſtructive of or inconſiſtent with theſe things are made neceſſary unto the profeſſors of it, in that way, and by vertue of it, no Salvation is to be obtained. In other things every man is to walk according unto the light of his own mind, for whatever is not of Faith is ſin. But I return from this digreſſion occaſioned by the fierceneſs of him with whom we have to do.

For the Objection it ſelf, that hath fallen under ſo perverſe a management, ſo far as it hath any pretenſe of ſobriety in it is this and no other. *If God juſtifie the ungodly merely by his Grace through Faith in Chriſt Jeſus, ſo as that works of Obedience are not antecedently neceſſary unto Juſtification before God, nor are any part of that Righteouſneſs whereon any are ſo juſtified, then are they no way neceſſary, but men may be juſtified and ſaved without them.* For it is ſaid that there is no connexion between Faith unto Juſtification as by us aſſerted, and the neceſſity of Holineſs, Righteouſneſs or Obedience, but that we are by Grace ſet at liberty to live as we liſt, yea in all manner of ſin, and yet be ſecured of Salvation. For if we are made Righteous with the Righteouſneſs of another, we have no need of any Righteouſneſs of our own. And it were well if many of thoſe who make uſe of this Plea, would endeavour by ſome other way alſo to evidence their eſteem of theſe things; for to diſpute for the neceſſity of Holineſs, and live in the neglect of it, is uncomely.

I ſhall be brief in the anſwer that here ſhall be returned unto this Objection, for indeed it is ſufficiently anſwered or obviated in what hath been before diſcourſed concerning the *nature of that Faith* whereby we are juſtified, and the *conti-*

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nuation of the moral Law in its force, as a rule of Obedience unto all believers. An unprejudiced conſideration of what hath been propoſed on theſe heads will evidently manifeſt the Iniquity of this charge, and how not the leaſt countenance is given unto it by the Doctrine pleaded for. Beſides, I muſt acquaint the Reader that ſome while ſince I have publiſhed an entire Diſcourſe concerning the nature and neceſſity of Goſpel Holineſs, with the Grounds and Reaſons thereof in compliance with the Doctrine of Juſtification that hath now been declared. Nor do I ſee it neceſſary to add any thing thereunto, nor do I doubt, but that the peruſal of it will abundantly detect the vanity of this charge (*Diſpenſat. of the Holy Spirit, Book* 5.) Some few things may be ſpoken on the preſent occaſion.

1. It is not pleaded that all who do profeſs or have in former ages profeſſed this Doctrine, have *exemplified* it in an holy and fruitful converſation. Many it is to be feared have been found amongſt them who have lived and dyed in ſin. Neither do I know but that ſome have *abuſed* this Doctrine to countenance themſelves in their ſins, and neglect of duty. The beſt of holy things or truths cannot be ſecured from *abuſe*, ſo long as the *Sophiſtry* of the old Serpent hath an influence on the luſts and depraved minds of men. So was it with them of old who *turned the grace of God into laſciviouſneſs*; or from the Doctrine of it countenanced themſelves in their ungodly deeds. Even from the beginning the whole Doctrine of the Goſpel with the grace of God declared therein, was ſo *abuſed*. Neither were all that made profeſſion of it, immediately rendered *Holy* and Righteous thereby. Many from the firſt, ſo walked as to make it evident that their *Belly was their God, and their end deſtruction*. It is one thing to have only the *conviction* of truth in our minds, another to have the *power of it* in our hearts. The former will produce an outward profeſſion, the later only effect an in-

ward Renovation of our Souls. However I muſt add three things unto this conceſſion.

1. I am not *ſatisfied* that any of thoſe who at preſent oppoſe this Doctrine, do in Holineſs or Righteouſneſs, in the exerciſe of Faith, Love, Zeal, Self-denial, and all other Chriſtian Graces, ſurpaſs thoſe who in the laſt ages, both in this and other Nations firmly adhered unto it, and who conſtantly teſtified unto that effectual influence which it had into their walking before God: Nor do I know that any can be named amongſt us in the former ages, who were eminent in Holineſs, and many ſuch there were, who did not cordially aſſent unto that imputation of the Righteouſneſs of Chriſt which we plead for. I doubt not in the leaſt, but that many who greatly differ from others in the explication of this Doctrine may be and are *eminently* holy, at leaſt *ſincerely* ſo, which is as much as the beſt can pretend unto. But it is not comely to find ſome others who give very little evidence of their *diligent following after that Holineſs, without which no man ſhall ſee God*, vehemently declaming againſt that Doctrine as deſtructive of Holineſs, which was ſo fruitful in it in former days.

2. It doth not appear as yet in general, that an attempt to introduce a *Doctrine contrary unto it* hath had any great ſucceſs in the *Reformation* of the lives of men. Nor hath perſonal Righteouſneſs or Holineſs as yet much thrived under the conduct of it, as to what may be obſerved. It will be time enough to ſeek countenance unto it by declaming againſt that which hath formerly had better effects, when it hath a little more commended it ſelf by its fruits.

3. It were not amiſs, if this part of the controverſie might amongſt us all, be iſſued in the adviſe of the Apoſtle *James Chap.* 2. 18. *Shew me thy Faith by thy works, and I will ſhew thee my Faith by my works.* Let us all labour that *fruits* may thus far determine of Doctrines, as unto their uſe, unto the

the interest of Righteousness and Holiness. For that Faith which doth not evidence it self by works, that hath not this ἔνδειξιν this *Index* which *James* calls for, whereby it may be found out and examined, is of no use nor consideration herein. Secondly, The same Objection was from the beginning laid against the Doctrine of the Apostle *Paul*, the same charge was managed against it, which sufficiently argues, that it is the same Doctrine which is now assaulted with it. This himself more than once takes notice of, Rom. 3. 31. *Do we make void the Law through Faith?* It is an objection that he anticipates against his Doctrine of the free Justification of sinners, through Faith in the blood of Christ. And the substance of the charge included in these words is, that *he destroyed the Law*, took off all Obligation unto Obedience, and brought in *Antinomianism*. So again, Chap. 6. 1. *What shall we say then, shall we continue in sin, that grace may abound?* Some thought this the natural and genuine *consequence* of what he had largely discoursed concerning *Justification* which he had now fully closed, and some think so still. If what he taught concerning the *grace of God* in our Justification be true, it will not only follow, that there will be no need of any relinquishment of sin on our part, but also a *continuance* in it must needs tend unto the exaltation of that grace, which he had so extolled. The same objection he repeats again. v. 15. *What then, shall we sin because we are not under the Law but under Grace.* And in sundry other places doth he obviate the same objection, where he doth not absolutely suppose it, especially, *Ephes.* 2. 9, 10. we have therefore no Reason to be surprized with, nor much to be moved at this objection and charge, for it is no other but what was insinuated or managed against the Doctrine of the Apostle himself, whatever inforcements are now given it by *subtilty* of arguing or Rhetorical exaggerations. However, evident it is, that there are naturally in the minds of men *efficacious pre-*

judices againſt this part of the Myſtery of the Goſpel which began betimes to manifeſt themſelves, and ceaſed not until they had corrupted the whole Doctrine of the Church herein. And it were no hard matter to diſcover the principal of them, were that our preſent buſineſs; However it hath in part been done before.

3. It is granted that this Doctrine both ſingly by it ſelf, or in conjunction with whatever elſe concerns the grace of God by Chriſt Jeſus, is liable unto *abuſe* by them in whom darkneſs and the love of ſin is predominant. For hence from the very beginning of our Religion, ſome fancied unto themſelves that a bare aſſent unto the Goſpel, was that Faith whereby they ſhould be ſaved, and that they might be ſo, however they continued to live in ſin, and a neglect of all Duties of Obedience. This is evident from the Epiſtles of *John*, *James* and *Jude*, in an eſpecial manner. Againſt this pernicious evil we can give no relief, whileſt men will love darkneſs more than light, becauſe their deeds are evil. And it would be a fond imagination in any to think, that their modellings of this Doctrine after this manner, will prevent *future abuſe*. If they will, it is by rendring it no part of the Goſpel: for that which is ſo was ever liable to be abuſed by ſuch perſons as we ſpeak of.

Theſe general obſervations being premiſed which are ſufficient of themſelves, to diſcard this Objection from any place in the minds of ſober men, I ſhall only add the conſideration of what anſwers the Apoſtle *Paul* returns unto it, with a brief application of them unto our purpoſe.

The objection made unto the Apoſtle was, that he *made void the Law*, that he *rendred good works needleſs*, and that on the ſuppoſition of his Doctrine, men *might live in ſin*, unto the advancement of Grace. And as unto his ſenſe hereof, we may obſerve,

1. That

1. That he never returns that anſwer unto it, no not once, which ſome think is the only anſwer, whereby it may be ſatisfied and removed: namely, *the neceſſity of our own perſonal Righteouſneſs and Obedience or Works in order unto our Juſtification before God.* For that by Faith without Works, he underſtandeth Faith and Works, is an unreaſonable ſuppoſition. If any do yet pretend, that he hath given any ſuch anſwer, let them produce it; as yet it hath not been made to appear. And is it not ſtrange that if this indeed were his Doctrine, and the contrary a miſtake of it, namely, that our perſonal Righteouſneſs, Holineſs, and Works had an influence into our juſtification, and were in any ſort our Righteouſneſs before God therein, that he who in an eminent manner every where preſſeth the *neceſſity* of them, ſheweth their true nature and uſe, both in general and in particular Duties of all ſorts, above any of the Writers of the new Teſtament, ſhould not make uſe of this truth in anſwer unto an objection wherein he was charged to render them all needleſs and uſeleſs? His Doctrine was urged with this objection as himſelf acknowledged, and on the account of it rejected by many, *Rom.* 10. 3, 4. *Gal.* 2. 3. He did ſee and know that the corrupt luſts and depraved affections of the minds of many would ſupply them with ſubtile arguings againſt it. Yea he did foreſee by the Holy Spirit, as appeareth in many places of his Writings, that it would be perverted and abuſed. And ſurely it was highly incumbent on him to obviate what in him lay, theſe evils, and ſo ſtate his Doctrine upon this objection, that no countenance might ever be given unto it. And is it not ſtrange that he ſhould not on this occaſion, once at leaſt, ſomewhere or other, give an intimation, that although he rejected the *works of the Law*, yet he maintained the *neceſſity of Evangelical Works, in order unto our Juſtification before God* as the condition of it, or that whereby we are juſtified according unto the Goſpel.

If

If this were indeed his Doctrine, and that which would ſo eaſily ſolve this difficulty, and anſwer this objection, as both of them are by ſome pretended, certainly neither his wiſdom nor his care of the Church under the conduct of the infallible Spirit would have ſuffered him to omit this reply, were it conſiſtent with the truth which he had delivered. But he is ſo far from any ſuch Plea, that when the moſt unavoidable occaſion was adminiſtred unto it, he not only waves any mention of it, but in its ſtead affirms that which plainly evidenceth that he allowed not of it. See *Eph.* 2. 9, 10. Having poſitively excluded Works from our Juſtification, *not of Works leaſt any man ſhould boaſt*, it being natural thereon to enquire, to what end do Works ſerve, or is there any neceſſity of them? inſtead of a diſtinction of Works *legal* and *Evangelical* in order unto our Juſtification, he aſſerts the neceſſity of the *later* on other Grounds, Reaſons and Motives, manifeſting that they were *thoſe in particular* which he excluded, as we have ſeen in the conſideration of the place; Wherefore that we may not forſake his pattern and example in the ſame cauſe, ſeeing he was Wiſer and Holier, knew more of the mind of God, and had more zeal for perſonal Righteouſneſs and Holineſs in the Church than we all, if we are preſſed a Thouſand times with this objection we ſhall never ſeek to deliver our ſelves from it, by anſwering that we allow theſe things to be the condition, or cauſes of our Juſtification, or the matter of our Righteouſneſs before God, ſeeing he would not ſo do.

Secondly, we may obſerve, that in his anſwer unto this objection, whether expreſly mentioned or tacitly obviated, he inſiſteth not any where upon the common principle of moral Duties, but on thoſe motives and reaſons of Holineſs, Obedience, good works alone, which are peculiar unto Believers. For the queſtion was not, whether all mankind were obliged unto *Obedience unto God* and the Duties thereof

of by the moral Law. But whether there were an *Obligation from the Goſpel* upon Believers unto Righteouſneſs, Holineſs and good Works, ſuch as was ſuited to affect and conſtrain their minds unto them. Nor will we admit of any other ſtate of the queſtion but this only; whether upon the ſuppoſition of our *gratuitous juſtification* through the imputation of the Righteouſneſs of Chriſt, there are in the Goſpel grounds, reaſons and motives making neceſſary, and efficaciouſly influencing the minds of Believers unto Obedience and good Works; for thoſe who are not Believers, we have nothing to do with them in this matter, nor do plead that *Evangelical grounds* and motives are ſuited or effectual to work them unto Obedience; yea we know the contrary, and that they are apt both to deſpiſe them and abuſe them. See 1 *Cor.* 1. 23, 24. 2 *Cor.* 4. 4. ſuch perſons are under the Law, and there we leave them unto the Authority of God in the moral Law. But that the Apoſtle doth confine his enquiry unto *Believers*, is evident in every place wherein he maketh mention of it, Rom. 6. 2, 3. *How ſhall we that are dead unto ſin, live any longer therein? Know ye not that ſo many of us as were Baptized into Jeſus Chriſt, &c.* Eph. 2. 10. *For we are the workmanſhip of God created in Chriſt Jeſus unto good Works.* Wherefore we ſhall not at all contend what cogency unto duties of Holineſs, there is in Goſpel motives and reaſons unto the minds of *Unbelievers*, whatever may be the truth in that caſe; But what is their power force and efficacy towards them that truly believe.

Thirdly, The anſwers which the Apoſtle returns poſitively unto this objection wherein he declares the neceſſity, nature, ends and uſe of Evangelical Righteouſneſs, and good Works, are large, and many comprehenſive of a great part of the Doctrine of the Goſpel. I ſhall only mention the heads of ſome of them which are the ſame that we plead in the vindication of the ſame truth.

1. He

1. He pleads the *Ordination* of God; *God hath before ordained that we should walk in them*; Eph. 2. 10. God hath designed, in the disposal of the order of the causes of Salvation, that those who believe in Christ should *live in*, *walk in*, *abound in*, good Works and all Duties of Obedience unto God. To this end are Precepts, Directions, Motives and Encouragements every where multiplied in the Scripture. Wherefore we say that *good Works*, and that as they include the gradual progressive Renovation of our natures, our growth and increase in grace, with fruitfulness in our lives, are necessary from the *Ordination of God*, from his will and command. And what need there any further dispute about the necessity of *good Works* among them that know what it is to believe, or what respect there is in the Souls and Consciences of Believers unto the commands of God?

But what force, say some, is in this *Command or Ordination of God*, when notwithstanding it, and if we do not apply our selves unto Obedience, we shall be justified by the Imputation of the Righteousness of Christ, and so may be saved without them. I say (1) As was before observed, that it is *Believers* alone concerning whom this enquiry is made, and there is none of them but will judge this a most unreasonable and senseless objection, as that which ariseth from an utter ignorance of their state and relation unto God. To suppose that the *minds of Believers* are not as much and as effectually influenced with the Authority and Commands of God unto Duty and Obedience, as if they were all given in order unto their Justification, is to consider neither what Faith is, nor what it is to be a Believer, nor what is the Relation that we stand in unto God by Faith in Christ Jesus, nor what are the Arguments or motives wherewith the minds of such persons are principally affected and constrained. This is the Answer which the Apostle gives at large unto this Exception, *Rom.*6. 2,3. (2) The whole *fallacy* of this Exception is

(1) In

(1) In ſeparating the things that God hath made inſeparable, Theſe are our Juſtification and our Sanctification. To ſuppoſe that the one of theſe may be without the other, is to overthrow the whole Goſpel, (2) In compounding thoſe things that are diſtinct, namely, Juſtification and eternal actual Salvation; the reſpect of Works and Obedience being not the ſame unto them both, as hath been declared. Wherefore this Imagination that the commands of God unto Duty; However given, and unto what ends ſoever, are not equally obligatory unto the Conſciences of Believers, as if they were all given in order unto their Juſtification before God, is an abſurd figment, and which all of them who are truly ſo, deſie. Yea they have a greater power upon them, than they could have, if the Duties required in them were in order unto their Juſtification, and ſo were antecedent thereunto. For thereby they muſt be ſuppoſed to have their *efficacy* upon them before they truly believe. For to ſay, that a man may be a true Believer, or truly believe, in anſwer unto the commands of the Goſpel, and not to be thereon, in the ſame inſtant of time abſolutely juſtified, is not to diſpute about any point of Religion, but plainly to deny the whole truth of the Goſpel. But it is Faith alone that gives power and efficacy unto Goſpel Commands, effectually to influence the Soul unto Obedience. Wherefore this Obligation is more powerfully conſtraining, as they are given unto thoſe that are juſtified, then if they were given them in order unto their Juſtification.

Secondly, The Apoſtle anſwers, as we do alſo, *Do we then make void the Law through Faith? God forbid; yea we eſtabliſh the Law.* For although the Law is principally eſtabliſhed in and by the Obedience and Sufferings of Chriſt, *Rom.* 8. 3, 4. *Chap.* 10. 3, 4. Yet is it not, by the Doctrine of Faith and the Imputation of the Righteouſneſs of Chriſt unto the Juſtification of life, made *void* as unto Believers.

Neither of theſe do exempt them from that *Obligation* unto univerſal Obedience, which is preſcribed in the Law. They are ſtill obliged by vertue thereof to *love the Lord their God with all their Hearts, and their Neighbours as themſelves.* They are indeed freed from the Law, and all its commands unto Duty as it abides in its firſt conſideration, *Do this and live*, the oppoſite whereunto, is *Curſed is every one that continueth not in all things written in the Law to do them.* For he that is under the Obligation of the Law in order unto Juſtification and Life, falls inevitably under the Curſe of it, upon the ſuppoſition of any one Tranſgreſſion. But we are made free to give Obedience unto it, on Goſpel motives, and for Goſpel ends, as the Apoſtle declares at large, *Rom. 6.* And the Obligation of it is ſuch unto all Believers, as that the *leaſt Tranſgreſſion of it* hath the nature of ſin. But are they hereon bound over by the Law unto everlaſting puniſhment, or, as ſome phraſe it, *will God damn them that Tranſgreſs the Law*, without which all this is nothing? I ask again what they think hereof; And upon a ſuppoſition that he will do ſo, what they further think will become of themſelves? For my part I ſay no; even as the Apoſtle ſaith, *There is no condemnation unto them that are in Chriſt Jeſus.* Where then, they will ſay, is the neceſſity of Obedience from the Obligation of the Law, if God will not damn them that Tranſgreſs it? And I ſay, it were well if ſome men did underſtand what they ſay in theſe things, or would learn, *for a while at leaſt*, to hold their peace. The Law equally requires Obedience in all inſtances of Duty, if it require any at all. As unto its Obligatory power, it is capable neither of Diſpenſation nor Relaxation, ſo long as the eſſential differences of good and evil do remain. If then none can be obliged unto Duty by vertue of its commands, but that they muſt on every Tranſgreſſion fall under its curſe, either it obligeth no one at all, or no one can be ſaved. But

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although we are freed from the Curſe and condemning power of the Law by him who hath made an end of ſin and brought in everlaſting Righteouſneſs, yet whileſt we are *viatores* in order unto the accompliſhment of Gods deſign for the Reſtauration of his Image in us, we are obliged to endeavour after all that Holineſs and Righteouſneſs which the Law requires of us.

Thirdly, The Apoſtle anſwereth this Objection, by diſcovering the neceſſary Relation that Faith hath, unto the Death of Chriſt, the grace of God, with the nature of Sanctification, excellency, uſe, and advantage of Goſpel Holineſs, and the end of it in Gods appointment. This he doth at large in the whole Sixth Chapter of the Epiſtle to the *Romans*, and that with this immediate deſign, to ſhew the conſiſtency of Juſtification by Faith alone, with the neceſſity of perſonal Righteouſneſs and Holineſs. The due pleading of theſe things would require a juſt and full *Expoſition of that Chapter* wherein the Apoſtle hath comprized the chief ſprings and reaſons of Evangelical Obedience. I ſhall only ſay, that thoſe unto whom the reaſons of it and motives unto it, therein expreſſed, which are all of them compliant with the Doctrine of Juſtification by the Imputation of the Righteouſneſs of Chriſt are not effectual unto their own perſonal Obedience, and do not demonſtrate an indiſpenſible neceſſity of it, are ſo unacquainted with the *Goſpel*, the nature of Faith, the genius and inclination of the new Creature (for, let men ſcoff on whileſt they pleaſe, *he that is in Chriſt Jeſus is a new Creature*) the conſtraining efficacy of the grace of God, and love of Chriſt, of the Oeconomy of God in the diſpoſition of the cauſes and means of our Salvation, as I ſhall never trouble my ſelf to contend with them about theſe things.

Sundry other conſiderations I thought to have added unto the ſame purpoſe; And to have ſhewed (1) That to prove the neceſſity of *inherent Righteouſneſs* and Holineſs, we make uſe of the *Arguments* which are ſuggeſted unto us in the Scripture. (2) That we make uſe of all of them in the ſenſe wherein and unto the ends for which they are urged therein, in perfect compliance with what we teach concerning Juſtification. (3) That all the *pretended Arguments* or motives for and unto Evangelical Holineſs which are inconſiſtent with the Imputation of the Righteouſneſs of Chriſt, do indeed obſtruct it and evert it. (4) That the Holineſs which we make *neceſſary* unto the Salvation of them that believe is of a more *excellent ſublime and Heavenly nature* in its cauſes, eſſence, operations, and effects, than what is allowed or believed by the moſt of thoſe by whom the Doctrine of Juſtification is oppoſed. (5) That the Holineſs and Righteouſneſs which is pleaded for by the *Socinians* and thoſe that follow them, doth in nothing exceed the *Righteouſneſs of the Scribes and Phariſees*, nor upon their principles can any man go beyond them. But whereas this Diſcourſe hath already much exceeded my firſt intention, and that as I ſaid before, I have already at large treated on the Doctrine of the nature and neceſſity of *Evangelical Holineſs*, I ſhall at preſent omit the further handling of theſe things and acquieſce in the anſwers given by the *Apoſtle* unto this Objection.

CHAP.

CHAP. XX.

The Doctrine of the Apoſtle James, *concerning Faith and Works. Its agreement with that of St.* Paul.

THe *ſeeming difference* that is between the Apoſtles *Paul* and *James* in what they teach concerning *Faith*, *Works*, and *Juſtification*, requires our conſideration of it. For many do take advantage from ſome words and expreſſions uſed by the *later*, directly to oppoſe the Doctrine fully and plainly declared by the *former*. But whatever is of that nature pretended hath been ſo ſatisfactorily already anſwered and removed by others, as that there is no great need to treat of it again. And although I ſuppoſe that there will not be an end of contending and writing in theſe cauſes, whileſt we *know but in part* and *Propheſie but in part*, yet I muſt ſay, that in my Judgment the *uſual ſolution* of this appearing difficulty ſecuring the Doctrine of Juſtification by Faith through the Imputation of the Righteouſneſs of Chriſt from any concernment or contradiction in the Diſcourſe of St. *James*, *Chap.* 2. *v.* 14. to the end, hath not been in the leaſt impeached, nor hath had any new difficulty put upon it in ſome late Diſcourſes to that purpoſe. I ſhould therefore utterly forbear to ſpeak any thing hereof, but that I ſuppoſe it will be expected in a Diſcourſe of this nature, and do hope that I alſo may contribute ſome light unto the clearing and vindication of the Truth. To this purpoſe it may be obſerved, That 1. It is taken for granted on all hands, that there is no

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real repugnancy or contradiction between what is delivered by these two Apostles. For if that were so, the writings of one of them must be *Pseudepigrapha*, or falsly ascribed unto them whose names they bear, and uncanonical, as the Authority of the Epistle of *James* hath been by some both of old and of late highly, but rashly questioned. Wherefore their words are certainly capable of a just Reconciliation. That we cannot any of us attain thereunto, or that we do not agree therein is from the darkness of our own minds, the weakness of our understandings, and with too many, from the power of prejudices.

2. It is taken also for granted on all other occasions, that when there is an *appearance of Repugnancy* or contradiction in any places of Scripture, if some, or any of them, do treat directly, designedly, and largely about the matter concerning which there is a seeming repugnancy or contradiction, and others, or any other speak of the same things only *Obiter* occasionally, transiently, in order unto other ends, the truth is to be learned, stated and fixed from the former places. Or the interpretation of those places where any truth is mentioned only *occasionally* with reference unto other things or ends, is, as unto that truth, to be taken from and accommodated unto those other places wherein it is the design and purpose of the Holy Penman to declare it *for its own sake*, and to guide the Faith of the Church therein. And there is not a more rational and natural *Rule* of the *interpretation* of Scripture among all them which are by common consent agreed upon.

3. According unto this Rule, it is unquestionable that the Doctrine of *Justification before God* is to be learned from the writings of the Apostle *Paul*, and from them is light to be taken into all other places of Scripture where it is occasionally mentioned. Especially it is so, considering how exactly this Doctrine represents the whole *Scope* of the Scripture, and

and is witneſſed unto by particular Teſtimonies occaſionally given unto the ſame truth, without number. For it muſt be acknowledged that he wrote of this ſubject of our *Juſtification before God*, on purpoſe to declare it for its own ſake, and its uſe in the Church, and that he doth it fully, largely, and frequently in a conſtant Harmony of expreſſions. And he owns thoſe Reaſons that preſſed him unto fulneſs, and accuracy herein. (1) The *importance of the Doctrine* it ſelf. This he declares to be ſuch, as that thereon our Salvation doth immediately depend; and that it was the hinge whereon the whole Doctrine of the Goſpel did turn, *Articulus ſtantis aut cadentis Eccleſiæ*, Gal. 2. 16, 21. Chap. 5. 4, 5. (2) *The plauſible and dangerous oppoſition*, that was then made unto it. This was ſo managed, and that with ſuch ſpecious pretences as that very many were prevailed on, and turned from the truth by it, as it was with the *Galatians*, and many detained from the Faith of the Goſpel out of a diſlike unto it, *Rom.* 10. 3, 4. What care and diligence this requireth in the Declaration of any truth is ſufficiently known unto them, who are acquainted with theſe things, What zeal, care and circumſpection it ſtirred up the Apoſtle unto, is manifeſt in all his writings. (3) The *Abuſe* which the corrupt nature of man is apt to put upon this Doctrine of Grace; and which ſome did actually pervert it unto. This alſo himſelf takes notice of, and throughly vindicates it from giving the leaſt countenance unto ſuch wreſtings and impoſitions. Certainly, never was there a greater neceſſity incumbent on any perſon fully and plainly to teach and declare a Doctrine of truth, than was on him at that time in his circumſtances, conſidering the place and duty that he was called unto. And no reaſon can be imagined why we ſhould not principally and in the firſt place learn the truth herein from his declaration and vindication of it, if withal we do indeed believe that he was *Di-*

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vinely inspired, and Divinely guided to reveal the truth for the information of the Church.

As unto what is delivered by the Apostle *James*, so far as our Justification is included therein, things are quite otherwise. He doth not undertake to declare the *Doctrine of our Justification before God*, but having another design in hand as we shall see immediately, he vindicates it from the abuse that some in those days had put it unto, as other Doctrines of the Grace of God which they turn'd into licentiousness. Wherefore it is from the writings of the Apostle *Paul*, that we are principally to learn the truth in this matter, and unto what is by him plainly declared is the interpretation of other places to be accommodated.

4. Some of late are not of this mind: They contend earnestly that *Paul* is to be interpreted by *James*, and not on the contrary. And unto this end they tell us that the Writings of *Paul* are obscure, that sundry of the antients take notice thereof, that many take occasion of errors from them, with sundry things of an alike nature, indeed scandalous to Christian Religion. And that *James* writing after him, is presumed to give an interpretation unto his sayings, which are therefore to be expounded and understood according unto that interpretation. *Ans.* (1) As to the vindication of the Writings of St. *Paul*, which begin now to be frequently reflected on with much severity (which is one effect of the secret prevalency of the Atheism of these days) as there is no need of it, so it is designed for a more proper place. Only I know not how any person that can pretend the least acquaintance with *Antiquity* can plead a passage out of *Irenæus* wherein he was evidently himself mistaken, or a rash word of *Origen*, or the like in derogation from the perspicuity of the Writings of this Apostle, when they cannot but know how easie it were to overwhelm them with Testimonies unto the contrary from all the famous Writers of the Church

Church in ſeveral ages. And (as for inſtance in one) *Chryſoſtome* in forty places gives an account why ſome men underſtood not his Writings which in themſelves were ſo gloriouſly evident and perſpicuous; ſo for their ſatisfaction I ſhall refer them only unto the Preface unto his *Expoſition of his Epiſtles*, of which kind they will be directed unto more in due ſeaſon. But he needs not the Teſtimony of men, nor of the whole Church together, whoſe ſafety and ſecurity it is to be built on that Doctrine which he taught. In the mean time it would not be unpleaſant to conſider (but that the perverſeneſs of the minds of men is rather a real occaſion of ſorrow) how thoſe who have the ſame deſign do agree in their conceptions about his Writings, for ſome will have it, that if not all, yet the moſt of his Epiſtles were Written againſt the *Gnoſticks* and in the confutation of their errour; others, that the *Gnoſticks* took the occaſion of their errours from his Writings. So bold will men make with things Divine to ſatisfie a preſent intereſt.

Secondly, This was not the judgment of the *ancient Church* for three or four hundred years. For whereas the Epiſtles of *Paul* were always eſteemed the principal treaſure of the Church, the great guide and rule of the Chriſtian Faith, this of *James* was ſcarce received as *Canonical* by many, and doubted of by the moſt, as both *Euſebius* and *Hierome* do teſtifie.

Thirdly, The deſign of the Apoſtle *James* is not at all to explain the meaning of *Paul* in his Epiſtles as is pretended, but only to vindicate the *Doctrine of the Goſpel* from the abuſe of ſuch as uſed their *liberty for a cloak of Maliciouſneſs*, and turning the Grace of God into laſciviouſneſs, continued in ſin under a pretence that Grace had abounded unto that end.

Fourthly, The Apoſtle *Paul* doth himſelf as we have declared, vindicate his own Doctrine from ſuch *exceptions* and

abuſes as men either made at it, or turned it unto. Nor have we any other Doctrine in his Epiſtles than what he Preached all the World over, and whereby he laid the foundation of Chriſtian Religion eſpecially among the *Gentiles*.

Theſe things being premiſed, I ſhall briefly evidence that there is not the leaſt *Repugnancy or contradiction* between what is declared by theſe two Apoſtles, as unto our Juſtification with the cauſes of it. And this I ſhall do, 1. By ſome general conſiderations of the nature and tendency of both their diſcourſes. (2) By a particular explication of the context in that of St. *James*. And under the firſt head I ſhall manifeſt. (1) That they have not the ſame ſcope, deſign or end in their diſcourſes; That they do not conſider the ſame *queſtion*, nor *ſtate the ſame caſe*, nor determine on the ſame enquiry, and therefore not ſpeaking *ad idem* unto the ſame thing do not contradict one another. (2) That as *Faith* is a word of various ſignification in the Scripture, and doth as we have proved before, denote that which is of divers kinds, they ſpeak not of the ſame Faith, or Faith of the ſame kind, and therefore there can be no contradiction in what the one aſcribes unto it, and the other derogates from it, ſeeing they ſpeak not of the ſame Faith. (3) That they do not ſpeak of *Juſtification* in the ſame ſenſe, nor with reſpect unto the ſame ends. (4) That as unto *Works* they both intend the ſame, namely, the Works of Obedience unto the moral Law.

1. As to the ſcope and deſign of the Apoſtle *Paul*, the queſtion which he anſwereth, the caſe which he propoſeth and determines upon, are manifeſt in all his Writings, eſpecially his Epiſtles unto the *Romans* and *Galatians*. The whole of his purpoſe is to declare, how a *guilty convinced ſinner comes through* Faith in the blood of Chriſt to have all his ſins pardoned, to be accepted with God, and obtain a right unto the Heavenly inheritance, that is, be acquitted and juſtified

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in the ſight of God. And as the Doctrine hereof belonged eminently unto the Goſpel, whoſe Revelation and Declaration unto the *Gentiles* was in a peculiar manner committed unto him, ſo as we have newly obſerved, he had an eſpecial reaſon to inſiſt much upon it from the oppoſition that was made unto it by the *Jews* and Judaizing Chriſtians, who aſcribed this priviledge unto the Law, and our own Works of Obedience in compliance therewithal. This is the caſe he ſtates, this the queſtion he determines in all his Diſcourſes about Juſtification; and in the explication thereof declares the nature and cauſes of it, as alſo vindicates it from all exceptions. For whereas men of corrupt minds and willing to indulge unto their luſts (as all men naturally deſire nothing but what God hath made eternally inconſiſtent, namely, that they may live in ſin here, and come to bleſſedneſs hereafter) might conclude that if it were ſo as he declared, that we are juſtified freely through the Grace of God by the Imputation of a Righteouſneſs that Originally and inherently is not our own, then was there no more required of us, no relinquiſhment of ſin, no attendance unto the duties of Righteouſneſs and Holineſs, he obviates ſuch impious ſuggeſtions, and ſhews the inconſequence of them on the Doctrine that he taught. But this he doth not do in any place by intimating or granting that our own Works of Obedience or Righteouſneſs are neceſſary unto, or have any *cauſal influence* into our Juſtification before God. Had there been a Truth herein, were not a ſuppoſition thereof really inconſiſtent with the whole of his Doctrine and deſtructive of it, he would not have omitted the Plea of it, nor ought ſo to have done, as we have ſhewed. And to ſuppoſe that there was need that any other ſhould explain and vindicate his Doctrine from the ſame exceptions which he takes notice of by ſuch a Plea, as he himſelf would not make uſe of but rejects, is fooliſh and impious.

The Apoſtle *James* on the other hand had no ſuch ſcope or deſign, or any ſuch occaſion for what he wrote in this matter. He doth not enquire, or give intimation of any ſuch enquiry, he doth not ſtate the *Caſe*, how a guilty convinced Sinner whoſe mouth is ſtopped as unto any plea or excuſe for himſelf, may come to be juſtified in the ſight of God, that is, receive *the Pardon of ſins, and the gift of Righteouſneſs unto life.* To reſolve this queſtion into our own Works, is to overthrow the whole Goſpel. But he had in hand a buſineſs quite of another nature. For as we have ſaid, there were many in thoſe days who profeſſed the *Chriſtian Religion* or Faith in the Goſpel, whereon they preſumed that as they were already juſtified, ſo that there was nothing more needful unto them that they might be ſaved. A deſirable eſtate they thought they had attained, ſuited unto all the intereſt of the Fleſh, whereby they might live in Sin, and neglect of all Duty of Obedience, and yet be eternally ſaved. Some ſuppoſe that this pernicious conceit was imbibed by them from the poyſonous Opinions that ſome had then divulged, according as the Apoſtle *Paul* foretold that it would come to paſs, 2 *Tim.* 4. 1, 2, 3. For it is generally conceived that *Simon Magus* and his followers had by this time infected the minds of many with their abominations, and amongſt them this was one, and not the leaſt pernicious, *that by Faith was intended a liberty from the Law, and unto Sin*, or unto them that had it, *the taking away of all difference between good and evil*, which was afterwards improved by *Baſilides Valentinus*, and the reſt of the *Gnoſticks*. Or it may be it was only the corruption of mens hearts and lives, that prompted them to ſeek after ſuch a countenance unto Sin. And this latter I judg it was. There were then among profeſſed Chriſtians, ſuch as the world now ſwarms withal, who ſuppoſe that their Faith, or the Religion which they profeſs, be it what it will, ſhall ſave them, although they live in flagitious wickedneſs, and are utterly

utterly barren as unto any good Works or Duties of Obedience. Nor is there any other occasion of what he writes intimated in the Epistle; For he makes no mention of Seducers, as *John* doth expresly and frequently, some while after. Against this sort of persons, or for their conviction he designs two things. (1.) In general to prove the necessity of Works unto all that profess the Gospel or Faith in Christ thereby. (2.) To evidence the vanity and folly of their pretence unto Justification, or that they were justified and should be saved, by that Faith that was indeed so far from being fruitful in good Works, as that it was pretended by them only to countenance themselves in Sin. Unto these ends are all his arguings designed and no other. He proves effectually that the Faith which is wholly barren and fruitless as unto Obedience, and which men pretended to countenance themselves in their sins, is not that Faith whereby we are justified, and whereby we may be saved, but a *dead carcass*, of no use nor benefit, as he declares by the Conclusion of his whole Dispute, in the last Verse of the Chapter. He doth not direct any how they may be justified before God, but convinceth some that they are not justified by trusting unto such a *dead Faith*, and declares the only way whereby any man may really evidence and manifest that he is so justified indeed. This design of his is so plain, as nothing can be more evident, and they miss the whole scope of the Apostle, who observe it not in their Expositions of the Context. Wherefore the principal design of the Apostles being so distant, there is no repugnancy in their Assertions, though their words make an appearance thereof. For they do not speak *ad idem*, nor of things *eodem respectu*. *James* doth not once enquire how a guilty convinced Sinner, cast and condemned by the Law, may come to be justified before God; and *Paul* speaks to nothing else. Wherefore apply the Expressions of each of them unto their proper design and scope, as we must do, or

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we depart from all ſober Rules of Interpretation, and render it impoſſible to underſtand either of them aright, and there is no diſagreement or appearance of it between them.

Secondly, they ſpeak not of the *ſame Faith*. Wherefore there can be no diſcrepancy in what one aſcribes unto Faith, and the other denies concerning it, ſeeing they underſtand not the ſame thing thereby, for they ſpeak not of the ſame Faith. As if one affirms that *fire will* burn, and another denyeth it, there is no contradiction between them, whilſt one intends real fire, and the other only that which is *painted*, and both declare themſelves accordingly. For we have proved before that there are *two ſorts of Faith* wherewith men are ſaid to believe the Goſpel, and make profeſſion thereof, as alſo that which belongs unto the one, doth not belong unto the other; None I ſuppoſe will deny but that by *Faith* in the matter of our Juſtification, St. *Paul* intends that which is πιστις or properly ſo called. The *Faith of Gods* Elect, *precious Faith*, more *precious then* Gold, the *Faith that purifieth the heart*, and *works by love*, the Faith whereby *Chriſt dwelleth in us*, *and we abide in him*, whereby *we live to God*, a *living Faith*, is that alone which he intendeth. For all theſe things, and other Spiritual effects without number doth he aſcribe unto that Faith which he inſiſteth on, to be on our part the only means of our *Juſtification* before God. But as unto the *Faith* intended by the Apoſtle *James*, he aſſigns nothing of all this unto it; yea, the only Argument whereby he proves that men cannot be ſaved by that Faith which he treats of, is that nothing of all this is found in it. That which he intends is, what he calls it, a *dead Faith*, a *Carcaſs* without breath, the *Faith of Devils*, a *wordy Faith*, that is no more truly what it is called, than it is *true Charity* to ſend away naked and hungry perſons without relief, but not without deriſion. Well may he deny Juſtification in any ſenſe unto

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to this Faith however *boasted of*, when yet it may be justly ascribed unto that Faith which *Paul* speaks of.

Bellarmine useth several Arguments to prove that the Faith here intended by *James*, is *justifying Faith* considered in its self; but they are all weak to contempt, as being built on this supposition, that *true justifying Faith is nothing but a real assent unto the Catholick Doctrine or Divine Revelation. De Justificat. lib.* 1. *cap.* 15. His first is, that *James calleth it Faith absolutely, whereby always in the Scripture true Faith is intended.* Ans. 1. *James* calls it a *Dead Faith*, the *Faith of Devils*, and casteth all manner of reproach upon it, which he would not have done on any Duty or Grace truely *Evangelical*. (2.) Every Faith that is true as unto the reality of assent which is given by it unto the Truth, is neither living, justifying, nor saving, as hath been proved. (3.) They are said to *have Faith absolutely* or absolutely to believe, who never had that Faith which is true and saving, *Joh.* 2. 23. *Act.* 8. 13. He urgeth *that in the same place and Chapter he treats of the Faith of* Abraham, *and affirms that it wrought with his works*, Vers. 22, 23. *But this a vain shadow of Faith doth not do; It was therefore true Faith, and that which is most properly called so, that the Apostle intendeth.* Ans. This pretence is indeed ridiculous: For the Apostle doth not give the Faith of *Abraham* as an instance of that Faith which he had treated with so much severity, but of that which is directly contrary unto it, and whereby he designed to prove that the other Faith which he had reflected on, was of no use nor advantage unto them that had it. For this Faith of *Abraham* produced good Works, which the other was wholly without. Thirdly, He urgeth, *v.* 24 *You see then how that by Works a man is justified, and not by Faith only: For the Faith that James speaks of justifieth with works, but a false Faith, the shadow of a Faith doth not so; it is therefore true saving Faith, whereof the Apostle speaks.* Ans. He is utterly mistaken

miſtaken; for the Apoſtle doth not aſcribe Juſtification *partly* to Works, and *partly* to Faith; but he aſcribes Juſtification in the ſenſe by him intended, *wholly* to Works in oppoſition to *that Faith* concerning which he treats. For there is a plain *Antitheſis* in the Words between Works and Faith as unto Juſtification in the ſenſe by him intended. A dead Faith, a Faith without Works, the Faith of Devils is excluded from having any influence into Juſtification. Fourthly, He *adds that the Apoſtle compares this Faith without Works unto a rich man that gives nothing unto the poor*, ver. 16. *and a Body without a Spirit*, ver. 26. *wherefore, as that knowledg whereby a rich man knows the wants of the poor is true and real, and a dead body is a body; ſo is Faith without Works true Faith elſe, and as ſuch is conſidered by Saint* James. *Anſ.* Theſe things do evidently deſtroy what they are produced in the confirmation of, only the *Cardinal* helps them out with a little Sophiſtry. For whereas the Apoſtle compares *this Faith* unto the *charity* of a man that gives nothing to the poor, he ſuggeſts in the room thereof his *knowledge* of their poverty. And his knowledge may be true, and the more true and certain it is, the more falſe and feigned is the charity which he pretends in theſe words, *Go and be fed or clothed.* Such is the Faith the Apoſtle ſpeaks of. And although a *dead body* is a *true body*, that is, as unto the matter or ſubſtance of it, a Carcaſs; yet is it not an *eſſential part* of a living man. A Carcaſs is not of the ſame nature or kind as is the body of a living man. And we aſſert no other difference between the Faith ſpoken of by the Apoſtle, and that which is juſtifying, than what is between a *dead breathleſs Carcaſs* and a living animated body, prepared and fitted for all vital acts. Wherefore it is evident beyond all contradiction, if we have not a mind to be contentious, that what the Apoſtle *James* here derogates from Faith as unto our Juſtification it reſpects only a *dead barren lifeleſs Faith*, ſuch as is uſually pretended by ungodly

godly men to countenance themſelves in their ſins. And herein the Faith aſſerted by *Paul* hath no concern. The conſideration of the preſent condition of the profeſſion of Faith in the World, will direct us unto the beſt expoſition of this place.

Thirdly, They ſpeak not of *Juſtification* in the ſame ſenſe nor unto the ſame end. It is of our abſolute Juſtification before God, the Juſtification of our perſons, our acceptance with him and the grant of a right unto the Heavenly inheritance, that the Apoſtle *Paul* doth treat and thereof alone. This he declares in all the cauſes of it, all that on the part of God, or on our part concurreth thereunto. The evidence, the knowledge, the ſenſe, the fruit, the manifeſtation of it in our own Conſciences, in the Church, unto others that profeſs the Faith, he treats not of, but ſpeaks of them ſeparately as they occur on other occaſions. The Juſtification he treats of, is but one and at once accompliſhed before God, changing the relative ſtate of the perſon juſtified, and is capable of being evidenced various ways unto the glory of God and the conſolation of them that truly believe. Hereof the Apoſtle *James* doth not treat at all; for his whole enquiry is after the *nature of that Faith* whereby we are juſtified, and the only way whereby it may be evidenced to be of the right kind, ſuch as a man may ſafely truſt unto. Wherefore he treats of *Juſtification* only as to the evidence and manifeſtation of it, nor had he any occaſion to do otherwiſe. And this is apparent from both the inſtances, whereby he confirms his purpoſe. The firſt, is that of *Abraham*, ver. 21. 22, 23. For he ſays, that by *Abrahams* being juſtified by Works in the way and manner wherein he aſſerts him ſo to have been, the *Scripture was fulfilled, which ſays that* Abraham *believed God, and it was imputed unto him for Righteouſneſs.* And if his intention were to prove that we are juſtified be-

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fore God by Works and not by Faith, becauſe *Abraham* was ſo, the Teſtimony produced is contrary, yea directly contradictory unto what ſhould be proved by it, and accordingly is alledged by *Paul* to prove that *Abraham* was juſtified by Faith without Works, as the words do plainly import. Nor can any man declare, how the Truth of this propoſition, Abraham *was juſtified by Works*, intending abſolute Juſtification before God, was that wherein that Scripture was fulfilled; Abraham *believed God and it was imputed unto him for Righteouſneſs*; eſpecially, conſidering the oppoſition that is made both here and elſewhere between Faith and Works in this matter. Beſides, he aſſerts that *Abraham* was juſtified by Works *then* when he had offered his Son on the Altar; the ſame we believe alſo, but only enquire in what ſenſe he was ſo juſtified. For it was Thirty years or thereabout after it was teſtified concerning him, that he *believed God and it was imputed unto him for Righteouſneſs*; and when Righteouſneſs was imputed unto him he was juſtified. And twice juſtified in the ſame ſenſe, in the ſame way, with the ſame kind of Juſtification he was not. How then was he Juſtified by Works when he offered his Son on the Altar? He that can conceive it to be any otherwiſe, but that he was by his Work in the offering of his Son *evidenced* and *declared* in the ſight of God and man to be juſtified, apprehends what I cannot attain unto, ſeeing that he was really juſtified long before, as is unqueſtionable and confeſſed by all. He was I ſay then juſtified in the ſight of God, in the way declared, *Gen.* 22. 12. And gave a ſignal Teſtimony unto the ſincerity of his Faith and truſt in God, manifeſting the truth of that Scripture, he believed God and it was imputed unto him for Righteouſneſs. And in the quotation of this Teſtimony the Apoſtle openly acknowledgeth that he was really accounted Righteous, had Righteouſneſs imputed unto him and was juſtified

before

before God (the reaſons and cauſes whereof, he therefore conſidereth not) long before that Juſtification which he aſcribes unto his Works, which therefore can be nothing but the evidencing proving and manifeſtation of it: whence alſo it appears of what nature that Faith is whereby we are juſtified, the Declaration whereof is the principal deſign of the Apoſtle. In brief the Scripture alledged that *Abraham* believed and it was imputed unto him for Righteouſneſs, was fulfilled when he was juſtified by Works on the offering of his Son on the Altar, either by the *Imputation of Righteouſneſs* unto him, or by a *real efficiency* or working Righteouſneſs in him, or by the *manifeſtation* and evidence of his former Juſtification, or ſome other way muſt be found out. (1) That it was not by Imputation, or that Righteouſneſs unto the Juſtification of life, was not then firſt imputed unto him is plain in the Text, for it was ſo imputed unto him long before, and that in ſuch a way as the Apoſtle proves thereby, that Righteouſneſs is imputed without Works. (2) That he was not juſtified by a *real efficiency* of an habit of Righteouſneſs in him, or by any way of making him inherently Righteous, who was before unrighteous is plain alſo, becauſe he was Righteous in that ſenſe *long before*, and had abounded in the Works of Righteouſneſs unto the praiſe of God. It remains therefore that then, and by the Work mentioned, he was juſtified as unto the evidencing and manifeſtation of his Faith and Juſtification thereon. His other inſtance is of *Rahab* concerning whom he aſſerts that ſhe was juſtified by Works when ſhe had received the Meſſengers and ſent them away. But ſhe received the *Spies* by *Faith*, as the Holy Ghoſt witneſſeth, *Heb.* 11. 31. And therefore had true Faith before their coming; and if ſo, was really juſtified. For that any one ſhould be a true believer, and yet not be juſtified is deſtructive unto the foundation of the Goſpel. In

this condition she received the Messengers, and made unto them a full Declaration of her Faith, *Josh.* 2. 10, 11. After her believing and Justification thereon, and after the confession she had made of her Faith, she exposed her life by concealing and sending of them away. Hereby did she justifie the sincerity of her Faith and Confession, and in that sense alone is said to be justified by Works: And in no other sense doth the Apostle *James* in this place make mention of Justification, which he doth also only occasionally.

Fourthly, As unto Works mentioned by both Apostles, the same Works are intended, and there is no disagreement in the least about them. For as the Apostle *James* intends by Works, Duties of Obedience unto God according to the Law, as is evident from the whole first part of the Chapter, which gives occasion unto the Discourse of Faith and Works; So the same are intended by the Apostle *Paul* also, as we have proved before. And as unto the necessity of them in all believers, as unto other ends, so as evidences of their Faith and Justification, it is no less pressed by the one than the other as hath been declared.

These things being in general premised, we may observe some things in particular from the Discourse of the Apostle *James*, sufficiently evidencing that there is no contradiction therein, unto what is delivered by the Apostle *Paul* concerning our Justification by Faith and the Imputation of Righteousness without Works, nor to the Doctrine which from him we have learned and declared; as (1) He makes no *composition or conjunction* between Faith and Works in our Justification, but opposeth them the one to the other, asserting the one and rejecting the other in order unto our Justification. (2) He makes no *distinction* of a first and second Justification, of the beginning and continuation of Justification, but speaks of one Justification only which is our first

personal

perſonal Juſtification before God. Neither are we concerned in any other Juſtification in this cauſe whatever. (3) That he aſcribes this Juſtification *wholly unto Works* in contradiſtinction unto Faith, as unto that ſenſe of Juſtification which he intended, and the Faith whereof he treated Wherefore (4) He doth not at all enquire or determine how a ſinner is juſtified before God, but how Profeſſors of the Goſpel can prove or demonſtrate that they are ſo, and that they do not deceive themſelves by truſting unto a lifeleſs and barren Faith. All theſe things will be further evidenced in a brief conſideration of the context it ſelf, wherewith I ſhall cloſe this Diſcourſe.

In the beginning of the Chapter unto v. 14. He reproves thoſe unto whom he wrote for many ſins committed againſt the Law the rule of their ſins and Obedience; or at leaſt warneth them of them; and having ſhewed the danger they were in hereby, he diſcovers the Root and principal occaſion of it, v. 14. which was no other but a vain ſurmiſe and deceiving preſumption that the Faith required in the Goſpel was nothing but a bare aſſent unto the Doctrine of it, whereon they were delivered from all obligation unto moral Obedience or good Works, and might without any danger unto their eternal ſtate live in whatever ſins their luſts inclined them unto, *Chap.* 4. *v.* 1, 2, 3, 4. *Chap.* 5. *v.* 1, 2, 3, 4, 5. The ſtate of ſuch perſons which contains the whole cauſe which he ſpeaks unto, and which gives rule and meaſure unto the interpretation of all his future arguings is laid down, v. 14. *What doth it profit my Brethren though a man ſay he hath Faith and have not Works, can Faith ſave him?* ſuppoſe a man, any one of thoſe who are guilty of the ſins charged on them in the foregoing verſes, do yet ſay, or *boaſt* of himſelf, that he hath Faith, that he makes profeſſion of the Goſpel, that he hath left either *Judaiſm* or *Paganiſm*, and betaken himſelf

to

to the Faith of the Goſpel, and therefore although he be deſtitute of good Works, and live in ſin, he is accepted with God and ſhall be ſaved? will indeed this Faith ſave him? this therefore is the queſtion propoſed: whereas the Goſpel ſaith plainly, that *he who believeth ſhall be ſaved*; whether that Faith which may and doth conſiſt with an indulgence unto ſin, and a neglect of Duties of Obedience, is that Faith whereunto the promiſe of life and Salvation is annexed? And thereon, the enquiry proceeds, how any man, in particular *he who ſays he hath Faith*, may prove and evidence himſelf to have that Faith which will ſecure his Salvation. And the Apoſtle denies that this is ſuch a Faith as can conſiſt without Works, or that any man can evidence himſelf to have true Faith any otherwiſe but by *Works of Obedience only.* And in the proof hereof doth his whole enſuing Diſcourſe conſiſt. Not once doth he propoſe unto conſideration the means and cauſes of the Juſtification of a convinced ſinner before God, nor had he any occaſion ſo to do. So that his words are openly wreſted when they are applied unto any ſuch intention.

That the *Faith* which he intends and deſcribes, is altogether uſeleſs unto the end pretended to be attainable by it; namely, Salvation, he proves in an inſtance of, and by comparing it with the *love or charity* of an alike nature, v. 15.16. *If a Brother or Siſter be naked and deſtitute of daily food, and one of you ſay unto him, depart in peace, be ye warmed and filled, notwithſtanding ye give them not thoſe things which are needful to the body, what doth it profit?* This love or charity is not that Goſpel Grace which is required of us under that name; For he who behaveth himſelf thus towards the poor, *the love of God dwelleth not in him*, 1 Joh. 3. 17. whatever name it may have, whatever it may pretend unto, whatever it may be profeſſed or accepted for, love it is not, nor hath any of the effects

effects of love; is neither uſeful nor profitable. Hence the Apoſtle infers, v. 17. *Even ſo Faith, if it hath not Works, is dead being alone.* For this was that which he undertook to prove, not that we are not juſtified by Faith alone without Works before God, but that the Faith which is alone without Works, is dead uſeleſs and unprofitable.

Having given this firſt evidence unto the concluſion which in *Theſi* he deſigned to prove, he reaſſumes the queſtion and ſtates it in *Hypotheſi*, ſo as to give it a more full demonſtration, v. 15. *Yea a man may ſay thou haſt Faith, and I have Works, ſhew me thy Faith without thy Works,* (that is, which is without Works, or by thy Works) *and I will ſhew thee my Faith by my Works.* It is plain beyond denial, that the Apoſtle doth here again propoſe his main queſtion only on a ſuppoſition that there is a dead uſeleſs Faith which he had proved before. For now all the enquiry remaining is how true Faith, or that which is of the right Goſpel kind, may be ſhewed, evidenced or demonſtrated, ſo, as that their folly may appear, who truſt unto any other Faith whatever δεῖξόν μοι τὴν πίστιν σου, Evidence or *demonſtate thy Faith to be true* by the only means thereof, which is works. And therefore although he ſay, *thou haſt Faith*, that is, thou profeſſeſt and boaſteſt that thou haſt that Faith whereby thou mayeſt be ſaved, *and I have Works*, he doth not ſay, *ſhew me thy Faith by thy Works*, and I will ſhew *thee my Works by my Faith*, which the *Antitheſis* would require, but I will ſhew thee *my Faith by my Works*, becauſe the whole queſtion was concerning the evidencing of Faith and not of Works.

That this Faith which cannot be evidenced by Works, which is not fruitful in them, but conſiſts only in a bare aſſent unto the Truth of Divine Revelation, is not the Faith that doth juſtifie or will ſave us, he further proves in that it is no other but what *the Devils themſelves have*, and no man can

can think or hope to be ſaved by that which is common unto them with Devils, and wherein they do much exceed them, v. 11. *Thou believeſt there is one God, thou doſt well, the Devils alſo believe and tremble.* The belief of one God is not the whole of what the Devils believe, but is ſingled out as the principal fundamental Truth, and on the conceſſion whereof an aſſent unto all Divine Revelation doth neceſſarily enſue. And this is the ſecond Argument, whereby he proves an empty barren Faith to be dead and uſeleſs.

The ſecond Confirmation being given unto his principal aſſertion, He reſtates it in that way, and under thoſe terms wherein he deſigned it unto its laſt Confirmation. *But wilt thou know O vain man that Faith without Works is dead?* ver. 20. And we may conſider in the words. (1) The perſon with whom he deals whoſe conviction he endeavoured him, he calls a *vain man*, not in general, as every man living is altogether vanity, but as one who in an eſpecial manner is *vainly puffed* up in his own fleſhly mind, one that hath entertained vain Imaginations of being ſaved by an empty profeſſion of the Goſpel, without any fruit of Obedience. (2) That which he deſigns with reſpect unto this *vain man* is his conviction, a *conviction* of that fooliſh and pernicious errour that he had imbibed; *wilt thou know O vain man.* (3) That which alone he deſigned to convince him of is, *that Faith without Works is dead*; that is, the Faith which is without Works, which is barren and unfruitful, is dead and uſeleſs. This is that *alone*, and this is *all* that he undertakes to prove by his following Inſtances and Arguings, neither do they prove any more. To wreſt his words to any other purpoſe when they are all proper and ſuited unto what he expreſſeth as his only deſign, is to offer violence unto them.

This therefore he proves by the conſideration of the Faith

Faith of *Abraham.* ver. 21. *Was not* Abraham *our Father juſtified by Works, when he had offered* Iſaac *his Son upon the Altar?* Some things muſt be obſerved to clear the mind of the Apoſtle herein: As (1) It is certain that *Abraham* was juſtified many years before the Work inſtanced in was performed: For long before was that Teſtimony given concerning him, *he believed in the Lord, and he counted it unto him for Righteouſneſs*, and the imputation of Righteouſneſs upon believing is all the Juſtification we enquire after or will contend about. (2) It is certain that in the Relation of the Story here repeated by the Apoſtle, there is not any one word ſpoken of *Abrahams* being *then juſtified before God*, by that or any other Work whatever. But (3) It is plain and evident that in the place related unto, *Abraham* was *declared to be juſtified* by an open atteſtation unto his Faith and fear of God as ſincere, and that they had evidenced themſelves ſo to be, in the ſight of God himſelf, which God condeſcends to expreſs by an aſſumption of humane affections, Gen. 22. 12. *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy Son, thine only Son from me.* That this is the Juſtification which the Apoſtle intends cannot be denied, but out of love to ſtrife. And this was the manifeſtation and declaration of the Truth and Sincerity of his Faith whereby he was juſtified before God. And hereby the Apoſtle directly and undeniably proves what he produceth this inſtance for; namely, that Faith without Works is dead. (4) It is no leſs evident that the Apoſtle had not ſpoken any thing before, as unto our Juſtification before God, and the means thereof. And is therefore abſurdly imagined here to introduce it in the proof of what he had before aſſerted, which it doth not prove at all. (5) The only ſafe rule of interpreting the meaning of the Apoſtle next unto the ſcope and deſign of his preſent Diſcourſe,

which he makes manifeſt in the reiterated propoſition of it, and the ſcope of the places, matter of fact, with its circumſtances which he refers unto, and takes his proof from, and they were plainly theſe and no other. *Abraham* had been long a juſtified believer, for there were *Thirty years* or thereabout, between the Teſtimony given thereunto, *Gen.* 15. and the ſtory of Sacrificing his Son related, *Gen.* 22. All this while *he walked with God, and was upright* in a courſe of holy fruitful Obedience. Yet it pleaſed God to put his Faith after many others, unto a new, his greateſt, his laſt Trial. And it is the way of God in the Covenant of Grace, to try the Faith of them that believe by ſuch ways as ſeem meet unto him. Hereby he manifeſts how *precious* it is (the trial of Faith making it appear to be more *precious than Gold*, 1 Pet. 1. 7.) and raiſeth up Glory unto himſelf, which is in the nature of Faith to give unto him, *Rom.* 4. 20. And this is the ſtate of the caſe as propoſed by the Apoſtle; namely, how it may be tried whether the Faith which men profeſs be genuine precious, more *precious than Gold*, of the right nature with that whereunto the Goſpel promiſe of Salvation is annexed. 2. This trial was made by Works or by *one ſignal Duty* of Obedience preſcribed unto him for that very end and purpoſe. For *Abraham* was to be propoſed as a Pattern unto all that ſhould afterwards believe. And God provided a *ſignal way* for the trial of his Faith; namely, by an act of Obedience, which was ſo far from being enjoyned by the *moral Law* that it ſeemed contrary unto it. And if he be propoſed unto us as a Pattern of Juſtification by Works in the ſight of God, it muſt be by ſuch Works as God hath not required in the moral Law, but ſuch as ſeem to be contrary thereunto. Nor can any man receive any incouragement to expect Juſtification by Works, by telling him that *Abraham was juſtified by Works, when he offered up his only Son to God*,

for

for it will be easie for him to say, that as no such Work was ever performed by him, so none such was ever required of him. But (3) upon *Abrahams* compliance with the command of God given him in the way of Trial, God himself ἀνθρωπινῶς declares *the sincerity of his Faith* and his Justification thereon, or his gracious acceptance of him. This is the whole design of the place which the Apostle traduceth unto his purpose; And it contains the whole of what he was to prove and no more. Plainly it is granted in it that we are not justified by our Works before God, seeing he instances only in a Work performed by a justified believer many years after he was absolutely justified before God. But this is evidently proved hereby; namely, that Faith without Works is *dead*; seeing justifying Faith as is evident in the case of *Abraham* is that, and that alone which brings forth Works of Obedience; For on such a Faith alone, is a man evidenced declared and pronounced to be justified or accepted with God. *Abraham* was not then first justified; He was not then said to be justified, he was declared to be justified, and that by and upon his Works, which contains the whole of what the Apostle intends to prove.

There is therefore no appearance of the least contradiction between this Apostle and *Paul* who professedly asserts, that Abraham *was not justified before God by Works.* For *James* only declares that by the Works which he performed after he was justified, he was manifested and declared so to be. And that this was the whole of his design, he manifests in the next verses, where he declares what he had proved by this instance, ver. 22. *Seest thou how Faith wrought with his Works, and by Works was Faith made perfect.* Two things he inforceth as proved unto the *conviction* of him, with whom he had to do. (1) That true Faith will operate by Works, so did *Abrahams*, it was effective in Obedience. (2) That

it was made *perfect by Works*, that is evidenced so to be. For τέλειος, τελειόομαι doth no where in the Scripture signifie the internal, *formal perfecting* of any thing, but only the *external complement* or perfection of it, or the *manifestation* of it. It was compleat as unto its proper effect, when he was first justified; and it was now manifested so to be. See *Mat.* 5. 48. *Col.* 4. 12. 2 *Cor.* 12. 9. This saith the Apostle, I have proved in the instance of *Abraham*; namely, that it is Works of Obedience alone that can evince a man to be justified, or to have that Faith whereby he may be so. (3) He adds in the confirmation of what he had affirmed, ver. 23. *And the Scripture was fulfilled, which saith* Abraham *believed God, and it was imputed unto him for Righteousness, and he was called the friend of God.*

Two things the Apostle affirms here (1) That the Scripture mentioned was fulfilled. It was so in that Justification by Works which he ascribes unto *Abraham*. But how this Scripture was herein fulfilled, either as unto the time wherein it was spoken, or as unto the *thing* it self, any otherwise but as that, which is therein asserted, was evidenced and declared, no man can explain, what the Scripture affirmed so long before of *Abraham* was then evidenced to be most true, by the Works which his Faith produced, and so that Scripture was accomplished. For otherwise supposing the distinctions made between *Faith and Works* by himself, and the opposition that he puts between them, adding thereunto the sense given of this place by the Apostle *Paul*, with the direct importance of the words, and nothing can be more *contradictory* unto his design; (namely, if he intended to prove *our Justification before God by Works*) than the quotation of this Testimony. Wherefore this Scripture neither was nor can be otherwise fulfilled by *Abrahams* Justification by Works, but only that by and upon them he was manifested so to be.

(2) He

(2) He adds that hereon he was called the friend of God: So he is, *Isa.* 41. 8. as also 2 *Chron.* 20. 7. This is of the same importance with his being justified by Works: For he was not thus called merely as a *justified person*, but as one who had received singular priviledges from God, and answered them by an holy walking before him. Wherefore his being called the *friend of God* was Gods approbation of his Faith and Obedience, which is the Justification by Works that the Apostle asserts.

Hereon he makes a double conclusion (for the instance of *Rahab* being of the same nature and spoken unto before, I shall not insist again upon it) (1) As unto his present argument, *ver.* 24. (2) As unto the whole of his design, *v.* 26. The first is, *that by works a man is justified, and not by Faith only*; *Ye see then*; you whom I design to convince of the vanity of that imagination, that you are justified by a dead Faith, a breathless Carcass of Faith, a mere assent unto the Truth of the Gospel and profession of it, consistent with all manner of impiety, and wholly destitute of good fruits, you may see what Faith it is that is required unto Justification and Salvation. For *Abraham* was declared to be Righteous, to be justified on that Faith which *wrought by Works*, and not at all by such a Faith as you pretend unto. A man is *justified by Works* as *Abraham* was when he had offered up his Son to God. That is, what he really was by Faith long before, as the Scripture testifieth, was then and thereby evidenced and declared. And therefore let no man suppose that by the Faith which they boasted of, any one is or can be justified, seeing that whereon *Abraham* was declared to be so, was that which evidenced it self by its fruits. (2) He lays down that great conclusion which he had evinced by his whole Disputation, and which at first he designed to confirm, *v.* 26. *For as the body without the spirit is dead, so Faith without*

without Works is dead also. A breathless Carcass and an unworking Faith are alike, as unto all the ends of natural or spiritual life. This was that which the Apostle designed from the beginning to convince vain and barren professors of, which accordingly he hath given sufficient Reason and Testimony for.

MVSEVM
BRITAN
NICVM

FINIS.